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THE CHURCH OF THE FUTURE.

THAT perfect redemption and salvation is to be the heritage of every immortal being, is the first and foremost article in our religious creed. However low, morally or religiously, man may descend, until he may be adjudged "lost" and "dead," there are means, under the divine government, which can and will reach him and bring him back. We therefore start with the proposition that all men are to be redeemed, and saved.

This redemption and salvation consist in harmonizing the individual, in every department of his being, with the Universal and Divine; so that his *will* and *action* become an expression of divine harmony. The MEANS of this redemption and salvation consist in enlightening the understanding, and persuading the will through the integrity and purity of the affections. The *instrument* by and through which all this is to be accomplished, is THE TRUE CHURCH OF GOD. This true Church is what we propose to set forth and describe.

The *end* to be attained is the elevation and redemption of ALL, and hence the means must be as various and universal as are the conditions and needs of the race. Humanity must not be outlawed, or unchurched. It must not be deemed too low to be reached, or too high to be aided. Hence, in whatever condition of ignorance of the understanding, or of depravity of the will, man may be found, THE TRUE CHURCH OF GOD, one capable of giving to ALL the Gospel of the Father, Son and Spirit, must have the means at hand of reaching such ignorant and depraved soul; of giving to him, in his own language, addressed to his condition and understanding, the offers of salvation.

That INSTRUMENTALITY, professing to be THE CHURCH OF THE LIVING GOD, which limits its offices and labors to those only who come to a certain plane of thought, and character of will; and

who fellowship only those children of humanity, who think *their* thoughts, feel *their* feelings, and practice *their* ceremonies, is not what it professes to be, the CATHOLIC or UNIVERSAL CHURCH. To be entitled to the true name, it must not only be able to take man *from the position he ought to occupy* as man, and lead him to the Divine; but it must be competent to take man *from the position he does occupy*, and lead him onward to perfection. The instrumentality and means of saving men, to be effective, must be such as can and will aid man where *he is*, and not wait for him to get where he ought to be.

If man is to be redeemed in the future, then there are means and instrumentalities by which that redemption is to be wrought: and they will constitute the CHURCH OF THE FUTURE; Catholic in its nature, and Catholic in its means.

We will first consider what is essential to the existence and practice of such a CHURCH, and this we must ascertain from the work to be performed. We have already suggested that the *means* of that salvation which is to *redeem all*, consist in enlightening the UNDERSTANDING, and persuading the WILL through the integrity and purity of the affections; hence, the TRUE CHURCH must *enlighten* and *inspire* her children; enlighten them by teaching them the *way* to be right; and inspire them, by stimulating them to walk in that *way*. THE CHURCH must become to each and every member of humanity, what Christ, or the DIVINE PRESENCE is to the Church—her *teacher* and *inspirer*.

Hence, the first mission of the TRUE CHURCH is that of teacher; and she must be qualified to teach all that man needs to know. To do this, she must herself be instructed; that is, she must be truly enlightened in the nature and destiny of man, that she may know all his needs, and the true method of supplying them. She must study man physically, intellectually, morally and religiously, that she may thoroughly understand him in the *infinity* and *unity* of his being.

Man, as the son and child of the Infinite in Being, and of the finite in existence, is connected with Universal Being and Existence, and consequently has to do with ALL STATES and CONDITIONS; hence, with all laws of action and manifestation; hence

he is a "harp," not only "of a thousand strings," but of myriads; all of which are to be attuned, and to be kept in tune, that he may be in harmony with God and his government. The TRUE CHURCH, therefore needs to be instructed in all these *states and conditions* to which man is subject, that she may ever know the laws of redemption applicable thereto. How can she instruct her children, unless she knows their exact condition and need? She may conceive of a better state, and advise the delinquent to seek it. But the delinquent may not heed the advice, because it is not addressed to the plane of his comprehension.

