

# TIFFANY'S MONTHLY.

DEVOTED TO THE

## Investigation of the Science of Mind,

IN THE

PHYSICAL, INTELLECTUAL, MORAL AND RELIGIOUS PLANES  
THEREOF.

JOEL TIFFANY,

EDITOR AND PROPRIETOR.

VOL. IV.

APRIL, 1859.

No. X.

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No. 6 FOURTH AVENUE.



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## FAMILY EXERCISES.

At request we publish in this number some suggestions upon the subject of Family Worship, together with suitable forms. We cannot account for the opposition there is to religious exercises in the family and social circles, unless there is a very widespread religious Atheism among those calling themselves reformers. They may have a sort of intellectual or mythical substitute for that Being which should deeply and reverently engage the soul's highest powers, and call that the "Great Magnetic Center," "Supernal Intelligence," "Divine Mind," etc.; but such Being can only dwell in their thoughts; He does not extend to their affections and life. He becomes not to them, "The ALL IN ALL."

Why do not all men desire affectional communion with the "Heavenly Father?" If they have any faith in his existence and loving presence, such desire must be inevitable. The truth is, but few comparatively, have any living, all-abiding faith in God. They have a simple assent that there may be something which they cannot understand, "by whose" or "by which" power all things are fashioned and regulated. But this something so exists in their minds, as not to call them up into their higher and holier natures—filling them with deep earnest hungerings and thirstings after righteousness. It does not challenge their deepest love, awaken their loftiest aspirations. It does not break in at all upon their love of self, and the pleasures of sense. It does not summon them away from those delights and toys which engage the simple worldling, and which can last but a few days. It calls them not to the work of laying up treasures in heaven, or to the converting the things of this life to the uses of that which shall never end. To all such our article on Family Worship will be unwelcome. They will reject and despise it. But to others it may be a little "bread upon the waters."

## FAMILY WORSHIP.

THE importance of begetting the right kind of influence in the family circle cannot be over-estimated. Our associations and communions with spiritual beings will be according to our internal states: and the influence which externals will have upon us also depends upon our spiritual condition. It therefore becomes a matter of much importance that we attend early and faithfully to the means by which the highest and best internal states may be fostered. Any means by which the aspirations are elevated to a higher, purer and more truthful condition, are calculated to develop and strengthen in us such conditions. And as we become what our most earnest aspirations make us to be, let our aspirations become pure, true and just, and we shall become so.

Family Worship should become an exercise of a pleasing and social character. All who engage in it should do so from a sense of pleasure and delight rather than from a feeling of duty. It should become to each a season of social aspiration, by means whereof they can aid each other in attaining to a purer and holier condition of mind.

Family Worship should become a season of internal examination, where each can aid the other in their mutual experiences, doubts, difficulties and trials, through kind suggestions, and appropriate information.

It should be a season for forming high and holy resolves, from which place each soul might go forth armed with fixed and determined purposes of *being right* and *doing right*.

These exercises should be varied according to the states, conditions and consequent feelings of those engaging in them. Readings of a devotional kind, such as suggest spiritual truths, awaken holy aspirations, and stimulate to firm resolves to be and to do for God and humanity, would be appropriate. Singing appropriate hymns, spiritual songs, chanting sentences, etc.

Moral and religious conversations, of a cheerful kind, tending to make all feel free and united, finally bowing down together in prayer, either silently or vocally, some member leading in the exercise, will do much for the spiritual states of those thus engaged. A season thus spent in the morning, preparatory to



the labors of the day, would breathe a holy and purifying influence over every member of the household; would do much to guard against temptation and to protect and support the tried and tempted spirit; would bring us into communion with a higher and better class of spiritual beings, and hasten our onward progress in the divine life.

It is desirable as far as may be, that each family should have a little Chapel or Family Altar set apart and consecrated to this social and private worship. Every house should contain a room suited to this use, and used for no other purpose. And this family sanctuary should be comfortably and tastefully furnished, so that a sense of ease and neatness may be present during these heavenly exercises. A little expense would furnish each family with such an apartment, and, if properly attended to, it would soon become unto them a Bethel—"none other than the house of God, and the gate of heaven."

In conducting these exercises, every family must be left to its own sense of use, need and propriety. The following order suggests itself to us as usually appropriate, as well also as the variety. Each family will use as many of the exercises as to them seems fit and proper.

1ST. SELECT READINGS; which should be of a spiritual and devotional character, in which all present take part, if convenient.

2ND. SOCIAL CONVERSATIONS upon moral and religious subjects. Care should be taken to avoid all disagreement and disputation.

3RD. SINGING select hymns, spiritual songs or chanting sentences.

4TH. PRAYER, either silent, all bowing down, or vocal, some member leading: or there may be seasons of both silent and vocal prayer.

For the purpose of aiding those who wish to engage in these seasons of social aspiration, and yet do not feel competent to dictate suitable forms of expression, we will present a few forms of prayer.

Before presenting these forms, we will first call attention to one expression which, according to popular theology, some are quite liable to misunderstand. That expression is "through

Christ our Lord." To present the deep significance of that expression in its religious and philosophical meaning, would require more space than we can occupy in this article. We will devote an article to that subject at our earliest leisure. As we use the expression in our forms, we wish the term "Christ" translated, "the divine presence;" and when applied to us, as "through Christ our Lord," let it signify, if you desire, "through thy divine presence in us." This will approximate to the original meaning of the expression.

#### MORNING PRAYER.

We would come before thee this morning, Heavenly Father, and bowing meekly and reverently in thy presence, acknowledge our weakness and dependence upon thee for life, health and every needed blessing. In deep humility of spirit would we remember and confess all our transgressions, and breathe forth our prayers for mercy and forgiveness. In thee is our hope; in thee is our strength; O grant that our trust also may be in thee. Enlighten, we pray thee, our understandings by thy truth, quicken us by thy spirit, and purify our hearts by thy love, through Christ our Lord.

*Response.*—We pray thee to hear our prayer.

Our Heavenly Father, we thank thee for the many blessings thou are constantly bestowing upon us; for life and being; for the degree of health and strength we possess; for the enlightenment of our understandings; for the development of our true affections; for those better desires of our souls which lead us to seek unto thee; for the perfect destiny which awaiteth all thy children. We thank thee for the light of this morning: that thy watchful presence and power has been with us, and over us, during the hours of darkness and night. Help us, O Lord, to be truly grateful for these, and for other innumerable blessings which await us on every hand: and we humbly pray that the same provident care and watchfulness may be over us through this day, keeping us from all temptation and delivering us from all evil.

*Response.*—We thank thee, O Lord.



Give us this day our daily bread, as well for the spirit as for the body ; feed our understandings with thy truth, and our souls with thy love ; and may we grow in our knowledge and love of thee, unto the stature of perfect men in Christ.

*Response.*—Hear our prayer.

Grant O most merciful Father, that our steps this day may be wisely directed, so that we run into no danger to our bodies or to our spirits. May we observe and keep all the requirements of truth, purity and righteousness, that we may not become false, impure or wicked in our desires or actions : but may we in all things obey thee, and thus honor and glorify thee before men.

*Response.*—Keep us from all sin.

Bless, we pray thee, Our Heavenly Father, every member of this household, whether present or absent. May they ever dwell together in peace and concord. Let nothing ever occur to disturb that pure and holy love which should bind each member to the other, and all to thee. Fill each and all their souls with thy truth. Clothe them with thy righteousness, and baptize them with thy spirit, that they may become one family in heaven, through Christ our Lord.

*Response.*—Amen.

Bless also these little children. May they early become lambs of thy fold. O keep their tender minds from imbibing error. May they be guarded and protected against all temptations to evil. Keep them, Heavenly Father, in their simplicity of faith in thee : in their child-like trust and confidence ; in their meekness and purity of spirit. Awaken in their souls that perfect love for all that is true, pure, just and good that shall guide them in the straight and narrow way to thee. Give unto us wisdom so to teach them, and so to deport ourselves in their presence as to lead them in the ways of holiness. O may they ever be precious to us and thee.

*Response.*—Amen.

*(Insert Special Form if proper.)*

Heavenly Father, we would remember before thee all the poor and the destitute ; the sick and the afflicted ; the outcast

and wandering ; the downtrodden and oppressed. We pray thee that each and all may be blessed according to their several needs. To that end incline our hearts and the hearts of all to seek them out and to become thy angels of ministration unto them.

*Response.*—Amen.

Forgive, we pray thee, our enemies, persecutors and slanderers, and turn their hearts. Bring them into harmony with thee and thy government. Teach them, and us, the divine quality of that charity which suffereth long and is kind : which envieth not : which is not puffed up : which seeketh not her own : and thinketh no evil.

*Response.*—Amen.

Heavenly Father, cleanse us, we pray thee, from evil thoughts, affections and desires : purge our souls from all lust and impurity ; fashion us in thine own divine image ; and teach us in spirit and truth to pray.

*All together.*

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven. Give us this day our daily bread, forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power and glory for ever and ever. Amen.

#### EVENING PRAYER.

Our Father, who art in heaven, we come before thee this evening to render unto thee most humble and hearty thanks for thy continual goodness and loving-kindness towards us. We thank thee that life, strength and health have been preserved unto so many of us, while others around have sickened and died. We thank thee for kind and loving friends ; for the guardianship and protection of thy holy angels ; for the means of unfolding our souls in love and understanding. We thank thee for the food for our bodies and for our spirits ; for the hungerings of our souls after a higher and better life ; for the perfect destiny which awaits all thy children ; and for all blessings, past, present and prospective.



*Response.*—We thank thee, O Lord.

Enable us now at the close of this day to call to mind all the thoughts, feelings and actions which have been amiss, that we may here in our souls confess them before thee, and with true and penitent hearts turn from them and renounce them for ever. Enable us, O Lord, in thy strength, to enter upon higher resolves to obey thee in all things. Grant that we so live as ever to grow wiser and better day by day; that we take warning from the past to renew our offences no more. Show us our weakness, and cause us to feel our dependence upon thee. Incline our hearts to look up unto thee at all times, praying without ceasing, and in all things giving thanks through Christ our Lord.

*Response.*—We pray thee to hear us, O Lord.

*(Insert Special Form if required.)*

And now as we retire to our slumbers, we pray thee, our heavenly Father, that thy protecting power may be over us; let thy good angels be very near unto our pillows, keeping away all harm, filling our souls with inspirations of love, in filling our minds with visions of the beautiful and pure, so that our slumbers may be peaceful and calm: bring us to the light of another day full of health, strength and goodness, ready to go forth in thy love and power, a light unto the world, a living way unto thee.

*Response.*—We pray thee to answer our request.

And now unto thee, kind and indulgent Parent, do we commend our souls, trusting to thy wisdom, love and power for all we need for time and eternity. Hear, answer and save through Christ in us.

*Response.*—Amen.

[Here follow special forms to be used as occasion require. They can be inserted at the appropriate places in the Morning or Evening Service. In the Morning Service they would more appropriately come in after the prayer of blessing upon the children, if that form should be used; if not, then after the one preceding it. In the Evening Service, they would come in after the second form—according to suggestions in those places.]

## SPECIAL FORMS.

*If any member in the Family is sick.*

FATHER we would remember with pity and compassion *him* who is sick. Grant that we may be faithful and constant in our attention to *his* needs. Give us wisdom to administer truly and properly according to *his* necessities; and grant, we pray thee, that *he* may speedily be restored to health and comfort. May *his* spirit be refreshed by thy presence, and may this affliction be sanctified to us all.

*Response.*—Amen.

*If there has been any Disagreement or Unkind Feelings in the Family.*

OUR heavenly Father, we feel humbled before thee and thy holy angels, that the peace and sanctity of this household has been disturbed and profaned by feelings of contention and ill-will. We mourn that the enemy was permitted to come near the shrine of our hearts' love. Heavenly Father, we now draw near unto thee confessing our sins, and we pray thee, by thy love, to aid us in putting away this false and wicked condition of our hearts. And grant, we pray thee, O most merciful Father, that nothing may ever again occur to disturb our affections, or mar our social and domestic happiness. Pardon us, we pray thee, as we pardon others, and love us as we love others, through Christ our Lord.

*Response.*—Amen.

*If any member of the Family be absent.*

REMEMBER, we beseech thee, with thy merciful kindness, that member of our household who is absent from us. Watch over, guide and protect *him*. Keep *him* from all danger, from all temptation and disobedience to thy divine requirements. Bestow upon *him* all needful blessings. Keep *him* in physical and spiritual health and honor, and glorify thy name and power in and through *him* now and ever.

*Response.*—Amen.



*If any member of the Family is about to journey.*

OUR Heavenly Father, we commend to thy merciful care and keeping our dear ——— who is about to go out from us. Protect and keep *him* from all danger and temptation, may *his* thoughts, feelings and desires be continually unto thee. Be about *his* path by day and *his* bed by night, and may *he* be speedily returned unto us (or his friends whither he goes) full of health and strength, being greatly confirmed and established in all truth, purity and righteousness, receiving and imparting of thy fullness grace for grace.—Amen.

*Recovery from Sickness.*

WE thank thee, O most merciful Father, that our ——— has been raised from sickness and languishing and is again restored to our circle. We bless thee that *his* sickness was not unto death. O be pleased to accept our grateful homage in this behalf. Continue *him* in health and prosperity long to live, and at last to attain to the joys of thy salvation, through the baptism of thy Holy Spirit.

*Response.*—Amen.

*When others unite with us in Family Worship.*

Blessed Father, we rejoice that our friends are permitted to be with us at this time and to unite with us in worshiping before thee. Grant that our season of social and religious communion may be profitable to us in the advancement of our spiritual and religious conditions. We commend them to thee and thy grace, asking that thy mercy and loving-kindness may ever be manifested toward them through us and all thy children, now and ever.

*Response.*—Amen.

*When there is Death in the Family.*

IN this hour of our bereavement, our Heavenly Father, we would acknowledge thy boundless goodness and mercy to us and all mankind. In our sorrow we are not of those who mourn without hope. We thank thee for the gift of immortality and

eternal life to all men. We bless thee, that in this assurance death has lost its sting and the grave its victory. Holy Father, by this affliction draw our souls unto thee. Reveal unto us the perishing and transitory character of all outward relations, and grant that in all our aspirations and desires, we may be found seeking a city which hath eternal foundations.

*Response.*—Amen.

### *Death of a Child.*

To thee, our Heavenly Father, do we render most humble and hearty thanks for the gift of immortality and eternal life to this young and sinless being, which has just embarked upon the ocean of thy love. We bless thee, that having left this world of sin and sorrow, it can never know its pollutions and griefs. That being pure in its spirit, it is surrounded by thy holy angels, guarded and protected by thy seraphs, and led in the ways of eternal life. We pray thee, our Heavenly Father, that we may be found worthy of its companionship. Make us to be pure and holy in our spirit that we may commune with it and thee now and ever.

*Response.*—Amen.

### *Another Form.*

We bless and praise thy holy name, O most merciful Father, that death has not the power to separate between our affections and the loved one who is removed from our sight. We thank thee that love still answers to love, and affection unto affection. That the dear departed is still within the reach of our prayers, and can partake of our holy aspirations unto thee. O most merciful Father, help us to realize this, that we may be stimulated in our efforts after thee. May we strive to become altogether true, pure and holy in all our desires and aspirations, that through us the dear one may be aided in becoming truly sanctified. Hear us through Christ in us.

*Response.*—Amen.



## THE YEARNINGS OF THE SPIRIT

For communion with the departed are most strikingly exhibited in the following Poem, written by Mrs. HEMANS. Read it, ye caviling ones, who declare that it is wicked to seek for communion with the departed loved ones. Did Mrs. HEMANS sin in desire as she prayed, "Answer me?" And if she did not, would it have been wicked for the loved one to have answered her? Would it have led her to love God and his government less, had the departed spirit appeared in answer to her deep yearnings? Speak from the fountain of thy affections, and I will trust thee for the answer!

## TO A DEPARTED SPIRIT.

FROM the bright stars, or from the viewless air,  
 Or from some world unreach'd by human thought,  
 Spirit, sweet spirit! if thy home be there,  
 And if thy vision with the past be fraught,  
 Answer me, answer me!

HAVE we not communed here with life and death?  
 Have we not said that love, such love as ours,  
 Was not to perish as a rose's breath,  
 To melt away, like song from festal bowers?  
 Answer me, oh! answer me!

THINE eyes last light was mine. The soul that shone  
 Intensely, mournfully, through gathering haze—  
 Didst thou bear with thee to the shore unknown,  
 Naught of what lived in that long earnest gaze?  
 Hear, hear, and answer me!

THY voice—its low, soft, fervent, farewell tone  
 Thrilled through the tempest of the parting strife,  
 Like a faint breeze—oh! from that music flown  
 Send back *one* sound, if love's be quenchless life,  
 But once, oh! answer me!

IN the still noontide, in the sunset hush,  
 In the dead hour of night, when thought grows deep,

When the heart's phantoms from the darkness rush,  
 Fearfully beautiful, to strive with sleep—  
 Spirit! then answer me!

By the remembrance of our blended prayer;  
 By all our tears whose mingling made them sweet;  
 By our last hope, the victor o'er despair;—  
 Speak! if our souls in deathless yearnings meet;  
 Answer me! answer me!

The grave is silent:—and the far-off sky,  
 And the deep midnight—silent all, and lone!  
 Oh! if thy buried love make no reply,  
 What voice has earth?—Hear, pity, speak, mine own!  
 Answer me! answer me!



### BE UP AND DOING.

No class or society of people can prosper who are not actively engaged. All must work earnestly. The feeling that there is nothing for us to do, or nothing we can do for humanity, is fatal to true social and spiritual development. Our liberal Christian men and women, have work enough on hand to engage all their time and tax their utmost powers. Our opponents are busy. They leave no means unemployed. They will incur almost any expense to so occupy the times and plans of lecturers as to exclude those who disagree with them. Why then should we be idle. Let liberal tracts be purchased and circulated in every community. The Ladies' Religious Publishing Association, in Albany, are publishing a tract each month, filled with the most interesting matter, such as is needed by all inquiring minds. They are of a liberal Christian character, and make religion to be a matter of practical life. Now, why not form associations in every community to obtain those tracts for gratuitous distribution. They are only \$2.00 per hundred, and will do more for the cause of truth than any other equal expenditure. Any information can be had by addressing Mrs. Lucy C. Mayo, 50 Hudson-street, Albany. Just form your clubs, send on your money, and resolve yourselves into societies for diffusing liberal, Spiritual Christian truth.