The *means* of redemption must be wisely adapted to the condition of each individual, and must vary as circumstances and conditions vary. The same means are not alike adapted to all; the like arguments do not convince all; the same evidence does not satisfy all: and as all individuals have their own peculiarities of condition, thought and feeling, we see at once how widely varied must be the specified means of reaching and saving all. But diversified as these conditions and consequent means are, the TRUE CHURCH must possess and understand them.

Particularly, must the TRUE CHURCH understand all the laws of man's intellectual, moral and religious development. She must learn the true scope and sphere of each of these natures; and their relations to each other. She must not ignore the existence, or deny the exercise of any of the spiritual faculties. The strong probabilities are, that God gave to man no unnecessary faculties; none that can be omitted, and man be perfected; therefore all the faculties of the mind must be ascertained, with their laws and functions; and man must be instructed therein.

The TRUE CHURCH must know man's every nature and need; and the true method of supply. Each nature has its needs; and if they are not properly cared for, they beget discontent and dissatisfaction; which tend to dissipation and vice. All man's lusts have their origin in that perverted or diverted life which is needful for the perfection of the soul. The presence of lust in the soul is proof positive that higher needs are unheeded. Let man wisely direct his energies to the cultivation and development of every department of his being, and he would have

neither time nor inclination to be lustful. He would have no occasion to seek happiness, for he would not know the lack of it.

The TRUE CHURCH, then, must know man's every nature and need; and must be competent to ascertain positively the "latitude and departure" of every erring soul, so that she may be sure to give the right instruction, and apply the right remedy. Wherever she finds vice and crime, there is the appropriate field for her labors. "It is not the whole who need the physician, but they that are sick." Every vice and crime presents a problem to be solved, and demands that a just remedy be applied. And it is the business of the TRUE CHURCH to solve the problem, and apply the remedy.

From hence, it is apparent that no instrumentality will or can be justly called the TRUE CHURCH unless it is competent to take humanity as it is, with all its ignorance and depravity, and lift it up out of that ignorance and depravity, and make it *wise* and *holy*; and if there is any other body or instrumentality claiming for itself the *character* and *powers* of the TRUE CHURCH, which has not this wisdom of adaptation, it does not sustain its claim, and cannot be relied upon to accomplish the work.

But the true Church must have, not only the wisdom to instruct her children in all things needful, but she must have the *spirit to inspire* them with the *true will, to work according to the understanding given*. She must possess the means of gaining access to man's deepest and best nature, and calling him into life and action there. To do this, she must know the conditions necessary to be cultivated by means whereof man is called into his inmost, and made deeply in earnest for the true, the just, and pure. This she can only know by being there herself. She can not baptize with the spirit until she has been baptized of the spirit. She cannot give that which she does not possess.

But there are every condition of mind to be moved from every plane of conscious unfolding; and they are to be moved by impulses reaching them in their several conditions, and which must vary as their conditions vary. Hence the TRUE CHURCH, to be qualified for its universal mission, must be endowed with the "gifts of the spirit," whereby all can be reached, and all edified.

Accordingly, there must be "diversities of gifts" "but one and the same spirit," belonging to the TRUE CHURCH; and there must also be "diversities of operations" "by the same spirit," according to the condition of those who are the subjects of its influence. And there must be degrees of adaptation to each and every class to be instructed and inspired.

From the foregoing it is most evident, that the Church of the Future, to be the true Church, and to meet the needs of humanity, must be universal in her adaptation, and catholic in her spirit. She must come to humanity in its lowest condition, and bind up its wounds, pouring in oil and wine to soothe and strengthen its aching and fainting spirit; she must furnish the means of leading humanity to a place of rest and safety, when, by its healthful condition, it may become receptive of the Divine spirit and thus be born into the Divine likeness.

Such being the indispensable requisites of the CHURCH OF THE FUTURE, in UNDERSTANDING, WILL, and ADAPTATION, we will examine its mode of operation. She can not become a sect in herself, because she does not cut herself off from any portion of mankind. God is the Father of all; and we are brothers. The human family may be classified, or cut up into sects, according to their condition and need: and particular means may be devised to meet their specified conditions, and extend to them the needed aid. But diversified as these sects or classes may be in character and condition, they will be true and legitimate children of this MOTHER CHURCH; each in different condition, demanding specific attention, and receiving it.

There would be no turning out or excommunication from this Church. Acting upon the suggestion of her divine Teacher and Exemplar, that the whole need not the physician, but only they that are sick, this TRUE CHURCH would not turn her back upon the outcast, and, Priest and Levite like, pass by on the other side, leaving them to perish. She would not leave the thousands and tens of thousands of Magdalens in our cities to perish for want of sympathy, corrupting themselves and others, because they are thus cast out; because every avenue to a life of virtue and respectability is closed against them; because their cry for

help is unheeded ; and who ever goes to their aid is suspected of wicked and base purposes.

This TRUE CHURCH, adapting herself to the needs of humanity, instead of thrusting her weak and erring son or daughter out of the pale of her nurture and protection, because he or she has betrayed such weakness, but gathers the more closely around such soul, giving it more earnest and affectionate instruction and admonition, winning it back to virtue and purity, through sympathy and love.

Few indeed are there, among the wayward and erring, who can resist such appliances. Convince the most hardened and abandoned that you have an unselfish love for them, and regard for their welfare, and there is no limit to the influence and power you have over them. You touch their hearts, and they vibrate to the most gentle and tender sentiments. Speak to the abandoned, who seems lost to virtue and to shame, in such a manner as shows yourself a true and pure man, and yet her friend, and all the tenderness and purity of her virgin days possess her soul, and she is ready at once to undertake the better life.

The Church of the Future, the Church of the Divine Humanity, will take notice of this, and will find the GOSPEL for the poor sin-sick soul, and will carry it to them. This Church of the "LIVING GOD" will not be barred away from any of humanity's children, by pride, fashion, or a corrupt and false public sentiment. She will administer, wherever man or woman can suffer. She, like her divine Teacher will go to the publican and harlot ; to the criminal and leprous ; and breathe out her prayers of love, and perform her works of mercy.

This Church of the Future will outwork the truth, purity and love of the Divine Father in every condition and relation in life ; she will bless all, and curse none ; she will love all, and despise none. She will work for all and neglect none. She will, indeed, be the steward of her heavenly Father, wisely and affectionately administering to all, according to their necessities. Jesus of Nazareth is the revealed model of the purity, fidelity and love of this Church. His life and teachings are an exemplification of its leading principles.

It will follow as a necessity, from the foregoing, that there will be "diversities of administrations" in this Church of the Future. Those who are imbued with her catholic spirit, and enter into the unity of her purposes and administrations, will perceive the necessity of adapting means to conditions. All cannot engage in the same exercises, because all are not in the like condition of need. The atheist and materialist are not to be excommunicated because they do not appreciate the evidence proving the existence of God. Neither are they to be set down as being in a hopeless condition, because they do not feel the monitions of their religious natures, calling for union and communion with their Father in heaven. Instead of spending her time and strength in denouncing these unbelievers, and may be scoffers, she will be devising ways and means of enlightening their minds, and awakening religious aspirations in their souls. She will ascertain what they lack and supply it; she will show them their needs and awaken aspirations for a higher life.

Atheists are usually intellectual men, and are confounded in their attempts at comprehending the infinite or incomprehensible. They are so profoundly intellectual that they cannot comprehend why the limitless should not be limited. They live and labor so entirely in their intellectual natures, that they neglect their affectional and religious natures. But this difficulty will ultimately correct itself. If the Atheistic brother is really intellectual, he will find out at last, that the reason he cannot comprehend and measure the Infinite, through the intellectual faculties, is because the faculties of the intellect are *finite*, and only suited to the investigation of the *conditions and laws of manifestation, which are finite*. That the infinite can only be revealed to that which is like itself. That the GREAT UNCAUSED can only be approached by the intellectual faculties, through the conditions and laws of manifestation. Hence, intellectually, man can not find the *Being of God*. THAT can be revealed to man only in a way, which the Atheist has not yet found—through the religious and intuitional departments of the soul.