## THE SYMPATHY OF DEPARTED FRIENDS.

## A TALE FOUNDED ON FACTS.

"The listening angel heard her prayer,  
And calmly smiling said—  
Fear not, we'll give thee day by day  
Thy daily bread."

WHEN troubles and afflictions assail mankind, they instinctively turn to a power superior to themselves; there is a drawing of the soul to an all-pervading spirit, whose presence and power they acknowledge, and ere they are really conscious why, or wherefore, their thoughts are raised in earnest supplication to that *ever* present Being.

The silent watches of the night often witness the deep heart-felt aspirations of some humble soul, for blessings on those around whom their affections cling.

Why do they thus pray? Is it not because they feel that there is around them an Almighty Father, who can and will listen to them, and by some means their petitions will be answered? Who can say that angels are not around us? That they are not ministering spirits to execute missions of love and mercy to us poor erring mortals?

In ancient times angels were sent on errands of mercy, and often appeared in the form of man, and do they not watch over the children of men as much now as in the days of the prophets and apostles?

If God has ceased to watch over and communicate with his children on earth, will some wise seer tell us when He ceased? Has not many an earnest prayer been answered, many a suffering individual been relieved through the ministry of angels? Most assuredly; and to the truth of the assertion, many a poor mother can testify.

In one of the counties of N. H., a short distance from the thriving manufacturing village of C——, a poor inebriate had

found a shelter for his family. It could hardly be called a home, though his wife, a very neat industrious woman, made every effort to render their habitation comfortable and inviting to her husband and children.

The wife was once a bright star in the circle in which she moved. She was cheerful, well educated, with a degree of refinement seldom met with in one who had struggled with poverty in all its changing phases.

Her husband's occupation (when he found employment), took him from home many days at a time, so that the mother and three small children were often left alone, and with scanty means of support. The mother trusting in Him without whose permission "Not a sparrow falls to the ground," had ever been able to furnish her little ones with food. Never had she laid them in their cheerless bed, without feeling that she had something to supply the returning demand for food from her little ones; but the time came when there was not a morsel for even the infant just old enough to look up with tearful eyes into its mother's face and beg for food.

During one of the cold northeast storms that drift the snow mountain high, until like miniature

"Alps on Alps they rise,"

There was no track of man or beast to be seen. The mother and her little ones were alone. Night came on; they were given the last morsel of food the house afforded, then with all the yearnings of a mother's heart she committed them into the hands of guardian angels. Wearied with the sports and gambols of childhood, they soon sank to sleep. The mother alone, with want staring her in the face, with no visible means to prevent suffering and death, in order to divert her thoughts from the sad picture before her, took her wheel and commenced spinning; but why she was not cast down she knew not; hope cheered her at her toil; her soul was drawn out in earnest supplication for her dear ones, "Give us this day our daily bread."

The sweet voice of her mother was on that dark and stormy night whispering words of courage and trust to her soul. "My



child, you shall not be forgotten," was ever sounding in her ears; it was so distinct that she often looked around to satisfy herself that she was really alone, she felt her mother's arms around her, and the still sweet voice, "My child, you shall not be forgotten," rang in her ears. She often said, "It is my mother," but how it could be, surpassed her comprehension. She was not fearful; not unhappy. Thus the time passed until the village clock told the hour of ten.

The bleak winds of a cold December night whistled through the pines that clustered at the base of one of the White Mountains, and made mournful music to the weary and careworn who had sought shelter in the village of C——, but to those who had cheerful homes, and good fires, their music was almost unheard, save when now and then a sudden gust of wind threw the snow against the windows, the inmates would give a slight shiver, with the careless remark, that the storm was severe.

In the village of C——, a bright blazing fire cheered the hearts of the dwellers of an elegant mansion. Its owner was reclining on a sofa, with his wife and children around him. He was not what was considered a very benevolent man. On this evening he appeared unusually restless, often walking to the window and looking out into the storm, as it whirled and hissed against the glass, and then return to his seat by the fire. Why he was restless no one knew. At length he observed to his wife, "Do you recollect our old friend Mrs. S——?" (who had been dead fifteen years). She replied, "Yes, but I have not thought of her for many years." Mr. D——, (for that was the name of the gentleman), replied, "She seems to be whispering in my ears, 'Go to my child, she needs you.'" Mrs. D——, having forgotten about Mrs. S——'s family, inquired "who her child, or children were?" "Mrs. F——, who lives in the old house at the foot of the mountain, is the youngest daughter; I fear they must be in want, and if the storm was not so severe I would go out and see them."

The fearful howling of the storm abroad made home more dear, and Mr. D—— once more settled himself to spend the evening at home; as he did so a quick low whisper sounded in his

ear, that made him start, "Go to my child, she needs you." He tried to drive it from his mind, but the same sweet voice he had heard so often in former times, still urged him on, until he could resist it no longer.

Calling his servant, he ordered his horse harnessed to the sleigh, and gave directions to his wife and daughters to prepare a basket of provisions, and many other necessities, and he would take them to Mrs. F——, as the impression on his mind was too strong to be resisted. Mr. D——, according to the impulse within, went to Mrs. F——, late as it was, through fearful drifts of snow, which almost defied the power of man or beast to pass them, and left his basket of provision and other things, which he felt were needed, though to what extreme poverty they were reduced he little knew.

Mrs. F——, was a stranger to him, but a strong feeling she could not resist, led her to inquire, "Why, on such an inclement night, he thought of coming so far to her?" He replied, "That in his youthful days he had known her mother, as a dear friend, but he could not say why he had never known any of her children; but to-night the sweet voice of your mother, as I had heard it in former days, has been in my ears, urging me to come to you, that you needed me."

Mrs. F—— then related the sad state of her family, that not one morsel of food remained in her house, and that she had not broken her fast that day; but she was not cast down, for the spirit of her mother had assured her she should not be forgotten.

Mr. D—— returned to his family, related the incidents of his interview with Mrs. F——, remarking, "I never believed in impressions, but this was too strong to be resisted," and for many years he took care of Mrs. F—— and her family, and at all times asserted that the voice of his old friend Mrs. S—— often directed him to them.

The incidents above narrated occurred within the writer's own knowledge, and before modern Spiritualism was known. Was it not the angel spirit of her mother that watched over that family, and directed her old friend to visit her child, and supply her wants?



Readers, who are not believers in Spirit influences, harden not your hearts against the impressions of benevolence that arise in your minds. Listen to the voice of conscience, or what ever you may call it, be guided by it, and you will be sure to do right.

In prosperity or adversity call upon "Our Father in heaven," in trust and confidence, and He will hear you and send his angels to watch over you. H——.



## PEDANTRY AND POWER.

IN a former discourse we have unfolded the true idea of mental culture for the citizens of the Empire State. But we are aware that when this is attained we encounter an ancient and unreconciled quarrel between the man of letters and the man of action. The practical genius of our great Commonwealth is always jealous of the interference of the scholastic mind in affairs. It would drive the scholar and professional man off into a narrow circle of mental operations and claim the whole field of actual life for itself. As a consequence, the scholar is forced to underrate practical efficiency and is confirmed in his own isolation from society. The great end of all human culture is yet imperfectly understood, even by those who claim to be cultivated. As a completion to our review of the education of the people of New York, let us state the true object of all developments of the mind; and as truth is often enforced by contrast, we may speak of that false culture whose result is seen in an all-prevailing pedantry, and set it over against that true education whose finest attainment is the acquisition of Power.

We shall be greatly mistaken if we suppose that what often goes by the name of "Culture" in Society develops spiritual Power. Indeed the well nigh universal result of culture in all departments of American life is pedantry. Pedantry and power are the antagonistic ends of two ideas of education. To the vast

majority of men, culture means the imposition of knowledge and arbitrary rules from without,—an exercise chiefly taxing the memory, leaving the *man* unaffected. The cultivated man, according to this idea, is he whose memory is crowded with the results of other men's thoughts, whose life is spent in recollecting what he has learned, and squaring his opinions and conduct to such laws as may find their way to this storehouse of the mind. The deep places of his nature are undisturbed; his reason, affections, imagination, will have never been roused, fired, concentrated in any crisis of original thought, but are cold spectators of mental pictures thrown upon the walls of the soul by the camera obscura of memory. This kind of culture makes pedants, or men in whom life waits upon knowledge, not men in whom knowledge is fused into life.

We shall greatly mistake if we suppose the pedant is found only in the study. The literary pedant, the little man tottering under the crushing weight of his own memory, has been so often held up to ridicule, that it may be supposed his failing is the peculiar infirmity of the literary class. Not so! Society is crowded with pedants—the apt scholars of a system of education that would change men by dressing them in certain garments of conventional law and miscellaneous knowledge. Behold the merchant pedant, who has toiled himself into gray hairs and chronic restlessness, and never learned the alphabet of his trade; that a merchant is a man applying the eternal laws of nature and justice to practical affairs, not a man driven in a harness, whose reins are clutched in the unfeeling gripe of a false popular system of business. Behold the agricultural pedant, who spends fifty years trying to adjust the earth to the few notions of farming he has inherited from his ancestors or gathered from his neighbors. Have you not seen the female social pedant, whose idea of woman is a creature made to keep house and rear children like everybody else, be clothed upon as the Juno nods from the sacred mount of fashion whence descends the apparel of the “angels upon earth,” to revolve in the monotonous treadmill which somebody calls good society, and pilot her soul within the breakers whereon she is assured all who venture outside the



reigning conventionalism are fatally wrecked? I think I have seen the pedant of politics whose platform is "man for constitution," not "the constitution for man."

Practical people are fond of ascribing all pedantry to the men of letters—the preachers, the lawyers, the doctors, the scholars. We accept their most severe criticism, and only hope grace will be given us to see that man is the true centre of all professional life; but we cannot be ignorant that pedantry is the curse of common life and most destructive thereto. Whatever sinks the man into an appendage to the memory and crowds the mind with knowledge without arousing the soul, is false culture and ends in folly. How has the sacred office of instruction suffered at the hands of such men and women, schoolmasters and schoolmistresses who shout forevermore to their scholars from behind a barricade of words, disjointed facts, superficial theories, and conventional rules; whose souls never touch the soul they affect to teach; who know not what it is to stand by human nature and invoke its sublime energies to harmonious power.

There is another style of culture which arouses the nature, by the contact of life and the stimulant of science, and when the faculties are actually awakened and trained, leads the mind up to the avenues of knowledge, and points along these grand vistas the way to Spiritual Power. "Strait is the gate and narrow is the way" of this high culture, "and few there be that find it." Few indeed are they in any walk of life who have gained possession of their own powers, assimilated their knowledge and experience into the blood of life, who grow in human excellence as the years bear them on; who placed before a new subject of thought or thrown into a new complication of affairs, bring to the solution of their present problem a fresh original Spiritual Power. These souls are the rulers of life, the only "cultivated." It has been a tradition of the past, that these men must always remain a class; but we are bound to show that this is the natural training to which every soul has a right.

The constituents of Spiritual Power are Freedom, Earnestness and Purity.

It is a criminal mockery to demand Spiritual Power where Freedom is denied. Freedom is the unlimited privilege of searching for truth, and making its unrestricted application in life. Caprice is not freedom; willfulness is not freedom; incontinence of body or soul is not freedom; these are the slavery of the higher to the lower faculties of man. Only through reverence for the true, and love for the good, does the soul rise into an ever-widening universe of thought and life, and under the lead of such an inspiration, no man can be safely hindered in his journey to Spiritual Power. For there is no faculty in man which may not rightly claim its legitimate exercise. Who shall forbid the ocean of human affection, whose waves conceal the awful boundary line between the soul and its Maker, to ebb and flow responsive to divine attraction in God and Man? What pretentious philosophy will dare to chain reason within the bounds of a foregone conclusion, and thus insult Omniscience through its only delegate on earth? Is any conventional notion of morality so valuable, that we can afford to sacrifice the imagination, whereby we behold and reproduce the eternal beauty on its altar? Is it not a shameful thing that man claims the absolute power over his fellow-man, and scorns the will which is our most human possession? And if all our hopes of success in this state of being depend on the welfare of the temple in which our spirit dwells, is it not a crime to degrade the body and vilify nature, either by a narrow asceticism or a beastly sensuality?

And if all human faculties may rightfully claim Freedom, who will presume to fence off any portion of the field of human knowledge and life, and forbid the entrance of man therein? who knows what subjects are beyond the reach of human thought? who has surveyed the universe, that he should draw a chart of the coast along which man must inevitably sail? Away with this pedantry! Far more reverent is the most daring explorer of God's spiritual creation, than he who assumes to fix the limits of the soul at the point where he became tired and fell asleep. Limits to human knowledge there may or may not be, but no man yet knows where the adamant hills cut off the horizon. Doubtless Freedom is perilous, but the peril is not of



our creation ; it is the peril of our nature, from which there is no escape, least of all through slavery. It is a very perilous thing to be a man, but we have been created men, and what shall we do with ourselves? We cannot become trees or clods, or irrational beings ; we can spoil our manhood by throwing away the Freedom which is its glory and peril, or we can gird ourselves to the eternal work of vindicating ourselves. Weakness lies in the one path, the other path is the highway to spiritual power.

And who will dare to be at once a traitor to human nature and his native land, and withhold Freedom from the American youth? Do you point to the follies and crimes of Young America as the fruit of Freedom? This bad boy is the fruit of Despotism ; his scandal is the reaction against the tyrannical social shams that have come over the water, and yet poison our Republican Society. No American generation has yet been reared in true independence ; what wonder that those who have not been awakened to the glories of Spiritual Freedom should mistake license for liberty. The American young man and woman are compelled to go forth upon a new Continent, and organize a new State, Church, School, Household, Art, Business—for all these things spoil in a voyage over the ocean. There are many fine things of this sort abroad ; grand results of the whole past of the Eastern Continent ; and the admiring traveler longs to put them aboard the first steamer for home use ; but somehow he cannot keep England, France, and Germany healthy, during a fortnight's voyage, and these majestic institutions issue from their state-rooms in New York and Boston, the sickly shadow of what charms the conservative American abroad. No, we must make America out of the world's whole past, and the whole European present, *plus ourselves*, and if this latter quantity be false, where is America to come from? How can we know what is good in the world's past, what is valuable in Europe's present ; how to adopt, how to combine, how to create, how to organize the life of a continent, unless we are free? And free men and women are not extemporized on 4th July or election days, but are formed by a free *culture*—a culture that, beginning with trust in our nature, unfolds all human powers, throws

open all fields of thought, leads the soul to the heights that overlook the vast areas of obligation, and sends it forth to become a citizen and a man in the might of Spiritual Power.

Another element in Spiritual Power is Earnestness. I use this term to indicate the whole group of qualities that form the habit of efficient labor. Thousands of well meaning people read books, associate with learned men, take degrees in literary institutions, or mingle in stirring scenes of life, without forming the idea of that habitual labor which is the working power of genius, and the assurance of success. To this Earnestness belongs a perpetual Industry which rejects every plea for laziness, however wreathed in pleasant fancies or disguised in the pretence of duty, that toils on unobserved, and rests only while energy may accumulate. And along with this goes Prudence, jealous of wasted efforts, with clear eyes watching for opportunities to accomplish difficult things in the most decisive way, guarding the thoughts, lips, and life, not to shirk responsibility, but to meet it in the most uncompromising style; a power whose absence brings confusion and defeat upon the most generous mind. And to this we must add Courage, without which Earnestness dwindles to a nervous irritability of the conscience on the side of truth; Courage, that fears not to encounter the eye of a foe, to differ from a friend, to face labor, to cut the meshes of skepticism, to take arms against whatever lurking selfishness would unman the spirit.

Its decisive moments are unknown to the world, for the things that *really* scare men are spectres seen by them alone. Beside these we must gain persistence, the power of doing things again and again, doing our best whether anybody is or is not looking on; for somebody knows of every noble word or deed; that enlists for life, uses failure for a schoolmaster, despises any success that claims to be a finality, and has pressed on out of sight while men are shouting their approbation or displeasure. And what will all this come to without patience; the calm, forgiving, relentless waiting for the result, which keeps the true man firm when his companions fall into discouragement, that sees the end in vision and toils a whole life towards it. In these



and similar virtues resides that quality of the soul, which under the name of earnestness, chains observers, wins men, overcomes obstacles and culminates in power.

We shall confess the necessity of this quality when we remember that spiritual power is not an instantaneous, natural endowment or an inheritance, but something into which a faithful man *grows*. No great soul could ever "tell its experience." The autobiographies of great lives surprise us by their meagre outlines; they relate how this admirable person got up in the morning and drank his tea, chatted with his neighbors, went to his study, his work, or his fighting, resting after dinner, saw company and went to sleep—in short, lived outwardly almost as every dunce has lived since Adam. Where is the history of the man's power? Ah, that is what he cannot write, what he knows less about than we suppose, what he sometimes doubts himself. All he or anybody knows is, that moved by the impulse, willing and faithful to conscience, he pushes on, his earnestness like a slow fire burning its way through whatever brushwood or rock obstructs his path. He does not think he has attained, but is dimly conscious of a growing vigor and consistency of being. And now and then, lifted on the spring-tide of his own power, he is borne into new regions of hope, and feels along his nerves the sublime thrills of an incomprehensible energy, beholds new worlds to conquer, and resolves like an archangel. This is his hour of vision, when like the wanderer among interminable mountains, he comes out upon a new summit, and beholds far below the former peak of his ambition and throws his gaze with eager longing to the blue spectral heights that haunt the horizon line. Well it is for us that we cannot know the mysterious growth of spiritual power; better than such knowledge is the earnestness that drives us towards it with motion as steady and fatal as the march of the systems, or the swing of the sea.

Let me urge this complete earnestness upon the young who hear me. Do not mistake for it the mental neuralgia that afflicts so many American youth. An American is but a man, no law of life has been suspended for his sake, and any outrage of the

virtues that make up true earnestness will bring him into the same trouble that besets all transgressors. Rashness, imprudence, caprice, foolhardy and heated action, thinking like chain lightning and doing like the thunderbolt, may be fine fun for a while, but such play turns out the dearest kind of work that must be done over again. "A fast man" is one thing, an earnest man quite another. Jehu the son of Jonathan drives furiously in the year 1858, as old Jehu drove in Bible days. He yokes the unwhipped horses of speculation and over-trading to his chariot of business and vanishes in a cloud of dust, and to-morrow is hauled out of the ditch from beneath the ruins of his equipage by some poor patient donkey that has been plodding on far behind. Jehu drives fast in domestic affairs; up goes the brown stone front, in and out the doors flash Mrs. Jehu and the little Jehus, resplendent in diamonds and taffeta; what a crowd mobs his saloon on reception nights! Alas! one silent gentleman rings the bell, calls Jehu aside, and, lo! the sheriff has dissolved the illusion, and old Slow jogs up to the auction and buys out the concern at a ruinous discount. How Jehu cracks his whip in the Senate. Onward and upward, new worlds to conquer; a fig for justice, hurra for success; man and God stand aside! Alas, the poor creature is only running himself blind and mad, and will soon lie breathless, his hot cheek pressed against the cold adamant of the higher law. Poor Jehu does no better at his books—he may study himself into any of the fifty new American diseases, shriek through high-pressure oratory, write new theories of the universe in extempore trance, rave in the newspapers, and swear upon the stump; old Germany can take the noisy boy upon his knee and teach him his A B C's. Jehu is attractive, but his steeds always run away with him. It is a sorry ambition, this rage for being "fast;" better be an earnest man, an earnest woman, and grow as the years grow, and you will see all along your way, the bleaching bones of these insane runners for the prize of life.