Therefore, instead of anathematizing the unbelieving brother, he is the very one needing instruction, and the TRUE CHURCH is

the one who should be wise enough to impart the needed instruction ; and to impart it in such a way as he can and will receive it. His true state must be found out. His, and the world's salvation, demand it. He lacks the true faith. He has not the highest aspiration. He feels not his deepest need. Therefore, here is work for the TRUE CHURCH. But how shall it be performed? By attacking? By denouncing reason? By demanding the surrender of judgment? By calling him a sinner, and threatening him with hell? By no means. Kindly suggest to him his difficulty. Show him the true sphere of the intellectual faculties, and give them full dominion there. Tell him to press his investigations to the utmost verge of all discovery, lying within the intellectual range. Aid him therein, instead of checking him; encourage and stimulate him to think earnestly, honestly, and truly ; and he will soon find his weakness and his need. He will soon find that intellect belongs to the sphere of existence and manifestations, and that the ABSOLUTE LOVE of the soul calls for the Being which can only be revealed to the purified and perfected spirit. Hungering and thirsting for such revelation, he will soon be qualified to appreciate and use that which is meaningless and foolish to him now.

You must not insist upon the religious cultivation of the unbeliever, until he is first qualified for it. The Church must have the means, and exercise them, of bringing the brother up to the condition where he feels the need of the means for cultivating the religious nature, before she insists upon, or even recommends their use. Much may be lost by introducing forms and ceremonies where they are not understood, and where they are liable to awaken feelings of contempt because they are not understood.

The Church of the Future will make provisions for man in the intellectual, moral and religious planes. She will have departments suited to the unfolding and perfection of each of these natures. It will be as much a part of her mission to make men physically and intellectually right, as to make them morally and religiously so. She will devise the best ways and means for perfecting and sanctifying humanity, and she will systematize and

unitize all the means by which man is taken from the lowest conditions to which humanity can descend, and elevated to the highest place to which it can rise.

It is the mission of this Church to ascertain the condition and needs of universal humanity, and to make ample provision for them, spiritually. She must spread her table for all, and then send out her invitation, "Ho, every one that thirsteth, come!" It is her mission to "scatter wisdom, not belief;" "to give bread, not digestion;" to help the "great Shepherd to gather the flock;" but "leave the separation to him."

This Church of the Future will be liberal and tolerant. She will joyfully avail herself of all the aids to a higher and better life. She makes provision for, and offers to feed the hungry soul, and says, "Come, for all things are ready. If we have anything upon our spiritual tables you need, take it, and God's blessing be with you. If your own are better supplied, feed thereon and be blessed." This Church says to all creeds, to all sects, to all denominations, "Come, let us worship the Lord our maker in the beauty of holiness. Come, bow down with us, meekly and reverently raise your thoughts, feelings, and desires to your soul's highest and best. Strive to be the living embodiment of all that is pure and just and good."

She says to the Presbyterian, "Be presbyterian still if it seemeth you best; but do not let your *form* of faith lead you to be uncharitable to your brother in the great Church of humanity. Do not let it divorce you from that love and sympathy which should make you strictly just and true to his reputation, rights and interest. Do not let it impart a bigoted and Pharisaic spirit, which shall lead you to think and act as though you were so exceedingly righteous you could justly despise others. If your presbyterianism have this effect upon you, it is Anti-Christ, and had better be abandoned."

"But if its doctrines are the best expression of your understanding of that which is holy, wise, pure and good; if they challenge your highest and best efforts after a pure and holy life; then are they valuable. They are the outward symbol best

suitied to your condition, therefore be true to your soul, and use your highest expression."

She gives the same advice to every other sect and denomination, and is content that they act upon it. Like the bee, seeking honey, she seeks the good that is in them all, and blesses God that they all have so much that is good in them.