The crowning element in Spiritual Power is *Purity*. By Purity I mean more than that negative amiability, or general inoffensive habit whose sphere is the drawing-room and whose



resistance to evil culminates in a flood of tears, or a passive submission to violence. The virtue I enforce is the combination of all mental and moral powers in a character that responds to the Divine Perfections, and realizes the ideal of humanity. In such a character, heroism, strength, firmness, invincible rectitude and uncompromising hostility to evil are the central substances enveloped and harmonized by enduring love and unaffected grace; for men have yet to learn that power is really not power, till it is dissolved in affection and spiritualized into beauty.

Spiritual Power in its last analysis, is the consolidation of all gifts, acquirements, and opportunities into *Character*. A soul has not possession of its self, till it has banished every lower aim of life; for any partial object, however inspiring, becomes finally a chronic weakness. To cultivate all faculties, to seize every occasion, to acquire all possible learning, skill and experience, for the sake, first and last, always and everywhere of character; to toil in professional life as a help in this grand profession; to value social enjoyment and human affection, not for the pleasure they bring, but the manhood they enlarge; to become a good citizen, that one may be a noble man; to obey the decrees of nature, and wreath life with joy, that the character may be refined; this is the end of life, this is Spiritual Power, the end of culture. For Character is good in itself, is not a coin to buy happiness, but is the sublime object of human existence in time and eternity.

How such a purpose, inaugurated in youth, aids the man at every step in the acquisition of Spiritual Power, can only be known by joyful experience. How many knotty problems of action does it solve for the young man winding through the mazes of common life. How many confusing dilemmas does it clear up for the young woman ensnared in the cobwebs of false society. A whole class of questionable occupations, perilous associations, and doubtful adventures, that beset every youth, are looked out of sight by the clear, forward-gazing eyes of Purity. Can it be a question to the young man or woman, resolved to make Character the end of life, whether dishonest business, selfish politics, sensual indulgence, calculating marriage without love,

followed by an ambitious domestic career without peace, shall be accepted, or rejected? These are questions that bewilder half the world, and to which no refinement of logic will bring a solution, but which answer themselves the moment we step up to the heights of a worthy manhood. How does Purity clear the mind for all investigations; how it stirs the fire of industry; how it consoles and sustains us in failure; how wise it makes us in success; infinite are the modes in which it is our right hand of success in honorable enterprise. It brings the soul into union with the laws of nature, and led by the star of manhood, we go escorted by the servants of Omnipotence, and our best deeds are but the symbol of the grander works done through us.

And no less does Purity serve us in the use of our Power. The vital question with every human being, on which rests the whole claim to manhood is not, "*what is the extent of his power* ; but, *how does he use his power?*" Whether the power resides in great possessions, in vast acquirements, in splendid genius, is all the same; whether it has secured lofty position, or yet awaits its fitting place, is not the question; but what motive lies behind it, of what *quality* and *character* is the man who wields it? Divorced from Character, Power is as hateful for its evil as contemptible for its weakness.

There can be no compromise in the use of Power. In proportion to its quantity must it declare itself for good or evil. It is of little importance on which side the moral line a fool stands; he is impotent for good, harmless for evil; but as a man rises above that zero of human ability, the good claims him, the evil fights for him with deadly persistence. Anything short of entire consecration to the Truth is then treason to the Spiritual order of the universe. It is a sin to withhold countenance from the Truth; it is wicked to propose any agreement that admits the supposition that Error has right in the world; it is ruin to go over to the bad side, and be a respectable or a flagrant villain. All such experiments, often as they are tried, come out finally in Spiritual Suicide. A temporary success, however brilliant, is only part of a bad man's retribution, for it brings new responsibilities to be evaded and lays up a fearful account for the day



of reckoning—a madness which finally compels sane men to rise and put him down. But Character is an ever growing wisdom, an ever culminating power, a quiet advocate for all men's suffrage; a success whose only question is of time. Happy the youth that has learned this fact out of his books, and teachers, and School years—that Purity is the synonym of Spiritual Power.

Every advance position of man makes Purity more indispensable and evil more destructive. Never was it so important that the power of a people should be wielded by character as to-day in America. What unnumbered curses beset us from a selfish culture! All over society, in every corner of our civilization, swarms this crowd of cultivated mercenaries. Practical men, strong with the gifts of modern science and large experience in affairs, ready to sell their influence for gold and monopoly; women, radiant with beauty, and more radiant with mental gifts and social tact woven into the most subtle power that guides the world, turning traitors to the eternal laws of love and honesty; refined Circassians, glorying in their price at the market-place, where fashion and Plutus bid for womanhood; shrewd men, versed in public affairs who know history, know the law, hold the mysteries of popular influence, and the Chinese puzzle of parliamentary tactics at their fingers' ends, calling out—"Who pays most for the cleverest defence of infamy, the subtlest cheat of the people, the most decisive betrayal of Freedom?" deeply read men of science; men that write books that everybody reads; editors that overlook the nation from their sanctum windows; poets and artists that the refined love and honor; men and women apt in conversation, whose presence is a magic centre in the community; divines who have studied the fathers and overlooked reverent crowds—all for sale—some bought with the pottage of personal comfort, some bribed with the devil's gold, some baited with popular approbation, some purchased with office; spiritual Hessians—each ready to fight for the Truth or against the Truth, according as either gives better pay and rations. This mob of cultivated mercenaries, not the mob of barbarians that make a night of civilization in the heart of the city and hold back the great day in the country, is making our republicanism a jest, and befogging a people in its search after manhood. The masses

are driven hither and thither by contrary gusts of passion and interest, and clouds are scaling our zenith, frowning as they climb, because so many able men and women have their price—seem not to know that character in such as themselves is the nation's ballast—that where the culture of a generation is vitiated and debased by sovereign selfishness the crowds below are degraded to base instruments to work its wicked will. Every mercenary powerful mind in America is a gun charged with hot shot aimed at the inflammable citadel of our freedom. Will you, young men, young women of New York, go forth to join this pretorian band? or shall Purity lead you to the ranks of that little army, which hard beset and often driven from the field, bears in its heart the hope of the continent. We can go on with such mental culture as we have; there are clever people enough in the United States, if we can only have Purity to direct the actual energy we have. Oh, could all this skill, this money, this enterprise, this daring heroism, this learning, this popular intelligence, all that is strong in man and lovely in woman, become a weapon in the hand of a genuine national character, what a republic this would be!

We look to the youth of our commonwealth to bring in this reign of Spiritual Power, the antagonist of Pedantry, the result of Freedom and Earnestness culminating in Purity. In the great school of our best civilization, man and woman can be furnished together for the holy mission of civilizing the republic. Each may here be developed in characteristic power, both may here join hands in lofty purpose, together they may swear a great oath against the barbarism that yet shadows our sunniest uplands and broods over all the deep places of the land—one and all, they may resolve to give ignorance, ugliness, superstition and evil no quarters. Happy are you who are thus ready to meet your duties, for outside yonder door of maturity waits the proudest State of modern times, encircled by her children, to welcome you to a noble office. In every vocation, in every community, wherever you may be and whatever you may be called to do, in your fidelity reposes the hope of society. Go forth, young men, young women, and *mock this ideal* of power by the glorious reality of a cultivated and Christian State.



## HAS MAN FALLEN FROM GOD'S ORIGINAL DESIGN?

THIS is one of the questions which grave theologians and Doctors of Divinity have long been discussing. The proposition is, "Has God been disappointed by the deviations of man from a course of purity, truth and holiness." The proposition cannot be affirmed without impeaching all the perfect attributes of God. The term "original design," implies that there has been some change or modification of his first plan. Experiment revealed his miscalculation, and want of foresight rendered his first calculations impracticable. Consequently he so modified his "original designs," as to accomplish the "best possible" under the circumstances.

All this kind of theological talk and reasoning is the merest nonsense and absurdity, and is calculated to beget nothing but falsehood and error in the minds of those who exercise any faith in their pretended learning. The individual who is not wise enough to account for the nature and existence of evil among men, without involving Divinity in such foolish and absurd conditions, should never take to himself the title of D. D., or make the least pretensions to learning in that direction.

"Has man fallen from God's original design?" What a question for a theologian to propound! So far as history and observation go, the human race are progressing in intellectual, moral and religious character, and have been from the earliest dawn of the race till now: and will continue to progress until man individually and socially, shall ultimate in the perfections of the divine character. That man or the race is less wise, moral and religious now than he was six thousand years ago, cannot be maintained. On the contrary, philosophy and fact demonstrate, that both man and the race are progressing.

The further back history carries us toward the dawn of the race, the more savage, ignorant and brutal they appear. The Bible, upon which many rely to prove the primitive perfection and subsequent fall of man, demonstrates the very opposite of the doctrine of human retrogression. The first saints of the early Church who, according to the moral and religious standard of

that day, were pre-eminent for their morality and virtues, would, in the light of to-day, be the most ungodly men in community. If Enoch, Noah, Lot, Moses, Aaron, Abraham, Isaac, Jacob, and a host of others, were bright and shining examples in their day, their light has never reached unto us. Not one ray can be gathered, not one virtue be illustrated and enforced by their example.

There is a species of idolatry in the worshipers of their name and fame. The divine attributes of truth, purity and holiness challenge our reverence and worship wherever we find them. When they appear in the human, they so far transfigure it that the light of divinity is upon it, and we bow before, and do homage in the presence of such divinity. We worship not the human, but the divine in the human. It is the "God in Christ" which challenges "the knee to bow, and the tongue to confess." The soul must bow in deep reverence and love when it perceives the divine radiance, whether gathered about the summit of Sinai, in thunderings and lightnings, speaking terror; or beaming in gentler and milder rays about the head of some "well beloved son" in the "mount of transfiguration."

But when the human in mere name and form is presented, divorced from the manifest attributes of Deity, when nothing but the opacity of a clod is before our eyes in the name of an Enoch, a Lot, or a Moses, then it is base robbery and idolatry to bow before such name. We look to it in vain for life and instruction. It is a mere goblin of old theology, and may do to cut up into relics, amulets and charms, with which to mock and cheat the poor darkened and bigoted soul, but it will never give bread and wine to the hungry, perishing spirit.

What aid or instruction can the child or the man get from the records of the life of Enoch? What single truth or virtue is evidenced or illustrated thereby? "Enoch walked with God; and he was not; for God took him." How did Enoch walk with God? In what did his walking with God consist? How, from his example, can I walk with God? These and many other like questions might be propounded, but from whence would the answers come?



Let him who boasts of so much light and instruction from the example of righteous Enoch, inform the world of the source from whence he has drawn his light. Let him make manifest the virtues he has learned by studying the examples of pious Enoch. Let him name one truth, let him point to one virtue, let him show the solution of one problem of life, which righteous Enoch helped him to understand, acquire or solve. The truth is, he is an idolater ; reverencing a mere name ; bowing before an ideal image some Nebuchadnezzar of his fancy has set up. The idol of his worship does not reflect a single attribute of divinity. It is as bare of any divinity of character, as the base unummied clay of the pit. He reverences it as a mere bigot, for bigotry's sake.

The same is true of Noah. In what did his righteousness consist ? What light does his life reflect upon the dark and difficult problems we are called upon to solve ? Why should I spend days and nights in meditating upon his extraordinary righteousness ? The record is, "He found favor with God," or, "found grace in the eyes of the Lord." That God told him, saying, "the end of all flesh is come before me," for "all flesh has corrupted its way upon the earth," "and I will destroy them with the earth." Therefore "make thee an ark," etc., giving directions how it should be made, and when the ark was made, he said unto him, "Come thou and all thy house into the ark : for thee have I seen righteous before me in this generation." In what respect had the Lord seen Noah to be righteous ? How can I learn to be so from the example of Noah ? There is no light shining from his life ; there is no truth illustrated by his example. If, then, I attach any significance to the life of Noah, I must make it myself ; the history does not aid me.

In truth, while his particular virtues are not instanced, enough is recorded of his vices to show that he was subject to the prevailing influence of his lusts. That notwithstanding his abundant reasons to be grateful for the goodness of God, he indulged in an intemperate use of intoxicating drinks. And a man who gets drunk now-a-days is not supposed to be the best the world can produce. Imperfect as modern saints are, every city can furnish

more than *ten* who will neither get intoxicated or be guilty of incest.

And the mentioning of this vice of Noah, does not seem to be for the purpose of condemning it. It is rather spoken of as a matter of course. Thus, "And Noah began to be an husbandman, and he planted a vineyard." And he "drank of the wine and was drunken; and he was uncovered within his tent. And Ham the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment and laid it upon both their shoulders, and went backward and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

We know but little of the righteous doings of Noah. In truth, we know nothing thereof, because the history gives us no information. But if his general character comports in any degree with his conduct in getting drunk and cursing his son, or rather his grand-children, there is probably a sufficient reason for the silence of history on the subject of his virtues. Can any one find anything in fact or in principle to admire in such a character? If so, what is it? It is certain the student can get no aids to a virtuous life, by an attempted imitation of his recorded examples. There is nothing therein stimulating one to higher and purer aspirations. It lacks every element of encouragement to the pure and the true. So far as the example of father Noah goes, it is on the wrong side, according to the principles of Christianity. He has, more than once, been quoted as authority for drinking and getting "*high*." If righteous Noah could do it and be blessed of God, why not I?" says the authoritarian. And many who have not said it have thought it, and have done it too. Many a poor being has been enslaved upon the authority of Noah's *drunken curse*. Many a heart has been crushed without compunction, because Noah said "Cursed be Canaan."



Ministers preach it in the pulpit, and slaveholders and slave-drivers carry it out in practice. More than once have we heard the enslavement of four millions of human beings excused and justified, because of this scrap of Noah's history above quoted. Wo be unto Noah, and to any and every other character, whose life shall have *such* an influence upon after ages: who, being dead, shall yet live to do evil.

In the same manner might we examine the character of St. Lot, the righteous man of Sodom; five of whom would have saved that ill-fated city: but they could not be found. Also we might add the characters of St. Judah, St. Daniel, and St. Solomon, and a host of others, all tending to prove that the standard of moral and religious character was very low in those days. But we will not dwell on them. The theme is not pleasant. We have referred to these things, not for the purpose of caviling, but for the purpose of illustrating the fact, that society have progressed largely in their moral and religious standard, since those days of ignorance and barbarism and lust. And the man who, shutting his eyes to the life and character of Jesus, goes back to that grave of humanity to get authority, does so, to find excuse for vice and crime.

But upon what evidence of fact or principle of philosophy should we infer that man was created perfect in understanding and volition, and that he has since fallen from his first estate? All reliable history from whence we glean our facts, is against such an hypothesis. The further back we go, the nearer man approaches to savageism. All writers agree that the first state of society is savageism; next barbarism; then, semi-civilization, and so on. These facts of history clearly indicate that the infancy of the race was far, far down in animalism. That material conditions largely prevailed. That it was long before the lowest order of civilization appeared.

But not only does *human* history indicate the fact, but likewise geological history and philosophy confirm it. The record of the rocks, written by the finger of God, before man was, and which, man has never been able to destroy or alter, tells of the divine method of creation, in language so plain and unmistak-

able, that all who read it can not fail to see, that man, as a human and spiritual being, as an individual, and belonging to the race, is a progressive being. That his first conditions were largely material and animal; and that true progress consists in the development of the spiritual, bringing the animal into subjection thereto. The act of civilization consists in giving mind the ascendancy over matter.

Why should it not be inferred with the same propriety, that all things else were perfected in their first creation or formation? Why not the forest tree, before the algæ? Why not the elephant before the coral? Why this gradual development of conditions in every kingdom, and in every department of each kingdom? The chain of existence is regular onward and upward. Each link is found in its appropriate place, and not out of it. Without this progress of conditions, the higher forms of life, and complications of power, could not have been manifested. All nature is the divine workshop, preparing conditions and relations to produce a form in which the divine spirit could incarnate itself. And if it gradually came up from the mineral kingdom to the human, progressing by degrees so small as to be almost imperceptible, why, on reaching the line of the human, should we infer that it leaped to the summit at a single bound? Why make man an anomaly in God's government, for the sake of damning him? Why not let God have it his own way, and work according to his own principles? Then every thing appears in its proper time and place. But set man, the theologian, at work, and he turns every thing wrong side up, and wrong end too. For ourself, we protest against this false method, called supernaturalism, as though God was above his own work, and took delight in astonishing his creatures, by contradicting himself.

We do not belong to that class of philosophers, who believe that man the human, is a progressed animal. We do not believe that man's spirit ever came to him through the animal kingdom. But we do believe that man the animal, came through the animal kingdom. That every thing pertaining to his material nature, came from the earth and is earthy. That his form was prepared



by God, through the well established laws of material formation and individualization, and, when material conditions were so far perfected that the spirit could unite, and co-operate with them, then man the human was born.

If man had not derived his material nature from the material kingdoms, he would not be dependent upon them for his development. If his spirit came from thence, he would not be obliged to look beyond for satisfaction. But as his material body is from the earth, to it, it must return; and as his spirit is from God, to him must it gravitate. We say most distinctly, man has not fallen from the original design of God. Neither can he. God's government is in him, over him, and around him, and he can not escape it.

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### AN APPROPRIATE FORM FOR THE SPIRIT.

WE clip the following from a country newspaper. We dare not vouch for the correctness of the statement. We see nothing improbable in it. The spirit of the act is found in many of the nominally free States, and has taken upon itself the form of law. The *literary* character of the following production, is as good as the moral character of those entertaining its spirit: and if the following—said to be a literal—copy of the bill drawn up for the Californian Legislature be really so, there is harmony of spirit and expression. We meet with this hatred of color among a very low class of the white faces, but black hearts, ruling the people of the new world.

Indeed, low must be the soul in the scale of civilization, who can forget the claims of humanity, and trample upon the principles of justice and right, upon the paltry plea that the victim has not so white a skin as his standard of justice requires. The man or class of men, who lose the perception of justice in the presence of color, are unfit to have any voice, where the rights of humanity are liable to come in question. Such a spirit is not likely to be found in one who has made any progress toward the attainment of a true civilization.

CALIFORNIA LEGISLATURE.—The following is a literal copy of a bill drawn up and about to be introduced in the California Assembly, by an honest miner—a member of the Lower House, and a National Democrat, of course:

### AN ACKT

TO PREVENT NIGGERS KUMMING TO KALLYFORNY.

*The People of the Stait of Kallyforny represented in Sennit and Assembly, du enact as follows:*

SECTION 1. No nigger now an inhabitant uv, in, and legal voter of this Stait, shall be permitted to liv, reside or stay in this stait enny longer.

SEC. 2. Enny nigger hoo willfully or axidently violates the first seckshun of this ackt shell be transported from this stait and sold to the highest bidder, Chinamen excluded.

SEC. 3. Niggers who kum with their masters, to sojourn temporarily, shall not be included in the provisions uv this ackt; *provided*, such sojourning don't exseed forty years. If eny ship gets recked on the shores of this stait with a nigger on borde, and if sech shell tri to swim, he shell be pushed under the woter.

SEC. 4. All ackts or parts uv ackts contraventin this, is re-peeled.

*Enacting Claws.*—A nigger is herebi deklared an obnokshus newsans, not to be permitted, and every sherif in this stait may be a nigger driver if he chuses.

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### ASPIRATION.

BY L. M. W.

FATHER, hear the prayer I offer;  
For sweet peace I do not cry,  
But for grace that I may ever  
Live my life courageously.

Not within the fresh, green pastures  
Will I ask that I may lie,  
But the steep and rugged pathway  
That I tread rejoicingly.



Not beside the clear, still waters  
Do I pray thou wilt me guide,  
But I'd smite the rocky pillar  
Whence the living spring may glide.

If I go where flowers of summer  
Still the rugged path adorn,  
Let me weave them into garlands  
Though each one should bear a thorn.

Not the glorious sunlight only  
Will I crave, oh God, of thee,  
But to see thy fiery pillar  
In the darkness guiding me.

Be my strength in every weakness,  
In my doubt be thou my guide;  
Through each peril, through each danger,  
Draw me nearer to thy side.

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PIOUS FRAUDS.

SPIRITUALISM is charged, and, to a certain extent, is chargeable with, the practices of fraudulent or pretended mediums. Real mediums, who possess the faculty of mediumship, under certain conditions they cannot always control, are known to have been guilty of trickery and deception. These things are seized upon and heralded before the world by the Pulpit and the Press, for the purpose of convincing the people that there is no truth in Spiritualism. That from its Alpha to its Omega it is all trick and deception.

This argument can be used with no more force against Spiritualism, that it can be against Christianity, or any and every other religious sect. The like frauds have been practiced and justified by the Christian teachers and writers of almost every age. The practice was openly justified by many of their early writers and teachers.

Mosheim, in his history of the Church, speaking of the doc-

trines of the Church during the second century, says: "The Platonists and Pythagoreans held it as a maxim, that it was not only lawful, but even praiseworthy to deceive, and even use the expedient of a lie, in order to advance the cause of truth and piety. The Jews, who lived in Egypt, had learned and received this maxim from them, before the coming of Christ, as appears incontestably from a multitude of ancient records; and the Christians were infected from both these sources with the same pernicious error, as appears from the number of books attributed falsely to great and venerable names; from the Sybilline verses, and several supposititious productions which were spread abroad in this and the following century. It does not indeed seem probable that all these *pious frauds* were chargeable upon the professors of *real* Christianity; upon those who entertained just and rational sentiments of the religion of Jesus. The greatest part of these fictitious writings undoubtedly flowed from the fertile invention of the Gnostic sects, though it cannot be affirmed that even true Christians were entirely innocent and irreproachable in this respect."

This philosophy of the Platonists, Pythagoreans, and early Christians has never been utterly discarded by the more modern writers and preachers of Christianity. Any person acquainted with the religious literature of the Church of to-day, will not be permitted to doubt the continuance of this spirit of deceiving for the benefit of the Church. It can be observed in the exaggerated statements of the clergy respecting the doctrines, character, and influence of the Church, the Bible, the institutions and sacraments, etc. The shifts and turns with which they seek to evade the force of a truth, or to defend a dogma of the Church; the recklessness with which they attack the reputation of an opponent, and the many falsehoods they invent and circulate to destroy his influence, all indicate the presence of this spirit of fraud. The clergy often make positive affirmations respecting the Bible, which, if true, they do not know and cannot prove; and when questioned, too often fly into a passion, and deal in denunciation for lack of truth and argument. Thus we have heard the clergy in extolling the Bible, say, "that it taught



every science and every art. That there was nothing of truth or philosophy which was not found therein;" but when called upon to make their assertion good, they have utterly failed. The strongest argument they could offer was to denounce as infidel the one who presumed to question their word. Now all this vaunting has its birth in the spirit and letter of that philosophy, which says, "that it is lawful and praiseworthy to use the expedient of a lie to advance the cause of truth and piety."

The argument of the mind is very simple and direct on this point, and all, most all use it, notwithstanding their higher sense of right must repudiate it. The lawyer uses it in getting his cause before the court and jury. Being persuaded that justice is on his side, and that his antagonist is determined to defeat him therein, he feels justified in the little exaggerations in which he indulges for the sake of securing justice. Exact integrity is not expected of the advocate in presenting and sustaining his cause before the court and jury. The principle of straining the truth to accomplish a just purpose, does not mortally wound the conscience of the lawyer.

The physician likewise is not unfrequently induced to put on an air of wisdom and confidence to assure his patient. He says, "it will not do to let the patient know my uncertainty and my fears. It is right and proper to deceive in that respect, for the purpose of obtaining a good, or of avoiding a bad result." This principle of philosophy is deep seated, and it takes strong integrity of soul to always combat it. This "choosing the least of two evils" belongs to the same family.

Spiritual mediums have too often been subject to this frailty. It can not be doubted that many have been misled by this specious philosophy. They know themselves to be possessed, at times, of the faculty of communing with the invisible world in the many ways of mediumship: and at other times they can get no communication. The faculty is not under their control. They are called upon to give evidence of their mediumship. Particular phenomena are demanded. They become anxious. They desire to satisfy and convince all of that which they believe to be true. They secretly try to aid in producing the phenomena.

They make a sound, move a table, or do something in the name and behalf of the spirits, to give the desired satisfaction. They reason thus: "If I make the sound at this time, and the skeptic hears and believes it to be from the spirits, and thus is led to believe that the spirits can and do produce sounds, he is made to believe a truth which I know, and which he ought to believe."

In this way the mind naturally seeks to excuse this lack of integrity; and in this way many mediums and Spiritualists have excused themselves to themselves for practicing deception for the purpose of convincing the skeptical, or comforting the mourning, etc. In this way many genuine mediums have destroyed their influence for good, and have sadly injured the cause of Spiritualism by practicing deception. When once an individual is detected in trying to deceive, all foundation for confidence in him is gone. His power to certify the truth is at an end.

Herein is to be found one of the evils of this philosophy, "that it is excusable to lie for the cause of truth and piety." Because many Christian teachers and writers during the early age of the Church entertained and practiced this sentiment, the general history is made the object of suspicion. The skeptic denounces the whole system of Christianity, so far as facts are concerned, as a fraud and a forgery; and he attempts to sustain himself by showing the prevalence of this doctrine during the first ages of the Church, and certain practices under it. And thousands and tens of thousands more regret the truth from the influence of these frauds, than ever embraced it through believing in them. The credibility of those historians being thus impeached, nothing can restore confidence and give certainty to the convictions.

The same has been observed of Spiritualism. Because of the frauds and impositions which have been practiced by real and spurious mediums, the cause itself is denounced by tens of thousands, as being all a fraud and a cheat. The denunciations of the Pulpit and the Press are based upon these impositions. They reason falsely, to be sure. They have the like spirit of fraud which they profess to condemn. They affirm that which they do not know to be true; and often, from a false spirit, try to prove it.



Let a medium of well-known powers be detected in an attempt to deceive, and all his genuine manifestations will be doubted. Those who had doubts before, will become confirmed in their skepticism. An exposure of such fraud will do more to discredit Spiritualism, than many well attested examples of genuine spiritual manifestations will do to give it credit. Skeptics and doubters will not act the part of philosophers in the formation of their judgments. Because of one instance of fraud, they will denounce *all* as fraud. Because *one* medium has been guilty, they affirm that *all* are alike guilty.

Man is a singular being; demanding that reason shall be enthroned, and in the same breath, dethroning it. Demanding *one* standard by which to try himself, and *another* by which to try his neighbor. For example, take the case before us. The Christian Church take their history, and their sacraments even, through the hands of those who advocated and practiced these "*pious frauds*." They find the evidence of the presence of this spirit among the early transcribers of their sacred books, in the almost endless forgeries, interpolations and emendations, abounding therein. These things are not matters of dispute among them. They are known and talked of by them in all their controversies with each other, about doctrines, etc. And when the skeptic refers to these things, and applies their argument against Spiritualism, to themselves, what is their reply? They say, "the presence of the counterfeit proves the existence of the genuine." When false or pretended miracles are detected and exposed, do they thence conclude that all the wonderful works of Jesus and the apostles were of this class? By no means. They then begin to exercise a rational judgment. They then discover that there may be true men, engaged in earnest truthful labor, at the same time that there are false-hearted pretenders laboring to deceive. They can even go further, and discover that the more truthful and real the genuine are, the more certainly the impostor and counterfeiter will appear.

But apply this argument to modern manifestations and they do not feel its force. They deny the truth of their position, "that the presence of the counterfeit proves the existence of the

genuine," and they now become the irrational skeptic, affirming the falsity of *all*, because of the frauds of the *few*. They say Spiritualism is *all* a deception. How do they prove it? By referring to the frauds and impositions of A B, C D, and E F, professing spiritual mediumship, and because *they* are impostors, therefore *all* are impostors. Such men are untruthful in spirit. They have prejudged the cause without the proper evidence upon which to base a true judgment. And they know it; and the instant you attempt trying them by such a standard, they protest against it as being unfair and false. Thus they condemn themselves, and prove themselves to be as false as those they condemn. They thus become guilty of "*pious frauds*," in their argument.

The same spirit also is apparent when they attempt to judge of the influence of Spiritualism upon the minds and characters of those who believe therein. They say that its doctrines lead to general licentiousness. How do they prove it? Not by pointing out the particular doctrine, and showing such to be its natural and legitimate tendency. Not by showing the advocacy of any such principle as a part of Spiritualism, but by referring to individuals professing a belief in Spiritualism, and then to their doctrines or practices. When inquired of, if that is their only kind of evidence, to sustain so grave a charge? they affirm "*that* is sufficient." But when the scales are turned, and they are reminded that daily we are shocked with the recital of the crimes of lewdness and debauchery practiced by clergymen of the various religious denominations, their reply is, their wickedness proves nothing beyond their own characters. They were hypocrites, professing that which they did not possess. They were wicked, not *because* of their profession, but, *notwithstanding* their profession.

This shows that the false judgment they pronounce against Spiritualism, based upon these isolated instances of obliquity, is not the result of *ignorance*, but of a false and prejudiced condition of mind. Whenever they *will*, they *can* discover the fallacy of their argument against Spiritualism; and they are sure to do so when the argument is applied to themselves. If it be



true that men and women may be false and impure, notwithstanding their professions of faith in Christianity, is it not equally true, that men and women professing any other faith, may likewise be false and impure? And, if in the former instance, their falsehood and impurity does not impeach the character of Christianity, why, in the latter instance, should the faith professed, be impeached by the unfaithfulness of its professor? If a man or a woman professing Christianity, may be false notwithstanding their profession, without impeaching Christianity, may not a man or a woman, professing Spiritualism, be false notwithstanding their profession, without impeaching Spiritualism? Then why be guilty of pronouncing such unfounded judgments as the Pulpit and the Press are continually pronouncing against the cause of Spiritualism? The evidence is, that, in spirit, they are themselves guilty of an attempted fraud, by using an argument which is confessedly unjust, the moment you apply it to themselves.

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### EXTERNAL MEDIUMSHIP.

WE find we cannot make ourselves to be understood by a certain class of spiritualists on the subject of mediumship. Either they lack the faculty of perceiving our meaning, or the will. In either case we are called upon to be patient and labor with earnestness and good will. External mediumship, *as a state through which the progressing soul is to pass* on its upward way, is well enough. It is orderly and proper. But as a condition in which one is to *abide* and become *stationary*, for any purpose, is pernicious in the extreme.

We will illustrate. Man is first born into his external or physical state; endowed with physical sense as a means of becoming consciously or spiritually possessed of those conditions and attributes of existence, which must come to him through such a channel. These facts of the outward world become truths in the inward or world of consciousness. This physical

state, this junction with the physical, in passing onward and upward, is necessary and proper; is, to a certain extent, fundamental to future development and progress. But to gather up all the forces and abide here, in affection and action, to the neglect of the higher and better, is pernicious and not to be encouraged.

There is a time when man is naturally under the rule of his selfish and sensuous nature. When he does not perceive or appreciate the force of moral or religious truth, or obligation. When, if left unrestrained, he would trample upon the claims of right, violate the conditions of truth and purity, and make shipwreck of himself and others. During this period of selfish and sensuous rule, it becomes necessary to govern him through an appeal to his selfish nature. Hence governments of force become necessary, and the law must be sanctioned by penalties appealing to the offender's fears; threatening "life for life," "blood for blood," etc. Without such institutions and regulations there would be no society to develop man's social and moral nature. Therefore the government of force is as necessary for the selfish and sensual, as the means to sustain animal or physical life. In the unfolding of society from savageism to the highest civilization, these conditions are met with and are needful and proper. But to sit down and abide in this state, requiring this kind of administration, is not good for the soul. Unless our aspirations lead us onward and upward through these conditions of needful force, we shall find we are living to no very good purpose.

In the unfolding of our earth from its void and shapeless gaseous state to that of a garden of immortality and eternal life, it necessarily passed through the mineral, vegetable, and animal kingdoms before it reached the spiritual. The foundations of immortality, of individuality, were being laid in the first formation of the crystal, continued through the vital organisms of the vegetable and animal kingdoms. The birth of these forms was as necessary to immortality as the "breath of God" to infuse the living soul. But it does not follow that these conditions, legitimate and proper as *passing* states, are to be made *abiding* ones.



No, no. Every thing is to pass onward and upward in that omnific current.

Now can not Spiritualists understand us? This external mediumship we do not denounce as a manifestation necessary and proper, while *passing onward and upward* from the materialism of the physical to the spirituality of the moral and religious. There is a time and condition for all these things, and in their time and place they are good. But the individual who, for any purpose, *halts* or *abides* in this external kind of mediumship, will violate the conditions of his own true development and become an evil in the circle in which his influence is felt.

No one who is earnestly striving for a higher life, who is seeking with all his powers to attain to his soul's *highest* and *best*, can remain in this external mediumistic state for any considerable length of time. There will, necessarily, be such refinement of spiritual condition as to separate such soul from the conditions of physical or outward manifestations, and there will also cease to exist, in such soul, any need for any such outward manifestation. It is disorderly and improper for any one to sit down in such mediumship, and make it an occupation or profession. They should work faithfully and earnestly while there, finishing their work and going forward, leaving it for others who are coming after them to minister to the world while passing the like states.

Reflection and experience speak alike on this point. The revealments which have been made through these outward manifestations are of little value beyond the mere fact of spiritual existence and power. The language of their phenomena is to be understood according to the translations of philosophy. They are to be studied as we study geological phenomena, and they become valuable to us upon the same principle. But one is not to concentrate all his powers to the production of these phenomena and thus become a phenomenon maker, that others may wonder or even learn to translate them. He has other and higher spiritual faculties to cultivate, which demand attention, and unless he attends to their demands, he will find himself wandering in a wilderness of error from which he will find it difficult to extricate himself.

As a means of communicating spiritual truth, these external manifestations are of little value. The spelling out of words, the constructing of sentences by spirits, etc., are no better for the enlightenment of the mind than the ordinary means of communication, such as speaking and writing by individuals in the form. And so far as good sense and integrity are concerned, the class of spirits in external communication with the earth are not above the ordinary level of minds in the form. Understand us; we do not say that spirits of a very high degree of intellectual and moral development may not communicate externally with man. But we do say that such communications are the exception and not the rule, taking the mass that are given to the world as coming from that source. Furthermore; the uniform experience of medium and people demonstrates that this external mediumistic condition is not favorable to the cultivation and development of spirituality in the soul. It does not tend to awaken earnest aspirations after a higher and holier life. And those who make the external manifestations a profession, do exceedingly well if they avoid going backward in their condition of spirituality. It matters not what they say, their condition, spiritually considered, is manifest in their lives and conversations.

We wish to be understood. We admit the existence and propriety of this externally mediumistic condition as a *passing state*. But we deny its propriety as an *abiding* and *professional* one. And we affirm, and are ready to prove, that to direct all the spiritual energies of the soul to the cultivation of these states, tends to evil both in the individual and community. It becomes unnatural and evil upon the same principle that the intensifying of any faculty unbalances the vital and mental systems, and tends to discord and ruin.

If Peter had stopped at the manifestation on the Mount of Transfiguration and builded him spirit rooms, as he proposed, he would never have progressed beyond the condition of denying his Teacher and swearing he did not know him at all. Let one's aspiration end here, and there will be an end to his progress. Let them continue, and he will pass on to a higher and better place, leaving those who come behind to minister in their turn in that department.



## SERMON.

PREACHED BY A. D. MAYO, BEFORE DIVISION-STREET CHURCH, ALBANY.

“Where the spirit of the Lord is, there is Liberty.”—2 Cor. iii., 17.

THE theology preached and lived by Jesus Christ is proved Divine by its simplicity and unity. The paternity of God is its central fact, which, like a sun shining for ever, illuminates all regions of the spiritual creation. The native dignity, everlasting obligation and glorious destiny of man revolve around this idea of the Immortal Love, and fill the mind of the Christian with a sublime elevation and a perfect trust. Such was Christianity in the soul of Jesus, such must it ever be; for a conception of life so simple and comprehensive has only to be uttered in the world to insure its duration as long as the existence of the human race.