When she, observing the laws of conditions, makes provision therefor, she says to all feeling the need, for which she has provided, "use freely of our provisions if it seemeth the best; if not, you are free to let them alone." And she says to them who use them, "Let not him that eateth despise him that eateth not; neither let him that eateth not despise him that eateth."

This Church of the Future will be one of forms and ceremonies; of types and symbols; of feasts, fasts and sacraments. She will have her consecrated times and places; her saints and saviours; her institutions and organizations. She will differ from others which have gone before her, in the catholicity of her spirit. *Forms* will be valuable, not for what they are, but for what they suggest; and she will be careful not to overlook the spirit and worship the *form*, and thus become idolatrous. Her *SACRAMENTS* will be valuable for the aid they afford to the soul in approaching the truth, purity and holiness of the Divine character. Her *HOLY TIMES AND PLACES* will be valuable for their associations and inspirations, calling the soul, through its reflections and feelings to its *HIGHEST AND BEST STATE*. Her *PRAYERS AND THANKSGIVINGS* will be valuable for the influence they exert upon the mind and condition of the worshiper, rather than for any effect upon God. In short, all her labors for man will be exactly suited to unfolding and perfecting his spirit in a true individuality, preparatory to being baptized with, and fully born into the Divine.

Such is our estimation of the character and mission of this *Church of the Future*; and it is for the establishment of such a Church, free, liberal and catholic, that we are most earnestly and most ardently laboring. Jesus, as his character, life, and doctrines appear in the Gospel, is this Church exemplified and illustrated. We accept him as our Teacher, and we delight to learn from his precepts and life. If he fails to give us all the moral

and religious light we need, we shall feel at liberty to look elsewhere; and we shall do so, when we find a lack which he cannot supply.

This Church worships the Father in all the perfections of his character, because such worship is the soul's best effort to attain to its most perfect condition.



A PSALM OF PRAISE.

I WILL sing of the mercies of the Lord forever; I will publish his fidelity throughout all ages.

For I have said, mercy shall be built up forever; Thy faithfulness shall be established in the very heavens.

The covenant of the Lord is with them who are upright in heart, and with them who walk according to thy commandments.

Unto him that is pure in heart, and unto them who are upright and just in their ways, He hath said:

Thy seed will I establish forever; in righteousness shall thy throne be fixed through all generations.

Thy Kingdom, O God, is an everlasting kingdom; and of thy dominion there is no end.

Therefore the heavens shall declare thy wonders, O Lord, and thy faithfulness shall be celebrated in the congregation of thy saints.

My soul shall exceedingly magnify Thee, and shall bless and praise Thy holy name forever.

For who in the heavens can be compared unto Thee, O Lord? who among the sons of men can be likened unto our God?

God is greatly to be adored in the assembly of his saints, and to be had in reverence of all the children of men.

The heavens are thine; the earth also is thine, and in their fullness they shall return unto thee.

For thou hast all strength; strong is thy hand, and all powerful is thy right hand.

Justice and judgment are the habitations of thy throne; mercy and truth go before thy face ever more.

Blessed are they that hear the joyful sound; that walk, O Lord, in the light of thy countenance.

In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.

For Thou wilt be the glory of their strength, and the strong arm of their defence.

Thou wilt speak unto thy chosen in visions, and unto thine anointed by the inspirations of thy holy spirit.

Their help will they seek in one that is mighty; Thou wilt place it upon one that is able to save.

Thou hast made the faithful thy servant; with thy holy spirit Thou hast anointed him.

His power shall be established in thee; and thine arm also shall strengthen him.

His enemy shall no more exact upon him, nor the sons of wickedness afflict him.

All evil shall be beaten down before his face; and scattered shall they be that oppose him.

Thy faithfulness and thy mercy shall be with him; and in thy name shall his power be exalted.



TRUTH, as distinguished from fact, may be defined to be the perception by the mind of that which is, or which exists. This perception may be as to *form*, *relation*, *condition*, *action*, and *mode of manifestation* as parts of *existence*—and as to inmost principle pertaining to *being*. Hence, there are truths of *existence*, and truths of *being*. The perception of a fact by the mind, is true, when the perception agrees with the actuality; and the stating of that perception is stating the truth. Truth then, is to the spiritual and conscious world, what fact is to the material and unconscious world.

THE DAY OF TRIAL.

THE time which we have long been anticipating for the trial of spiritualism, has come, and we are indeed glad that it has. The unprecedented rapidity with which it spread throughout the land, and the hundreds of thousands who easily became believers in its phenomena and advocates of its philosophy, startled the world as it has not been startled by the advent of any other system since the world began. In a few short years it has spread throughout the world, and has, to a greater or less extent, agitated every nation and tongue under the heavens. It has breathed a new spirit into the literature of the world. A work which is not essentially spiritual in its philosophy and spirit falls still-born from the Press. The people have no taste for it. It has likewise trenched upon the domain of old Theology; and even while the clergy have not ceased to denounce it in the most bitter manner, they have been modifying and changing their theology. Even the most pious and conservative of the Church are never better pleased with their minister, than when he gives them a thorough spiritual sermon, filled with all the essential tenets of spiritualism, yet called by some other name.

We have long felt, and still feel, that the Church and clergy are not opposed to a true spiritualism. That their opposition is to a false spiritualism, either represented to them by ignorant dupes or dishonest and corrupt pretenders; or falsely conceived by their own uninformed minds. When they speak evil of spiritualism, if we take the trouble to ascertain what it is they condemn in spiritualism, we shall find that their condemnation is of that which we ourselves likewise condemn. That of which they complain, very probably may have no existence, and their ideas of spiritualism may be altogether erroneous; and they may think and say very bitter things of their erroneous ideas; which if true, should be condemned, and we should join in the condemnation; but this is not against a true spiritualism; and our business, as true and earnest men and women, is to be patient, and by our lives show them their errors.

The judgment of the Church and clergy respecting spiritualism is very much of the same character as the judgment of the atheist and scoffer respecting religion. If religion were what they conceive it to be, it would deserve the contempt of every one. It is not a pure and true religion they despise; it is their own false contemptible idea which to them is so contemptible. Man cannot despise that which he does not perceive. He cannot sin against the Holy Ghost, until he is truly enlightened by its inspirations. The scoffer cannot despise the character and doctrines of Jesus until he has a true perception of it and them.

We have often tested this principle, when we hear a man ranting against Christianity, and as we listen to the character of his objections, we have always found that that to which he objects forms no part of Christianity. He has a false idea of it, and is pouring contempt upon his own false idea.

We have also observed the same thing in the opposition of the Church, clergy and world, to spiritualism. Read their writings, listen to their discourses, canvass their objections, and the *truths* of spiritualism are not that about which they contend and dispute so much, but the *false*s of it, either in their own imaginations, or in the false conduct of dupes or pretenders. There is scarcely a fact, doctrine or truth of spiritualism which these opposers do not recognize as true, when disconnected from their false ideas of the subject.

We are, almost daily, confirmed in this opinion. We meet with those who are earnestly opposed to what they call spiritualism. But as soon as their false ideas are corrected, and the truths of spiritualism are set forth to their comprehension, they remark, "Well, if that is spiritualism, I can see no objection to it." We have many times been into places to lecture where it was said, spiritualism had died out; and where spiritualists themselves confessed that there was little or no hope; and yet, we had large meetings, and silenced the objections of those who had opposed us, by simply correcting their false ideas as to what constituted a true spiritualism.

We have found in all such places, that spiritualism had been falsely represented, by the ignorant or wicked conduct of pro-

fessed spiritualists. That true spiritualism had most to fear from that class. If there were any way by which it could be separated from the fanatical and foolish on the one hand, and the wicked and deceptive on the other, its doctrines would be very generally recognized and respected.