But, from the simplicity and unity of this religion, come many partial apprehensions and a great variety of creeds and styles of character in its disciples. No man has been permitted to know Christianity as it lay outlined in the mind of the Christ. Millions of men have sincerely striven after its entire appreciation in doctrine and life; and it has not been uncommon for men to suppose they have compressed it into their formulas; indeed, men, sects and nations have been so assured of their own infallible comprehension of this theology, that dissent from their creeds has been declared a crime, punishable with as severe penalties as the spirit of the age permitted against heresy. Yet, after the persecution and bigotry of eighteen centuries, it remains as true as when the Master was alive, *that he alone held Christianity in its entire proportions; and that each man's, sect's, nation's creed is only the best explanation this nation, sect, man can give of it.* Thus, the positive truth of every religious creed, the vital side of every Christian character and civilization, can alone give the best human appreciation of this faith, and every sincere man's conception of it is interesting as showing his own condition in relation thereto.

Every right-minded man, who endeavors to understand and live Christianity, must therefore have a theological creed of his own. What this creed shall be depends first upon his natural, spiritual and bodily constitution—for he cannot get outside the bounds with which his Creator has surrounded his being; and secondly, on his culture, using the word in its widest sense. What he is by nature, what he has made himself by education, decides his *character*; and his *theology is only a statement of the belief about God and man which naturally flows from his style of character*. It must be peculiar, because his character is like that of no other man, and decides how much he shall comprehend of Christianity.

Few men have intellectual discipline enough to know their own creed; because few men know entirely their own character or have sufficient honesty to stand firmly on what they actually believe. Thus a man's account of his own creed cannot always be trusted; for when he begins to talk about it he mixes what he does believe in his heart with what his mother, his minister and society have told him, and what he would like to believe or finds it profitable to adopt. Only after long and intimate acquaintance can a wise observer decide what his theology is. His superficial faith is entitled to the same reverence as other superficial opinions; his *real* theology demands respect as the expression of his character. Whoever tries to change that theology, without changing the whole man, is a bungler in the great art of education; and whoever thinks all men can be converted to one formula brandishes his conceit in the face of common sense. All men's creeds are not equally true; no man's creed includes the entire faith of Jesus; but each man's real doctrine is the statement of his comprehension and realization of Christianity; is the only creed possible for him until he becomes a greater and better man; is valuable in proportion to his true Christian manliness.

Every Christian race and nation must construct its own theology. For according to its constitutional peculiarities and national culture will be its national character, and its creed will be the statement of the belief naturally flowing from this charac-



ter. A nation is not made by a church and creed, but a church and creed grow out of a nation's character.

Every modern nation has thus constructed its creed and church. Germany, Italy, France, Russia, England, have thus wrought out their own theology; for although the inhabitants of these lands are nominally gathered under similar churches, the Catholicism and Calvinism of Germany are not the Catholicism and Calvinism of England, France or Italy, but quite other forms of religion. The national character modifies their doctrinal forms and creates a theology of its own. Few men are wise enough to read off these great national creeds and tell us in few words exactly what Russia, England, Italy, France, Germany, believe about God and man. We have shrewd guesses at their theologies, but only their history, impartially written, can determine the amount and style of their faith; and the same rules of judgment that apply to the creeds of individual men apply to the estimate of national conceptions of Christianity.

The great theologians who have written the creeds that now nominally rule the Christian world were men who represented large classes of minds or national characteristics. Augustine, Luther, Calvin, Wesley, Edwards, Swedenborg, Channing, only wrote out the natural religious creeds of certain classes of minds better than other men. Thus, in place of better statements, thousands of men, even nations, adopt their creeds as their own; as a man not given to self scrutiny accepts a phrenological chart of his character, declaring it a perfect map of his mind, because it fits him in a few striking characteristics. Yet every man, sect or nation gives a peculiar interpretation to these statements of religion, and whatever theological catechism we may swear by in our youth, if we sincerely strive after the Lord, we, in the end, make our own catechism, which, published or unpublished, is our guide-book to Heaven, our best description of the unattained grandeur and simplicity of "the truth as it is in Jesus."

It will not, therefore, be thought strange, if, in this discourse, I speak of *Theology in America*. It is no disparagement of Christianity to say, that *America must construct her own Theology, which will be her appreciation of the religion of Jesus*

*Christ.* This theology must be determined by the American character, which is itself the result of the constitution of American society and the popular American culture. Nothing can be more interesting to us, as Americans, than to study our national character for this purpose, and trace, amid the chaos of our theological and ecclesiastical fluctuations, the silent growth of the American theology and church; to know how far the present creeds express the national faith; and in what quarters we are to look for the appearance of the most characteristic belief of the people.

Let us therefore endeavor, first, to estimate the American character; secondly, to inquire how far the present creeds and churches truly represent the faith naturally flowing therefrom; and thirdly, to consider where we shall look for the signs of the coming theology that shall truly state the national comprehension and practice of Christianity.

There is no confirmed American character by which we can at once be distinguished among modern nationalities. We are too young, and have grown too fast, to have a character, in the mature, national sense of the word. Our 26,000,000 of inhabitants, scattered over our 3,000,000 square miles, is a multitude gathered in from the four quarters of the globe. Our 22,000,000 of white people are composed of the three great classes whose contentions are the key to the English history of the last three centuries, and the various elements of German, French and other European extraction. In connection with these, we find 4,000,000 from Africa and Asia. These people, strewn over a vast country at the ratio of only seven to a square mile, separated by barriers of language, position, culture and distance, cannot, at the present stage of our national growth, be one in any vital sense. We are yet many nations, living peaceably together, because we have so much room to dwell in.

But doubtless the *elements* of the American character do exist, and can be seen by those who look beneath the surface of the national life of to-day. As yet they are unformed, and only hint at the ideal, and it is by no means certain that this ideal is to be realized as to the whole country; but somewhere



on this continent we believe the *American character* is to be fully developed and flower out in its genuine results.

*Practical, individual and social freedom* is the ideal seen in vision by our fathers, and cherished by the few righteous men of to-day, for whose sake we hope the nation will be saved. Our Declaration of Independence and Constitution were the best statement of this idea our fathers could make. They wrote it in the moment of their highest inspiration, and left it as the mark at which our civilization should aim; but the American people have realized only a few of the facts there written. We may be assured that writing a constitution and organizing a government do not make a people free. After this comes the experiment, and our people must conquer the freedom described in our Declaration of Independence; conquer it in every sphere of life, from business up to religion. It must be acknowledged, we have realized it only partially; and less in its higher than in its more common relations.

We have spent nearly three-quarters of a century in vindicating human freedom in its most primitive condition; the liberty to live in the enjoyment of the material comforts of life. Business is the real life of our people, and business, in this country, means the attempt of 26,000,000 of human beings to banish poverty from a continent. What with our unparalleled industry, our proverbial enterprize, our dogged perseverance, our restless spirit of emigration, and our mania for invention, we have come in sight of the day when no American need be a slave to his bodily wants, except for crime. This is the first and most successful application of our national idea, and must be kept in mind when we are accused of materialism. We are a material, trading people; but we have become this by our efforts to release man from the despotism of nature; and it is more inspiring to see a whole people trading for a century for such an end, than to behold the extremes of culture in awful contrast to the beastly ignorance and destitution that prevail abroad.

The next movement towards realizing the national idea will be the effort to emancipate the whole people from the slavery of

ignorance. First business, next the common school, that these 26,000,000 may all be able to walk in the ways of knowledge, and the grandest privileges of mental culture become the common inheritance of every American child. We are not so far advanced in this application as in the former, but already the forces are gathering and thousands of good men and women are thinking and toiling to this end with an intensity that must insure success. Business and the common school, aided by the newspaper and lecture, are the most vital and characteristic parts of American life. They are the real beginning of our national character, and in time will clear themselves from present hindrances and infirmities, and rise to an honest commerce and a genuine culture which shall insure bread and knowledge to a greater number of people than ever before possessed them.

Our fathers, threatened by oppression from abroad and embarrassed by slavery at home, did not lapse away into the heathenism imputed to them by some of their degenerate children; but rose above their time, and in the inspiration of the great hour of revolution wrote the sublime translation of the golden rule into politics, "*All men are created equal.*" To suppose they could fully embody that ideal of republicanism in their institutions were unreasonable. They did all that men could then accomplish. They fashioned a constitution within whose elastic boundaries a mighty nation could be developed into a pure democracy—a constitution radically founded on the natural equality of man, veiling its temporary concessions to slavery under language which nowhere acknowledges the right of property in a human being, and might remain unaltered did not a slave pollute our soil—and incorporated into it a provision for its own amendment. The barbarism of our new and crude nationality has hitherto perverted that constitution, and is now busy in its vile work of making the charter of freedom the charter of despotism. But there were never half so many people in the United States as to-day who believe in a Christian democracy. Our great North is pushing its free industry, free education, free church and social reforms at a rate hitherto unknown in the annals of mankind. Let the enemies of man take their fill of rejoicing now, for their



doom is already written in a thousand workshops and a myriad schoolhouses, and in the homes of millions of free men. Give us another quarter of a century to erect our batteries and bring our great guns into place, and we will rake the continent with a fire that will make the most obscure plantation, yea the remotest everglade, too hot to hold a trader in the souls of men.

When we are further along we shall begin to apply our national idea to social life, and be no longer the slaves of customs inappropriate to our position, that we now are. Our best social life but hints at what the family and neighborhood shall one day become under the inspiration of the sentiment of equality of human rights.

Then Literature and Art will have a Fourth of July, and declare that the nature and life of America deserve a representation for which we now search in vain among the bookshops and studies.

And at last a theology, the result of all national living, will slowly grow up, fit to represent a Republican interpretation of the Gospel of Christ.

Such is our present condition and prospects. We are "growing" a national character which shall realize the idea of *practical, individual and social freedom*. The material side is assuming shape; the intellectual side is less formed, but slowly changing from a nebula to a star; the political, social, literary and religious phases are still more unformed. For when we speak of the *American character* we mean not the style of manhood illustrated by partisan political demagogues, or swaggering disciples of the gospel according to Young America, or fastidious imitators of foreign manners and culture; but that peculiar development of manhood and womanhood which is now, perhaps, found oftenest behind the counter, in the mechanic's shop, on the engineer's beat, in the log-cabin of the emigrant, in the school-room, in the editor's *sanctum*, and upon that fatal lecture platform, where every man in America who pretends to be somebody must stand on a pine board between two candles, to be judged by the people; but which, not wholly confined to these departments, goes out into other spheres of life and gives the salt that saves our house-

hold, the ten righteous men for whose virtue our State is not overwhelmed, the half dozen authors whose mental life was born in America, the few prophets whose manhood saves the present American Church from public contempt. When I speak of "Theology in America," I shall ask: *How far the popular creeds and Church are expressing the idea of Religious Freedom into which these men and women by and by must grow; and what movements of the theological world point towards the appearance of that Liberal Theology which shall be the real confession of faith for a great Republic?*

The present theology of the United States is organized into 36,000 churches, which afford accommodations for 14,000,000 of worshipers. These institutions are divided among some five-and-twenty sects, although the seven largest absorb 28,000 of the churches. Of these denominations but two or three have originated in America, and these not in a manner to illustrate the American character to a great degree. The churches which now represent the popular theology of the United States are chiefly a growth from seeds planted by the early settlers of the country. Their doctrines and discipline come down in regular line of descent from an European ancestry; and instead of springing out of, and representing, the genius of our country, have only reluctantly yielded to occasional modifications which were absolutely demanded by their position. The chief mark of America upon them is, their independence of the State; and it must be confessed that this is a grand victory of Republicanism over Ecclesiasticism; but the internal management of their affairs and the scope of their creeds is yet but partially affected by that spirit of individual and social freedom, which is the central idea of American life.

If we turn to the theological creeds that rule the churches in the United States, we find, according to the census of 1850, 33,000 of these institutions, Roman Catholic and Protestant, founded on a system of doctrine essentially the same. Doctor Baird, in his work on "The Religion of America," estimates the number of evangelical clergymen in 1855 at 29,430, and the number of people under their direct and indirect instruction as



18,000,000. Although the Roman Catholic differs from the so-called "Evangelical" creeds, and the Evangelical differ among themselves by numberless shades of doctrine, amply sufficient to breed bitter disputes among their zealous advocates, yet an impartial observer, looking from the outside, soon discovers that they all naturally spring from a common view of human nature, and give substantially the same account of the relations between God and man.

How man, created originally in God's image, fell, through willful disobedience, into a state that entailed perpetual natural inability on his race; an inability that, quibble about it as old and new schools may, virtually annihilates human freedom, and dooms the human family to an endless hell; how God, by virtue of his three-fold nature, assumed this crime of man's, and, in the person of Jesus, suffered the infinite penalty, due to himself, that he might placate himself; and how, after this stupendous exhibition, the divine forgiveness is burdened with new conditions, so that, in spite of the sacrifice, a large proportion of the race perish for ever; these are the radical ideas which, variously modified and explained, flower out into all these creeds. A vast majority of the people in American churches hear only this account of the relation between God and man.

Now this theology is, in no essential respect, the account of the great facts of life, that the American people, developing into their national character, would give. It is a system that naturally arose fourteen centuries ago, and, doubtless, was the best description that the cultivated mind of Europe could give of the gospel of Jesus Christ, during successive centuries of despotism and darkness. It is an outgrowth of another state of society, and of other habits of thought and life than those which prevail in our day. Its whole representation of God and man, of the objects of life in this world and the modes of achieving human excellence, is foreign to our nature as Americans. And the only reason that 30,000 churches in America are founded on it, is, that *the American people have not yet investigated theology as they have investigated business and education, and formed independent opinions expressive of their real faith*; but are content

to accept the present church as a convenient social arrangement, pleasant in many of its associations, respectable in its deportment, and inclosing within its walls much of the genuine piety and philanthropy of the land. The American popular church is but a way station, where the mass is glad to be refreshed, and grateful for polite attentions; well enough, until the whistle sounds and the cry, "All aboard!" leaves it tenantless.

For how can this popular theology, preached in 33,000 American churches, stand for *our* best statement of the sublime doctrine of Love, taught by Jesus Christ? Its conception of God was formed before the birth of our natural science, and differs in nothing very essential from the gross, material notions of the Jew and Greek; the "Evangelical" God being, indeed, a sort of etherialized Jupiter or Jehovah. We look in vain through the catechisms for traces of that awful, spiritual presence that confronts the modern inquirer into nature at every point, revealing himself in a regularity which has driven the church into excommunicating nature and half the scientific world into atheism. Its theory of God's miraculous appearance in the natural world could never have grown up in the light of a knowledge that revolves the miracle of to-day into the law of to-morrow, and annihilates theological prodigies by spiritualizing the whole outward universe. Its account of the nature of man was made up when the drama of human life in this world had not passed even to its second act. It explains, in its way, the painful problem of old ages of wrong, when great men were everything and man nothing, but it has not been revised since the Pilgrims landed at Plymouth, and Cromwell ruled in England, and Europe began to rock with the preliminary throes of an agitation that will shake down every despot into the dust and leave the people on the throne. It was well enough for men like Augustine and Calvin, to write what they had seen of man and try to account for the Alexanders, and Neros, and barbarian invasions, and middle-age darkness of the old time, by their doctrine of natural depravity; but natural depravity don't explain the England and America of to-day. Its notions of sin, retribution, salvation and the future life were all written under the



shadow of an irresponsible despotism in political and ecclesiastical affairs, which in its highest dignity rose only to a severe legal *justice*, and made its own will the measure of right and wrong. The intellectual habits inherited from such a state of human affairs insensibly colored the estimate of the whole destiny of man; and the eternity of the creeds is only the infinite expansion of a Roman or Eastern Empire, with the grandest specimen of Roman or Eastern Emperor at its head. Its philosophy of revelation and inspiration flows from its contempt of *man* and its reverence for *men*, which resulted from the same state of society. The common soul is not good enough for the temple of the great God, but a few select Jews are chosen from all the earth, and Jesus is resolved into the Almighty, to hold the sacred treasure revealed to the mass. Its whole idea of a religious life is such as a retired, unmarried priesthood would construct in ages of violence; when the out-door world was shaken with constant war and change, and God was sought in the calmness of the cloister and the serene retirement of the church. It is *unworldly*, sensitive, pale and sedentary, and stands aghast at the phenomena of American industrial life. Thus do all these cardinal doctrines of the popular creeds represent, not the account the people of the United States would give of their belief in God, man, duty and destiny, but the account given by the European literati ten centuries ago, piously handed down from church to church, and in these late days republished, newly edited and revised by scholars in colleges and pulpits to suit the meridian of America.

It is not to be denied that the genius of our country has somewhat modified this organized statement of the Gospel. It has separated state and church; compelled larger latitude in the interpretation of these creeds; split churches again and again on such interpretations, and grafted some new, vigorous stocks of a working religion on the old trunk. These partial modifications are the most vital part of the popular theology. They are illogical deductions from the radical ideas of the creeds; but the mass of religious people are not logicians, and fasten on them, thereby excusing the presence of the middle ages in the church. But

notwithstanding these modifications the church life of America is unnatural. It is not disputed that it is often very beautiful and impressive, and meets the partial wants of many minds ; but it does not express the profoundest religious convictions of the mass of people in America who think and feel on Christianity. It is a world of its own, artificial, skillfully adjusted to appeal to various tendencies in the popular mind, but still artificial, and represents more certainly the wealth and social life of the land than the religious faith, depending on the banker, the architect and the upholsterer, no less than the Gospel, for its existence. We go out of America when we go into the popular church. One step from the pavement of Broadway in New-York carries us over the threshold of Trinity Church, its great temple, into the middle ages. Broadway has yet no characteristic American church, though the voices of righteous and eloquent men are heard therein. We all wait for the day when that temple arises whose doors shall not be the boundaries of ages, whose aisles shall be only the American street ascending towards the heights of our manhood ; whose brotherhood shall be the summit where all noble and characteristic national tendencies culminate to produce the American type of Christianity.

This church does not exist, neither can any man now draw the theological series of ideas that shall represent the best convictions of a truly republicanized America concerning Christian truth, and which are to be organized into the American form. All we can do towards such a prediction is to observe carefully the present indications of its approach, and guide our conduct thereby till the work is more advanced. These indications are partly negative, partly positive ; and although they may appear unsatisfactory and threatening to some minds, to me they are but the natural manifestations of a national faith.

The first negative indication of the growth of our people towards a new belief in religion, I find in the restless condition of the popular theology. A faith that truly expresses the life of a people is active ; but with the vigor of advancing power and health, not the neuralgic energy witnessed in the fluctuations of the American church. This church is not content or self-sus-



tained ; but, under an outside show of strength and confidence, it carries a timorous heart that quakes daily before the portents of American society. It is afraid of every living, characteristic development in our time ; afraid of science, afraid of German theology, afraid of the best literature of the day, afraid of the socialists, the reformers, the spiritualists, the infidels—afraid of its own noblest men and women. It stands like a giant before the people—awful and authoritative ; yet a close observer can detect in the quivering lip, the tremulous knees and the blanched cheek, the signs of a mortal fear. The Revival system is the most significant indication of the loss of self-respect in the American church. Just as a proud man, who feels his strength going down, springs madly from his bed and tears through a two days' work in one, fancying that such exertions will cure him, does the church every year blow all its trumpets and for the hundredth time try to inflame the popular passions on the subject of eternal salvation. But the work is more feebly done every year. Old districts have been "burned over," and new excitements anticipate its efforts, and the disease is not cured or stayed by this means, but only comes back more relentless in the hour of weariness and collapse. The popular theology is slowly dying because the vital blood of America no longer runs in its veins ; it feels its fate dimly, and by frantic efforts would arrest it ; but it must pass away.

And from present indications we can predict what we are to expect during the season of its dissolution. *Skepticism on the whole subject of religion now prevails in America to an extent that no good man dares confess to himself, and is more and more to prevail during the coming century.* I doubt not much of this unbelief is the result of our one-sided, material business life ; but the grand reason for its existence is found, not in the influence of German Rationalism, American "Parkerism," or any form of liberal faith, but, *in the utter incompetency of the Popular Theology to deal with the great facts of our national life.* The masses are reared in the assent to this theology as religion ; they grow up into our daily American existence and find themselves out of intimate sympathy with it in proportion as they

fulfill the duties of their time and sphere. Many get along with grafting new ideas into their old creed; as the New England farmer, twenty-five years ago, built an addition to his house to accommodate every new married son or daughter. But thousands cannot live on such a patch-work of opinions, and secretly let slip the whole catechism; and either do not concern themselves at all about religion, or form an anti-religious creed of their own. This state of things is increasing, and by and by, when the bands of the Roman Catholic Church begin to shrivel in the fires of our Democracy, there will be a falling away of its members into all kinds of disbeliefs, and such blasphemous Atheism as now raves through our lowest German prints. To a man who thinks the hope of religion in America rests on the success of the popular theology, this skepticism is a fearful development; but to one who sees the real currents of American life, it is but an indication of a natural state of transition from the crumbling away of the old creeds to the building up of the new religious ideas that are to rule the continent.

And this spirit not only affects the church in a negative way, but is making positive changes in its belief and form, which will open a door to innovation that all the councils in America cannot shut. *The growth of Congregationalism* is one of these most hopeful tendencies. In many parts of our country the first battle against the popular theology is to be fought on this field. *Emancipate the churches from the Anti-Republican central organizations, that now hold so many of them in bondage*, and a work is done whose importance nobody can fairly estimate.

Another of these signs is seen in the increasing latitude of interpretation allowed in accepting the creeds. Thousands of churches in America would be split in fragments by a rigid enforcement of the original meaning of their articles of faith as a test of membership. The sticklers for the straight interpretation have logic on their side, and they rightly charge their opponents with tampering with the doctrines of the church; but the latitudinarians have the spirit of the age on their side, and that law of human nature which compels a man unconsciously to stretch every cord that binds him to a departing opinion to the utmost



before he breaks it. The time will come when sober men will be wearied of the endless hair-splitting of Park, and the obstinate mystification of Bushnell, and the wearisome theological war of words, in pulpits and newspapers, which means only this; *that the American so-called Evangelical Church does not believe its own catechism*; and leaving the old system in the hands of those prepared to defend it out and out will begin to work independently for a theology.

More positive than these tendencies are three great movements outside of the Church: Transcendentalism, Reform and Spiritualism.

Transcendentalism has been confined to the circles of the cultivated, though in many ways it is helping to form the national theology. This habit of thinking on religion, which has been ridiculed in every Evangelical pulpit and newspaper as the essence of absurdity and infidelity, is simply the *American cultivated rendering of the words of Jesus*, "*The kingdom of God is within you.*" It is a protest against the banishment of God from nature and the soul; an assertion that the Deity lives in America as he did in Palestine, and underlies our consciousness as surely as that of Moses and Isaiah. To it we are indebted for the substitution of the simple doctrine of Jesus concerning Universal Inspiration, in place of the worn-out machinery of the orthodox Holy Spirit. I do not defend all the consequences that various thinkers have deduced from this great fact; but affirm that, so far from being an irreligious manifestation, it is one of the healthiest signs of religious life in America; and denotes a real desire in her best minds for that simple, direct sense of communion with God, without which all religious experience is second-hand and smitten with death from the beginning.

Among the people, the most striking movement towards a national theology is in the Reform movement. I know the thousand extravagances of the Reformers, and appreciate the conservative criticism on their philosophy and methods; but I must behold in this mighty awakening of the American mind the dawn of a grand, religious idea, *the application of religion to life*. Wearied of the incessant preaching of a salvation that

concerns itself chiefly with the rescue of the soul from a future hell, and dares not attack the devil in his American fortresses of Intemperance, Negro Slavery and widespread social wrong, the people are making a church of their own, in which the lecturer is the priest, the mass meeting and convention the assembly, and the doing practical good the communion. They think, if Christianity means anything it means that *America shall not go to Hell in this world, while Americans are agonizing to keep out of Hell in the next.* Of that remote theological danger they are somewhat uncertain; of the impending practical calamity they are in no doubt; and they believe the surest way to Heaven is to open a road of duty on earth which shall dip into the grave, trusting that God will continue it on the other side. This movement is mightily shaking the American Church; severing great ecclesiastical bodies, rending churches, depopulating fashionably furnished temples, and every year coming up with increased assurance to demand of the popular theology an account of its stewardship. A portion of the Churches have welcomed it, and will be saved by their wisdom; but woe to the sect or Church that sets its face against it. It is not to be stayed by criticism from a theological or æsthetical point of view. Doubtless it is partial in philosophy and coarse in manners; *but it is bound to see religion applied to the every-day life of the nation*, and will drive on to its end over the bodies of aristocratic churchism, literary diletanteism, feeble refinement, theological bigotry, and political and commercial proscription; for the power of God is in it, and it must prevail.

The last outbreak of popular religious enthusiasm is commonly known as Spiritualism. It has two sides, the mesmeric and theological. The mesmeric certainly offers curious topics for scientific investigation, and we shall, probably, one day derive from it much light on the obscure problems of the influence of mind on matter, and the laws of mental association. But it is not as a body of people interested in mesmeric media, that this large religious denomination, now numbering 3,000,000 of disciples, chiefly concerns the observer of American theology but as an exhibition of the popular tendencies of thought on religion.



Spiritualism is a *natural awakening of the American masses to the doctrine of the Immortal Life taught by Jesus*. The materialism of our society has brought the popular faith in immortality to a very low ebb; while the evangelical Church has so caricatured the sublime idea by its doctrines of probation, judgment, heaven and hell, that the people have begun to feel this part of their religious belief slipping from them. The natural recoil from these influences has produced that outbreak of mingled fanaticism and piety which some mistake for a new Gospel: yet all that a rational spiritualist believes of the future life and communion of souls was taught by Jesus and has been believed by spiritually minded people for eighteen centuries. But we, in America, were getting so far away from that sublime doctrine, in our life and theology, that human nature could endure it no longer, and by a great rebound has shown how the soul of man needs the assurance of an endless existence. I look upon the alliance of this movement with mesmerism as accidental and temporary. The tipping tables and rattling wainscots will, in good time, be left with other prodigies in the hands of curious men of scientific leisure for experiment; but this great cry of the popular heart after a rational faith in immortality will shiver numberless Churches, and burst the bonds of many a man now enfolded in materialism or petrified into theological marble. We shall learn out of it *what it means in the 19th century to believe in the immortality of the soul*; and it will be found that this doctrine will come to us fraught with vaster relations, suggesting larger duties, and elevating with nobler aspirations, than to the darkened masses of the early ages of Heathenism or middle ages of Christianity.

Among the 36,000 churches in the United States, less than 2,000 distinctly profess an anti-evangelical theology, although there are several sects and divisions of sects that have made important steps in advance of the main body of American religionists. These churches are divided between the Progressive Quakers, Independent Liberal Churches, Swedenborgians, Universalists and Unitarians; and the two last are the most numerous.

The Unitarian movement was originally a protest of the cultivated *reason* of New England against the absurdities of the popular creeds; the Universalist, an indignant protest of the *heart* of the New England people against the Jewish idea of the character of God, transmitted by the Puritans to their descendants. While the former arose, in a large degree, from the gradual liberalizing of the Evangelical Congregational churches of New England, and questions the popular theology chiefly on the doctrines of the Trinity, and sacrificial atonement, the natural depravity of man and the plenary inspiration of the Scriptures; the latter was an independent revolt from the most obnoxious doctrine of the popular creeds—the eternal retribution of the wicked—though it included, in a subordinate degree, the Unitarian estimate of man, the nature of God and the mission of the Saviour. *The Native Divinity of Man and the Love of God* may be considered their radical contributions to the American theology, and these ideas must form the poles of the American church. Both these intelligent and growing sects have done a preparatory work towards building the National Church, whose importance cannot be overrated. Neither has arrived at a theological creed that satisfies its own followers; nor is it desirable they should. They are gradually melting into each other, and blending with the other elements of advanced theological opinion in the land; and no manufacturing of systems or tightening of the cords of church discipline can separate them from the companionship of all the liberal elements. Neither of them, in its present form, is to be the American Church of the future; but they have the lead in the organized movement in that direction. With churches gathered on strictly congregational principles, instructed by a cultivated and thoughtful clergy, alive to the wants of American society; abstaining from the temptation to hunt heresy, and ceasing to have the fear of the Westminster Catechism before their eyes; keeping an open platform for opinions and elevating personal holiness and unity of spiritual graces to the test of discipleship; they have a grand career of usefulness before them. Their crystalization into a narrow sectarianism will not destroy liberal Christianity, but their own existence as influential religi-



ous bodies ; for, at a time like this, when a nation is feeling after its characteristic faith, no such contradiction as a liberal sect dictating a whole creed and casting out of the church for heresy, will be tolerated by the people. Unity in love, toleration in connection with the severest examination of doctrines, is now their cardinal duty. Thus can they gradually mold and direct the masses of half-way Christians, and win the thousands of skeptics and fanatics stranded on the shores of the popular theology, to a rational faith in Christianity.

I look upon the Independent Liberal Church, which is now springing up in various portions of the land, as the most characteristic religious organization of our country. It is an assembly of people, united on the broad foundation of love to God and man, proposing, first, the achievement of the Religious character and Philanthropic Service, and secondly, the improvement of each man's creed by amicable and honest comparison of theological views. Wherever the ground is not encumbered by previous organizations, the free people of our country can do nothing better than unite in such churches, around pious and large minded teachers ; and thus labor in anticipation of the day when a regenerated America shall be covered with free religious congregations, wherein each soul may be tempted out into its finest native development of Christianity, while a great national call to a moral effort for the relief of human suffering or the rebuke and reformation of human wrong, shall insure the unity contemplated by Him who prayed that all his might be one, even as he is one with his Father.

Such are a few of the indications pointing towards the American theology and church. If they seem vague and discouraging, it is because we have not yet pondered the vast significance of a theology which shall typify the highest life of the Republic. A nation moves to its faith by slow steps along circuitous paths. It does not receive creeds nicely drawn in the study, or trouble itself about the disputes of divines. It lives on some great theology representing a past civilization until its own begins to form, then disengages itself slowly from the old, and painfully expresses itself through the transitional period that

leads to the new; and when the time is ripe, it inspires some great man to write its creed.

The man may not be born who will write the theology of America; but meanwhile our duty is, as men, to stand by our own best light, love God and man, and believe all we can; as churches, to organize on the broadest Congregational platform, and live in the service of the community, by hostility to all error and wrong, and the teaching and doing all we know to be true and good; as religious sects, to be careful lest we hinder the grand work of the future by any precocious ambition for power, or unmanly fear of heresy. Liberal Christianity is now in the minority: but the people of America are gradually making us a majority. We live in a time of transition, when a holy life is the first, and a clear head the second qualification for discipleship of Jesus. Let us toil on in simplicity and rectitude, doubting not that amid this shifting warfare of opinions the great cardinal ideas of our national theology are being laid deep in the life of the people; and, rising on these foundations, the national Church shall grow, year by year, till the inspired faith of our noblest men, individual and social freedom, shall get expression through that Liberal theology and Liberal Church, which will be the American interpretation and realization of the Gospel of Jesus Christ.

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THE self-satisfied soul has nothing to ask for, and consequently is without that aspiration which lifts it up to the higher good. Unless we "hunger and thirst after righteousness," we shall not be filled with righteousness. And if our life is not directed for the good, it will fall to an evil use. If the earth is not cultivated, it will bring forth briars and thorns. The life is there, and its going forth cannot be repressed.

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OUR *lusts* are the result of the misdirected energies of our spiritual forces. When we do not properly exercise our faculties and employ our forces, our spiritual energies take the direction of our actions and intensify those faculties we thus exercise. In this manner *lust* is begotten, which, "when it conceiveth, bringeth forth sin;" which, "when finished, bringeth forth death."



"LITTLE ELLA" VIRGINIA BURNS.

THE wonderful performances through the mediumship of this little girl are exciting the wonder and admiration of all classes. Priest and people admit there is no trick here. But they have not philosophy enough to account for what they behold. As nothing has been said about Spiritualism or mediumship, her performances do not give the ague chills to the clergy, by the near proximity of the devil, and it may be cruel in us to let them into the secret. But after all, we think the truth should be spoken for the benefit of people and child. "Little Ella" is a medium. She has a very perfect organization and a simple unperturbed mind, which enables the controlling spirits to use her as they would bodies and organs of their own.

"She reads without knowing her letters." She does not read at all. Her own little mind is dormant during the reading. She furnishes eyes and organs of speech and of motion, that is all the part "Little Ella" has in the performance. Her little spirit is in no way benefited by it, and, aside from these controlling influences, she knows no more than any other child. It is strange that men of sense can deceive themselves in this matter. There is nothing in those characters, called letters and words, from which the little uneducated spirit can gather any meaning. English words, written or printed, are no more *to her*, she being uneducated in them, than Hebrew, Arabic, or Chinese; yet they would find a vast difference in her performance, should they put Chinese into her hands to be read.

She could read Chinese, Arabic, or any other language, in the same manner she reads the English, provided a spirit understanding the language should have control of her. But a few experiments would demonstrate that there would be times when she could not perform in diverse languages.

It is said, that as soon she has finished her reading, she is a child again. What else should she be? *She* has been nothing but a child during the performance. All else was a spirit, not her own, holding her spirit in a dormant state; and as soon as

the obsessing influence is withdrawn, the child is restored to its own consciousness and body.

Another remark. We pity little Ella. She is in the greatest possible danger of being ruined. These performances, if pressed, will ruin her. Her own mind will be neglected, because they will be likely to take what comes through her, as her own; and suppose those astonishing powers to be her's, which do not in any manner pertain to her development. The child should be in skillful hands. But who among her admirers is skillful enough to educate her? The first thing to be done is to put her through a thorough course of physical and mental training. It would destroy her powers as a reader. Develop and strengthen her mind, build up for her a strong individuality, and she could not be thus controlled. Education, discipline of *her* own is what *she* needs, and must have to save her.

Others have been prodigies in some special department; Zerah Colburn as a mathematician. Education is a sovereign remedy for these deformities. This constant use of certain faculties by the obsessing spirit overtaxes them, and tends to destroy their susceptibilities. *Insanity* arising from inflammation, or *inanity* arising from a softening of the brain, are to be apprehended in such cases. A general education of all the faculties is the best specific. It will be sure to destroy the *specialty*. The education of "little Ella" will destroy her powers as a reader, but it will save her from *insanity* or *inanity*, or something equally to be deplored.

We clip the following from the columns of "Life Illustrated," as giving an account of her performances.

"We give a beautiful illustration of Ella Virginia Burns, better known to the public as Little Ella, the wonderful child-reader, whose marvelous powers have justly excited the delight and astonishment of all who have had the privilege of hearing her readings and recitations from the poets and dramatists.

"Little Ella is only four years of age, having been born on the 11th of December, 1854, at Cincinnati, Ohio. Little Ella's mother, Mrs. Martha Burns, is now in this city with her lovely and wonderfully gifted child, where they have, after various trials



incident to their unprotected position, at length secured favor, friends, and recognition from our most intelligent, wealthy, and influential citizens, who have, with remarkable unanimity, pronounced Little Ella's readings to be beyond all merely human instruction—the bright uprushings of genius and feeling—nigh akin to inspiration. No one who witnesses her naturalness and unstudied grace of manner, but will at once concede that she would impart instruction rather than receive it from any professed elocutionist whatever.

“Little Ella, with her mother, came to this city from Washington about the middle of August last, at which time she read frequently in the parlors of the St. Nicholas Hotel, and has been a reader for the past two years, having learned while being carried about, seeing and hearing the names of signs; also from asking the names of pictures. She catches words from their form, as other children do letters.

“The following extract from an editorial in the *Christian Advocate and Journal*, will give Dr. Stevens' impression of this wonderful child:

“‘Little Ella, with her mother, called on us, one morning last week, and gave several of her recitations and readings before a number of our ministers and attaches of the Book Room. These recitations excited a high degree of surprise and admiration.

“‘This remarkable child is a natural reader, and before two years of age she learned to read without learning her letters, and could read poetry and dramatic scenes with fine effect, apparently apprehending and appreciating the meaning and proper expression of the various authors, whether she had ever read them before or not. Little Ella is about three and a half years old, a fine, healthy child, with a cloud of soft brown curls about her little face, which becomes grave and animated by turns, as she reads and recites. Her voice is strong, and admirable in quality and modulation. Her recitation of General Morris' celebrated poem, entitled ‘My Mother's Bible,’ brought tears to eyes ‘all unused to the melting mood,’ as did her recitation of Mrs. Hemans' poetic gem, ‘Bring Flowers.’”

“Little Ella, unlike most remarkable children, possesses a

robust constitution, and exercises her wonderful faculty as the wild birds sing, apparently unconscious of the effect she produces.

"She is remarkable for her sense of obedience and truthfulness. She is very kind, considerate, and intensely fond of children and never fails to produce a profound impression on all who come into her presence, even as strangers, without knowing her.

"Nothing can be imagined more exquisitely beautiful than her repetition of the Lord's Prayer, as is her invariable custom on retiring to rest. To see her as she kneels on the white counterpane by her pillow, her sweet little face upturned and all aglow with the very sentiment of devotional fervor, her little hands clasped, and her voice softened to the intensity of tender entreaty, is a feast of the soul not to be often enjoyed this side the pearly gates of Paradise.

"The editor of the *Musical World*, in speaking of her, says: 'She is all that she has been represented. Her readings are among the marvels which a journalist is called to note in making up his record. Some of our philanthropic and wealthy citizens could not do a wiser thing than to look after the education of this gifted child. Little Ella recites and reads poetry with wonderful delicacy, force, and appreciation, without the least apparent effort, her voice being sustained and modulated to the sentiment in a manner rarely excelled by the most accomplished readers. She is withal a perfect child, full of life and impulsiveness.'

"N. P. Willis, in one of his Idlewild Papers, in a recent number of the *Home Journal*, speaking of her, says:

"'I was in at Brady's, on Broadway, looking at his new Gallery of the Full and Fair—the distinguished women, that is to say, whose development both of form and destiny is complete—and with my mind thus turned upon the beauty that is so strangely undervalued in our country, that of fullness in the female proportions, I was struck suddenly by an exceedingly fine type of the promise of it, in a child playing about the room.



She was apparently three or four years old, and most exquisitely beautiful, but plump and glowing, to her fullest natural model in every pore. The profuse brown ringlets had the gold tinge which the Italian painters so value, the eyelashes were prodigally long, the eyes deep-colored and most expressive, the teeth even and perfect, the lips ripe and rosy, the forehead and features ample and noble. Then the dimpled shoulders of the little creature, the flat back and swelling chest, were wonderfully fine, and her movements, her voice, her laugh, her countenance, her manners, were all strikingly expressive of *completeness*—the lovely and budding infancy of the ripe ideal I was pondering upon.

“While I stood watching her movements, and marveling how all art was outdone by so simple and easy a work of Nature as a little child, Brady touched me on the shoulder, and told me I was looking at a famous wonder—no less a personage than ‘Little Ella,’ as she is called, the wonderfully precocious child who is now running a race of celebrity, which Heaven grant may lead to fortune. Without ever having been taught spelling or the alphabet, but having herself picked up a knowledge of words by intuitive quickness of eye, she takes any book of poetry presented to her and reads verses she has never before seen, with a cadence and a pronunciation which do the fullest justice to the sense and rhythm. She recites, also, humorous passages from comedies, acting the fun most astonishingly. I have not time to describe to you the half hour that I afterward passed in listening to her. Brady presented me to her mother (Mrs. Burns), and gave us a room where the little prodigy could be called upon for her recitations. Poetry could scarce be better read or delivered by an elocutionist than what she there recited to us; and the beauty of it is, that the moment it is over she frolics off as unembarrassed as a bird, or runs to give you the expected kiss, or scampers away to play, as absolute a child again as if she had never been a wonder! How either parents or children could be more delighted than by witnessing one of the performances of this little beauty, I can not conceive. Still it is difficult to look on her without tears. She is a flower of heaven that has

chanced to blossom too soon—opening the sweet petals of angelic wisdom amid the snows of this cold world—and may God watch over and shelter her, till the safe Summer, beyond Death's tardy Spring, when such bloom is in season for eternity!"

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### MORMONISM.

THE sect claiming to be "Latter Day Saints," and known to the world as "Mormons," claim to have received a revelation from God through the agency of angels and prophets. The Book, called the Mormon Bible, was written principally during the spring and early summer of 1829, by Oliver Cowdery, at the dictation of Joseph Smith, jun. The manner in which it was written I have received from the lips of Martin Harris, who is one of the original witnesses to the spiritual origin of such book. Feeling that it was due to posterity, as well as to the cause of truth, that the facts connected with the origin of Mormonism should be carefully gathered and preserved; and knowing that Martin Harris, now of Kirtland, Ohio, was the only living witness who possessed the entire knowledge necessary to a full understanding of the subject, we made a journey to Ohio a few weeks since, for the purpose of obtaining a full statement from him of all the facts coming within his knowledge, and upon which he bases his faith in the genuineness of those revelations. We succeeded according to our purpose. We secured a copy of the original publication, so that we have a volume of the first edition of the Mormon Bible published. We also procured a copy of the revelations made from time to time from the beginning, until the death of Joseph and Hiram Smith. We also procured a copy of an expose, published about twenty years ago, by E. D. Howe, of Painesville, so that we are now in possession of the facts and early literature of the Mormon faith. We deemed it a part of our business to collect and record these things in our magazine, as that is devoted to an investigation of all mental and spiritual phenomena. We shall commence a series of short articles upon this subject in the first number of the next volume.



## INFORMAL ARTICLES OF ASSOCIATION

OF THE FIRST INDEPENDENT CONGREGATION OF TROY, N. Y.

FOR the purpose of an informal organization preparatory to a more permanent one, We, the undersigned, do hereby enroll our names as members of the First Independent Congregation of Troy, N. Y.

Being members of a common humanity, we recognize God as our Father, and man as our brother. We mutually covenant to make our earnest and persistent effort to live true, virtuous, and religious lives. It shall ever be our aim to be right in spirit, and to do right in deed. In our religious work, we will strive for the perfection of our own characters in every virtue, and also for the aiding of others in the like work. The atonement which we will seek, shall be that of being in harmony with God and his government; the salvation, that which is attained through perfect obedience to all the divine requirements. We will ever recognize as of the highest authority, God's truth revealed in our own souls, and our highest responsibility to God and humanity dwelling in our own consciousness of justice and purity.

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WE would again call the attention of our subscribers to the fact that this number closes the fourth Vol., and we do earnestly request those who have not paid for the past year, to remit to us immediately their dues. We would also notify them and all that we shall continue the publication another year, and we will that each would renew his subscription and lend us his influence to extend its circulation. We are determined to enlarge and improve it. We shall diversify its contents by selecting from all the departments of art, science, and literature. Please lend us a helping hand.

## OBITUARY.

DIED at Painesville, Ohio, on the 23rd of February, Mrs. CORNELIA M. TIFFANY, wife of the Editor, of congestion of the lungs. She was nearly 47 years of age at the time of her death. She had been in excellent health up to within four days of her death—consequently her departure was sudden and unexpected to me. I was at Troy when I received a dispatch informing me of her sickness. I hastened to the cars, and within twenty minutes from the time I heard of it, I was on my way West, and within twenty hours at Painesville. But I was too late to meet her in the body. She had died about ten hours before my arrival. About four weeks previous to her death I had spent about ten days at home with the family, and when I left for my Eastern labors, there was a feeling of gloom and sadness possessing my spirit, quite unusual. Although I was expecting to be with them again within a few weeks, I could not help feeling great reluctance in leaving them. This feeling extended to other members of the family, and while we were quietly awaiting the hour of departure, the tears would silently steal down our cheeks. This is now explained. This was our last meeting in the body. On my way West I felt certain that I should be too late—that she would have passed away from the form before my arrival; and all the incidents of the funeral and the removal of the family just as have since occurred passed through my mind. In truth I knew the exact hour of her death. I was between Rome and Syracuse. I felt the pressure of a hand upon me, with the impression that she was then passing away. I looked at the time, and found on arriving at home, that she died at that hour.

Another incident. On my way I fastened my mind upon the room and place in which she lay, that I might, in spirit, see her. I could not see her distinctly. An occasional glimpse would come to me, but quickly disappear. But in this effort, I saw my own mother and my children who were in the spirit-world. They were there, clearly and distinctly to be seen. This but confirmed me still in the opinion that she was passing away.

Another incident. As I was approaching Conneaut, the first town we enter in Ohio, I thought of two tall poplar trees to be seen standing side by side as we look toward the lake on entering the town. I said in my mind, I will see if both are standing as they were the last time I had passed that way. If one is down I shall take it as a sign of the death of Mrs. TIFFANY. What were my feelings when on looking, I saw that one of them had disappeared! Let me be understood. I do not believe that the fall of that tree had anything to do with the death of Mrs. T., nor do I believe that her death had anything to do with the fall of that tree. But I do believe that a spirit took that method of informing me of the fact of her death.

All this was preparatory for the announcement of her decease. Indeed



my mind had dwelt on it so constantly during my journey, that it had become a reality to me before my arrival. I dreaded to come in sight of the house, knowing that the symbol of death would be there. The Doctor met me at the cars, and informed me of the result—saying, you must not be surprised at it. I replied, Doctor, I am not surprised. Had you told me she was living, I should have been more so.

The effect of her death upon my mind has been such as to reveal to me a class of truths with which I was not before familiar. I will refer to them in another article at another time.

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#### A PLEASANT PASSING AWAY.

DEATH OF MRS. CELIA GILBERT, WIFE OF J. GILBERT, ESQ., OF COLDWATER, MICHIGAN.—We have intended for many months, noticing in our monthly, the closing scene of Mrs. Gilbert, which took place the early part of last summer. We had been acquainted with Mrs. Gilbert many years before. She was one of those gentle, loving spirits, that to be loved needed but to be known. There was that integrity and purity of spirit about her, which could not fail to secure the highest respect and confidence of all who knew her. We would say, if death separated her from earth and those she left behind, the world could ill afford to spare her. She had been confined but a few days before her death, from which confinement she never recovered. I received the following account of the closing scene, from her cousin, Mrs. Jane B. Clark, wife of J. B. Clark, Esq., of Coldwater :

Mrs. Clark says, "On the morning preceding her death, she sent for us all, believing that she could not live until night. We went up together, and found her, indeed, just ready to take her departure. She was cheerful and happy ; but still said, if her life could be prolonged, she wished it might be for the sake of her little family ; wished everything done to restore her that could be. 'But still,' said she, 'I am conscious that I shall leave you and enter upon a sphere of higher activity.' And only when she looked upon her family did her lip quiver, and her eyes fill with tears. When the sun was about setting on the last day of her earth-life, she wished the curtain drawn aside, that she might look upon it once more from earth. Saying, 'that before it should rise again she would be in the spirit land.' As she was taking leave of her little ones, who came into her chamber in their night clothes, just as they were retiring, to take the last kiss from the lips of their dying mother, she said, 'Would to God I could fold you all in my arms, and take you with me.' She told Alice and Anna, her little girls about ten and eight years old, 'that when they should come in there again in the morning, they would only find her body. Her spirit would not be in it. That after that time they would have no mother that they could see.' 'But,' said she, 'I want to tell you, that although you will not be able to see me, yet I shall be with you, and when you go to bed at night, I shall go up with you ; but

some one else must carry the light. I cannot do that.' And seeing her little Anna, with her eyes full of wonder, she spoke cheerfully to her and said, 'that is the way it goes, Anna.' The scene was most touching when she parted with her little babe. She was assured by her husband, and Henry, and others, that her children should all be well cared for, which comforted and strengthened her during her fleeting moments. She had something to say to each one as they came in to see her. She enjoined it upon us all, that we should not mourn or grieve, but be calm and quiet during the last scene, saying, 'I love a quiet death-bed.' And she had it. About ten o'clock she recommended that all excepting three or four should lie down and rest: saying, 'there would be time enough to call them when she was going.' She had finished her preparation, and was quietly and patiently awaiting the arrival of the angel of death. About midnight, I was sitting by her side, and her husband sitting upon the lounge, but not asleep; she said to me, 'I think I can sing,' and asked me to commence something familiar. I sang, 'When I can read my title clear,' etc. She sang with me the first verse. Then several of those who had retired at her request, hearing the singing, returned. She requested her husband to sing with her, which he did. After finishing the second verse, she said she would rest awhile. But her next song was with those who were waiting to bear her to the celestial world. She remained until six in the morning—a dear glorious morning in June—speaking words of comfort and loving encouragement to us all. Having taken leave of her children she did not wish them called again; the parting was too painful.

"She had given directions the night previous about her burial-dress, and other things. She wished to be taken down stairs and laid upon the sofa in the back parlor. And she requested that all the vases might be filled with flowers. She said to Alice, 'in the morning go and gather a bouquet for me; it will be the last you will ever gather for your mother; and place it by me. Gather the tulips, the iris, and other flowers.'

She said to her husband, 'when evening comes, I wish you, with the family, would go into the parlor, and sit there and talk as you always have done. Have the piano played as usual, and all be cheerful.' This was done as she requested, and her little Alice played and sang, 'What kind of a place is heaven, Mamma.' From the first day of her confinement to her room, she had looked forward to the Sabbath on which she was buried, as the one on which you were to return from the East. And she had often said, I hope I shall be well enough to go to the Hall and hear Mr. Tiffany. But the angels claimed her before that time, and she is now a messenger of love for us all. She has laid a loving hand upon my head while I have been writing. I often feel her presence, and am conscious that she suggests to my mind many things which aid me from day to day, teaching me patience and forbearance, and giving me hope of a blissful reunion. I am your friend, etc.

"JANE B. CLARK."



MRS. MARGARET BALLARD, wife of Gen. E. F. Ballard, died at Waterford, N. Y., on Tuesday morning, the 15th Feb., of consumption, in the 25th year of her age. We were at Boston, and were telegraphed to attend her funeral, which took place on the 17th inst., which we did. We cannot forbear paying a tribute to the memory of Mrs. Ballard. We became acquainted with her about the first of October last. She was then in the last stages of consumption. At the request of Mr. B. we visited her for the purpose of affording such aid to her body and her spirit as lay within our power. She was then in a very unpleasant frame of mind which we soon perceived was the result of external spiritual influence, probably from this and the spirit sphere. We thought then and still think, that she was subjected to very severe trials through the influence of spirits. She was irritable, gloomy and desponding—felt that she could not think of dying without great shrinking back. “The dread of what might come.” By constant attention and earnest effort, we succeeded in giving her great relief of body and of mind. All her symptoms were very much improved, and we began strongly to hope that she might yet recover. Indeed, there was some time we felt confident that could we have had the benefits of a propitious climate, we could, through such aid as we could secure, have restored her to physical health. As it was, our hopes were very strong. We were obliged to be absent some twenty days, when her symptoms were the most favorable—and before our return she had a relapse from which we felt it impossible for her to recover. During the ten weeks she was so rapidly improving in her physical condition, she was likewise improving in her spiritual condition. We had impressed upon her mind the importance of trusting in the power and goodness of her Heavenly Father, through the agency of his angels, to protect her from the influence of less propitious spirits. When she felt darkness and sadness coming to her soul, to go to her Father, in prayer, and he would send his angels to bear her up. She did so, and realized the sustaining power. She testified more than once of His ever present help in time of need. Our business called us away so much, that we could be with her but little during the latter part of her sickness. For a time darkness and sorrow came again over her spirit. The dread of death returned. She felt that she could not die. She seemed utterly incapable of being reconciled. She had lost her faith in prayer—in every means of spiritual good. Argument seemed to be lost upon her—prayer seemed unanswered. We felt we could not give her up so. On Monday, the 7th inst., we were about to start for New York, to be gone for two weeks. Just before the time of starting, Gen. Ballard called on us, and wished, if possible, that we would go and see “Maggie,” not for physical, but for spiritual good. We did so—and we thank God that we did. It was the last—best visit—on earth. We went full of faith and prayer. Our visit lasted but a few hours: but it was blessed by angelic aid. Our dear friend came out of her spiritual darkness into light, which continued while she remained in the

form. Her last days were bright and joyous—full of hope, trust and charity, bringing forth in her the fruits of joy and peace. The last evening was spent in company with a few friends, full of life and joyousness. Her nurse lodged in the room with her. She was up, full of life and glee, about four o'clock in the morning, walking about her room. She lay down and dropped into a quiet sleep, from which she never awoke in the body. She passed away without a struggle or a groan, about nine o'clock Tuesday morning, the 15th. We were at Boston at the time, and received a dispatch announcing her death and requiring our presence at her funeral. For she told us, that wherever we might be at the time of her death, we must come and preach her funeral sermon. We promised her to do so and we did.

Our friend had passed many severe trials during her brief years upon earth. From the intimate acquaintance we had with her spirit, we early learned to sympathize deeply with her. She had a pure and noble spirit. It had been wounded and bruised by the wickedness and cruelty of the proud cold world. But she triumphed at last. When her husband read to her the account of the trials and persecutions which Jesus endured at the hands of his enemies, and how he prayed for them, she replied, "From my heart I forgive and love them all." And she did so. She was endeared to the poor. Her heart was touched when suffering and need stood in her presence. She knew no limit but her means to relieve. She is remembered in their affections—and every thought in them of her is a *prayer*. She now is an angel and will do an angel's work.

*Sung at the close of the discourse, at the request of Mrs. Ballard while living—*

#### I KNOW THOU ART GONE.

I know thou art gone to the home of thy rest,  
Then why should my soul be so sad ;  
I know thou art gone where the weary find rest,  
And the mourner looks up and is glad.

In thy far away home, wherever it be,  
I know thou hast visions of mine ;  
And my heart hath revealings of thine, and of thee,  
In many a token and sign.

In the hush of the night, or the waste of the sea,  
Or alone with the breeze on the hill,  
I have ever a presence that whispers of thee,  
And my spirit lies down and is still.

I never look up with a wish to the sky—  
But a light like thy beauty is there,  
And I hear a low murmur like thine in reply,  
When I pour out my spirit in prayer.




*Sung while depositing the Remains of Mrs. Ballard in the vault at Waterford,  
February 17, 1859.*

Gather the beautiful home to their rest ;  
Strew the pale roses over her breast ;  
Like her in beauty let them decay,  
When the most beautiful passeth away.

Bury the faded under the shade  
Of the sad willow where they have played ;  
Let a sweet flowret lovingly bloom,  
In the bright green sward over the tomb.

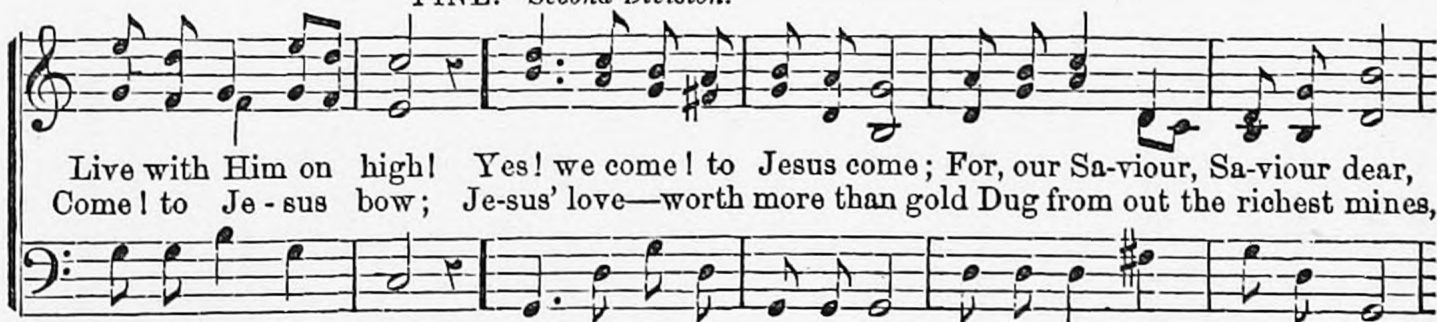
Weep for the beautiful, hallow with tears  
Graves which the love of lost ones endears ;  
Trust to their pillow beautiful dead ;  
Beings of glory watch o'er their head.

Words by **THE VOICE FROM HEAVEN.** Music arranged from "Goria,"  
C. HATCH SMITH, A.M. By A. CULL.  
**MODERATO.** First Division of the School.



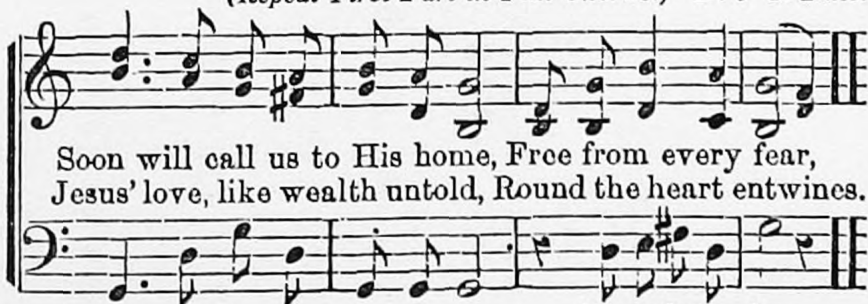
1. Hark! a voice! a heavenly voice! Floating lightly, lightly by! "Come to Je-sus and re-joice;  
2. Hark! a voice! a heavenly voice! Singing sweetly, sweetly now; "'Tis the hour to make thy choice,

**FINE.** Second Division.



Live with Him on high! Yes! we come! to Jesus come; For, our Sa-viour, Sa-viour dear,  
Come! to Je-sus bow; Je-sus' love—worth more than gold Dug from out the richest mines,

(Repeat First Part in Full Chorus.) *D. O al Fine.*



Soon will call us to His home, Free from every fear,  
Jesus' love, like wealth untold, Round the heart entwines.

Free from, &c.  
Round the, &c.

*First Division.*

3. Hark! a voice! a heavenly voice!  
Hear it! sounding through the land,  
"Souls on earth make heaven rejoice,  
Who for Jesus stand.

*Second Division.*

Jesus! take us in thine arms;  
Suffer that we come to thee:  
With thy blessing, earthly harms  
From our path will flee.

[Repeat First Division in Chorus.]



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*The Century* consists of Eight imperial pages, and is the largest journal of its class in the United States. It is designed that it shall not be surpassed by any other in the extent and variety of its reading matter, nor in the efficiency of its Advertising and business relations.

*The Century* will not be the organ of any political party. It will endeavor to represent national and common interests. It will not hesitate to censure what is wrong in legislation and government, nor to maintain what is right, without respect to political or geographical divisions. The size of the sheet will afford ample room for the thorough discussion of all questions relating to the common welfare; and no restraints will be imposed on the expression of opinions but such as are required by courtesy, or are necessary to conciseness.

Although not connected with any political party, *The Century* cannot be neutral when great issues are before the country; but it will aim to be impartial and truthful. It will especially endeavor to instruct the popular mind in the use of the elective franchise, by candid and fearless examination of the character of men and measures which may be proffered for the public support; and it will resist the party management and drill by which corrupt leaders control nominations for office, and by which voters are often left to such a doubtful choice between evils, as to make them indifferent as to the result.

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The collation and systematic arrangement of Commercial Statistics, including Finance, will be one of the leading features of *The Century*. This will embrace all departments of productive labor and enterprise—Agriculture, Mining, Railroads, Navigation, Manufactures, Mechanics, and generally whatever contributes to the material wealth of a country.

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# CONDENSED TIME TABLE.

## LAKE SHORE & MICHIGAN SOUTHERN RAILROAD LINE.

ADOPTED JAN. 3, 1859.

WESTWARD TRAINS.			Dis. from Buffalo.	STATIONS.	Dis. from Chicago.	EASTWARD TRAINS.		
Western Exp. Mail.	Accommodation and Emgt.	Chicago Night Ex.				Accommodation Trains.	New York Express.	Buffalo Night Ex.
11 30 A. M.	4 00 P. M.	2 40 A. M.	—	Depart. BUFFALO. Arrive	538	12 30 P. M.	4 55 A. M.	9 20 P. M.
12 10 P. M.	4 45 "	*3 17 "	15	" 18 Mile Creek.	523	11 30 "	*4 17 "	8 40 "
12 26 "	5 00 "	*3 30 "	21	" Evan's Centre.	517	11 10 "	*4 05 "	8 25 "
12 46 "	5 25 "	*3 48 "	29	" Irving.	509	10 32 "	*3 48 "	8 04 "
1 00 "	5 40 "	4 00 "	31	" Silver Creek.	507	10 25 "	3 40 "	7 55 "
1 40 "	6 25 "	4 40 "	40	" DUNKIRK.	498	9 50 "	3 16 "	7 30 "
2 25 "	7 20 "	5 27 "	57	" Westfield.	481	8 40 "	2 30 "	6 22 "
2 45 "	7 45 "	*5 49 "	65	" Quincy.	473	8 10 "	*2 07 "	5 57 "
2 53 "	7 55 "	*5 57 "	68	" State Line.	470	8 00 "	*2 00 "	5 49 "
3 07 "	8 15 "	*6 12 "	73	" North East.	455	7 40 "	*1 48 "	5 34 "
3 45 "	9 00 "	6 50 "	83	Arrive. ERIE. Depart	450	6 50 A. M.	1 10 "	4 50 "
3 30 "	9 00 "	7 00 "	103	Depart. Arrive	435	10 10 "	12 55 "	4 30 "
4 16 "	10 20 "	7 39 "	108	" "	430	8 50 "	12 20 "	3 51 "
4 29 "	10 45 "	*7 51 "	115	" Springfield.	422	8 19 "	*12 07 A. M.	3 35 "
4 47 "	11 52 "	8 09 "	123	" Conneaut.	415	7 51 "	11 52 "	3 18 "
5 04 "	12 30 A. M.	8 26 "	129	" Kingsville.	409	7 21 "	*11 36 "	2 59 "
5 20 "	1 27 "	8 42 "	133	" Ashtabula.	405	6 59 "	11 24 "	2 44 "
* 5 30 "	1 52 "	*8 53 "	138	" Saybrook.	400	6 34 "	*11 09 "	2 29 "
* 5 41 "	2 14 "	9 04 "	141	" Geneva.	397	6 17 "	*11 01 "	2 19 "
* 5 49 "	2 30 "	*9 12 "	143	" Unionville.	395	6 02 "	*10 55 "	2 10 "
* 5 56 "	2 45 "	9 19 "	149	" Madison.	389	5 52 "	*10 50 "	2 05 "
* 6 07 "	3 10 "	*9 31 "	154	" Perry.	384	5 31 "	*10 39 "	1 53 "
* 6 24 "	3 35 "	9 49 "	160	" Painesville.	378	5 15 "	10 26 "	1 40 "
6 37 "	4 05 "	*10 03 "	165	" Mentor.	373	4 58 "	*10 09 "	1 22 "
6 48 "	4 23 "	10 14 "	174	" Willoughby.	364	4 35 "	*10 00 "	1 11 "
7 07 "	5 07 "	10 36 "	183	" Euclid.	353	4 02 "	*9 41 "	12 50 "
7 30 "	5 45 "	11 00 "	196	Arrive. CLEVELAND. Depart	342	3 30 P. M.	9 20 "	12 30 "
8 00 "	6 30 "	11 40 "	208	Depart. Arrive	330	" "	9 00 "	12 05 "
8 35 "	7 32 "	12 16 P. M.	216	" Berea.	322	" "	*8 27 "	11 29 "
9 02 "	8 20 "	12 44 "	221	" Grafton.	317	" "	8 01 "	11 01 "
9 26 "	8 58 "	1 08 "	226	" Oberlin.	312	" "	7 40 "	10 39 "
9 38 "	9 18 "	1 20 "	231	" Camden.	307	" "	*7 30 "	10 28 "
9 50 "	9 38 "	1 32 "	238	" Wakemans.	300	" "	7 20 "	10 16 "
10 00 "	9 58 "	1 44 "	242	" Townsend.	296	" "	*7 10 "	10 05 "
10 18 "	10 36 "	2 00 "	250	" Norwalk.	288	" "	6 56 "	9 46 "
10 35 "	11 04 "	2 18 "	257	" MONROEVILLE.	281	" "	6 42 "	9 36 "
10 53 "	11 38 "	2 38 "	265	" Bellevue.	273	" "	6 26 "	9 19 "
11 10 "	12 10 P. M.	2 56 "	272	" CLYDE.	266	" "	6 10 "	8 58 "
11 30 "	12 42 "	3 16 "	278	" Fremont.	260	" "	5 52 "	8 37 "
11 40 "	1 20 "	3 36 "	282	" Washington.	256	" "	*5 34 "	8 23 "
12 02 A. M.	1 48 "	3 50 "	295	" Elmore.	243	" "	5 23 "	8 11 "
12 13 "	2 12 "	4 01 "	—	" Genoa.	224	" "	*5 13 "	7 59 "
12 50 "	3 15 "	4 38 "	—	Arrive. TOLEDO. Depart	216	3 50 P. M.	4 45 "	7 25 "
1 16 "	8 30 A. M.	5 12 P. M.	305	Depart. Arrive	211	" "	4 00 "	6 40 "
1 57 "	9 17 "	5 57 "	322	" " "	194	" "	*3 39 "	6 15 "
2 10 "	9 32 "	6 12 "	327	" " "	178	" "	*3 05 "	5 35 "
2 54 "	10 25 "	7 03 "	344	" " "	173	" "	2 52 "	5 15 "
3 33 "	11 10 "	7 50 "	360	" " "	155	" "	*2 15 "	4 34 "
3 45 "	11 22 "	8 04 "	365	" " "	145	" "	1 40 "	3 57 "
4 33 "	12 06 P. M.	8 58 "	383	" " "	138	" "	1 29 "	3 45 "
5 00 "	12 52 "	9 29 "	400	" " "	131	" "	12 49 "	2 58 "
5 17 "	1 10 "	9 48 "	407	" " "	123	" "	*12 25 "	2 23 "
5 34 "	1 28 "	10 05 "	418	" " "	109	" "	*12 11 P. M.	2 10 "
6 05 "	2 00 "	10 35 "	429	" " "	101	" "	11 58 "	1 52 "
6 43 "	2 45 "	11 24 "	437	" " "	90	" "	11 18 "	1 15 "
7 04 "	3 03 "	11 50 "	448	" " "	86	" "	*10 57 "	12 50 "
7 37 "	3 38 "	12 30 A. M.	452	" " "	74	" "	10 38 "	12 30 "
7 49 "	3 51 "	12 43 "	464	" " "	73	" "	*10 15 "	12 01 A. M.
8 21 "	4 20 "	*1 12 "	465	" " "	66	" "	10 05 "	11 50 "
8 25 "	4 24 "	1 16 "	472	" " "	59	" "	9 39 "	11 24 "
8 43 "	4 44 "	1 32 "	479	" " "	50	" "	9 26 "	11 19 "
9 01 "	5 01 "	1 50 "	488	" " "	41	" "	*9 22 "	11 02 "
9 25 "	5 29 "	*2 17 "	497	" " "	12	" "	9 05 "	10 42 "
9 50 "	5 54 "	2 41 "	526	" " "	—	" "	*8 48 "	10 22 "
11 01 "	7 12 "	*3 54 "	538	" " "	—	" "	8 26 "	10 00 "
11 40 A. M.	7 50 P. M.	4 30 A. M.	—	Arrive. Chicago. Depart	—	5 00 A. M.	*7 21 "	8 40 "

Trains do not Stop at Stations designated by a Star—thus\*

### WESTWARD TRAINS.

11 40 A. M.	- - -	Leaves Daily, except Sunday
4 00 P. M.	- - -	" " " "
2 40 A. M.	- - -	" " " Monday

### EASTWARD TRAINS.

5 50 A. M.	- - -	Daily, except Sunday
6 45 A. M.	- - -	" " " " "
8 06 P. M.	- - -	" " " Saturday

Trains between Buffalo and Erie, are run by "Buffalo Time," between Erie and Toledo, by "Columbus Time, and between Toledo and Chicago, by "Chicago Time."

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THE PRINCIPLE, monthly	-	-	-	-	0 50

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1859.]

**WINTER ARRANGEMENT.**

[1859.]

# Lake Shore and Michigan Southern RAILROAD LINE!

Forming a Direct and Expeditious Route from  
 NIAGARA FALLS, BUFFALO AND DUNKIRK TO CLEVELAND—COLUMBUS  
 —CINCINNATI—TOLEDO—CHICAGO—MILWAUKEE—GALENA—  
 ROCK ISLAND—BURLINGTON—DUBUQUE—ST. PAUL—MADISON—  
 CAIRO—ST. LOUIS, and all Points in the West and South-West.

Until further notice, Trains will leave Buffalo, from Exchange Street Depot, as follows:

## 11-30 A. M. WESTERN EXPRESS MAIL. Daily, Except Sunday.

Arrives at DUNKIRK 1-40 P. M., [Dine,] ERIE 3-45 P. M., CLEVELAND 7-30 P. M. [Supper,] TOLEDO (via Clyde) 12-30 A. M., CHICAGO 11-40 A. M., connecting with trains at Chicago for the West, North and South.

## 4-00 P. M. ACCOMMODATION AND EMIGRANT. Daily, Except Sunday.

Arrives at DUNKIRK 6 25 P. M., [Supper,] ERIE 9 00 P. M., CLEVELAND 5 45 A. M., TOLEDO 3 15 P. M., connecting with Night Mail Train leaving TOLEDO at 12 50 A. M.

## 2-40 A. M. NIGHT EXPRESS. Daily, Except Monday.

Arrives at DUNKIRK 4 40 A. M., ERIE 6 50 A. M., [Breakfast,] CLEVELAND 11 00 A. M., [Dine,] TOLEDO 4 38 P. M., CHICAGO 4 30 A. M., connecting with morning trains from Chicago by all the various lines.

The above Trains connect at

CLEVELAND FOR COLUMBUS, SPRINGFIELD, DAYTON, INDIANAPOLIS, CINCINNATI,

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Via COLUMBUS, at - - - 11 30 A. M. & 8 10 P. M.

Via CLYDE & DAYTON, - - - 11 40 A. M. & 8 00 P. M.

Accommodation Train leaves CLEVELAND for SANDUSKY at 4 30 P. M. Returning leaves SANDUSKY 7 00 A. M., and arrives in CLEVELAND 11 16 A. M., connecting with the Mail Train for the East.

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TOLEDO, WABASH AND WESTERN RAILROAD FOR FORT WAYNE—  
 WABASH—PERU—LOGANSPOUT—LA FAYETTE—DANVILLE—SPRINGFIELD AND ST. LOUIS,

LEAVING TOLEDO AT 1 15 A. M. & 9 00 P. M.

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**WILLIAM R. BARR,**

GENERAL AGENT, BUFFALO.

Buffalo, Jan. 3d, 1859.

# MICHIGAN SOUTHERN AND NORTHERN INDIANA RAILROAD.

## WINTER ARRANGEMENTS.

On and after Sunday, December 26th, 1858, and until further notice, Trains will run as follows:—

### TRAINS WESTWARD.

LEAVES—	Chicago Ex. Passenger.	Mail and Accom.	Tel. Express and Pas.	Way Freight.
Toledo.....	4 45 P.M.	8 00 A.M.	12 50 A.M.	8 30 A.M.
Sylvania.....	5 12	8 29	....	9 30
Adrian.....	6 12	9 30	....	11 30
Hudson.....	7 03	10 22	....	1 46 P.M.
Hillsdale.....	7 50	11 07	....	3 20
Jonesville.....	8 04	11 19	....	3 45
Allens.....	8 24	11 39	....	4 30
Quincy.....	8 38	11 51	....	4 55
<b>Coldwater</b> .....	<b>8 58</b>	<b>12 01 P.M.</b>	....	<b>5 30</b>
Bronson.....	9 29	12 43	....	6 30
Burr Oak.....	9 48	1 02	....	7 30
Sturgis.....	10 05	1 21	....	7 45
White Pigeon.....	10 35	1 55	....	8 50
Middlebury.....	11 08	2 25	....	....
Bristol.....	11 24	2 41	....	....
Elkhart.....	11 55	3 05	7 00	....
South Bend.....	12 43 A.M.	3 50	7 42	....
Carlisle.....	1 16	4 24	8 17	....
Laporte.....	1 55	5 05	9 07	....
Calumet.....	2 41	5 54	9 52	....
Chicago.....arrives	4 30	7 50	11 45	11 10

### TRAINS EASTWARD.

LEAVES—	N. Y. Ex. Passenger.	Mail and Accom. Pas.	Buffalo Ex. Pass.	Stock Exp. Freight.
Chicago.....	6 45 A.M.	5 00 A.M.	8 00 P.M.	9 30 A.M.
Calumet.....	8 26	6 58	9 59	1 30 P.M.
Laporte.....	9 07	7 41	10 43	2 50
Carlisle.....	9 39	8 17	11 19	4 24
South Bend.....	10 08	8 50	11 50	5 35
Elkhart.....	10 42	9 33	12 32 A.M.	7 00
Bristol.....	....	9 54	12 50	7 40
Middlebury.....	....	10 08	1 03	8 10
White Pigeon.....	....	10 35	1 20	8 50
Sturgis.....	....	11 05	1 51	10 05
Burr Oak.....	....	11 21	2 09	10 40
Bronson.....	....	11 40	2 26	11 20
<b>Coldwater</b> .....	....	<b>12 10 P.M.</b>	<b>2 54</b>	<b>12 20</b>
Quincy.....	....	12 25	3 10	12 55
Allens.....	....	12 35	3 21	1 15
Jonesville.....	....	12 55	3 40	1 55
Hillsdale.....	....	1 07	3 52	2 18
Hudson.....	....	1 46	4 32	3 30
Adrian.....	....	2 28	5 15	5 00
Sylvania.....	....	3 23	6 15	7 00
Toledo.....arrives	....	3 50	6 40	7 45

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