But as soon as the phenomena of spiritualism became very general, and deep interest was elicited in the minds of the mass, a host of mountebanks and pretenders seized upon it as a means of getting into notice, or of acquiring a livelihood. They were received and accredited mediums by the credulous and unwary, and continued practicing their impositions while it promised them remuneration, or until they were detected and exposed. This class of pretenders have become very numerous, and are continually defaming the reputation of true spiritualism, by their false and wicked conduct. Every class of mediumship is counterfeited by them, and they hesitate not to swindle, defraud and cheat in the name of the spirits.

Clairvoyance and trance-speaking are perhaps more frequently counterfeited than any other class of mediumship. Spiritual doctors, healing mediums, etc., are swarming the land, and doing all that vice, crime, fraud and wickedness can do to destroy the influence of truth; and so long as they are encouraged by spiritualists, so long must they expect to be held responsible for their conduct and character.

The public are continually imposed upon by traveling mountebanks in the shape "trance-mediums," who have learned to take advantage of the love of the marvelous so prominent among the people. A very small investment of talent, coupled with language and closed eyes, in the name of "trance," will do a large business with the gaping multitude. The merest twaddle, if it be clothed with plenty of high-sounding adjectives, will pass for the profoundest wisdom. Next to "love of fun" is man's love of the marvelous. Hence "monkey shows," "negro dances," "clownish performances in the circus," and "trance-speaking," almost always win; and it is from this fact that so many pretenders and counterfeits have entered that field of operation.

But besides these impostors and counterfeiters in spiritualism, there have been, and are, real mediums for spiritual manifestation, who by their character and conduct have done much to awaken opposition by creating false ideas of the character and nature of spiritualism. The existence and presence of a class of ignorant and impure spirits is well known to every intellectual spiritualist. That they are ever watchful and ready to manifest whenever an opportunity is afforded them would seem evident. That they are unreliable and deceptive in character, is demonstrable from their manifestations and communications. They also exert a silent and secret influence over the minds of those mediums with whom they operate, as well, also, as over the minds of many who do not suppose themselves subjects of influence.

The mass of known mediums, either ignorant of the fact of the existence and presence of this class of spirits, or indifferent to it, do not take the means to avoid them, and consequently are frequently the subjects of their influence. While thus subject to them, they become measurably transformed into their state, or inspired by their false and unholy conditions, and lend themselves to do their wills. Under this false influence, we have known mediums, contrary to their own natural inclinations, aid in the manifestations, by doing themselves what the spirits were requested to do; and when questioned why they did it? answer, they could not tell, only they were irresistibly impelled to do so.

These mediums, though genuine so far as powers are concerned, have often cheated and defrauded through these influences, and have been detected in doing it. These things have had their influence upon the public mind, and will come into judgment against spiritualism with other things.

These untruthful and impure spirits have entrancing and clairvoyant powers, by means of which they can read the thoughts of others under certain circumstances; and, hence, can give tests of identity satisfactory to the uneducated in their practices; and in this way, they can and do, assume to be husbands, wives, fathers, mothers, brothers, sisters and friends of everybody—and thus practice their impositions. They love to flatter the vanity and pride of those they use or influence, and

they assume to be the great ones who have lived on the earth. They come in the name of Jesus, the apostles, the prophets, the philosophers and the statesman.

These and a thousand like things have been occurring throughout the land. We have seen them, we have written and spoken against them, we have been so plain-hearted and in earnest, that we have caused ourselves to be turned out of the synagogue; to be denounced by a large number of traveling mediums, lecturers and mountebanks; we have felt that the hosts of evil spirits from the other world, were intent upon destroying our influence, and inspiring their mediums to speak and act against us; we have seen that the day of judgment must come, when this corruption would so ultimate itself into vice and crime, as to call down upon itself a just indignation; and the time we trust is at hand.

This low mediumship, together with the false and spurious, has become so general, and has given such a character to the name medium, that the better and more spiritual class of mediums have withdrawn, and refuse to practice or be known as such. And there are thousands and tens of thousands of spiritualists who refuse to be known as such for two reasons; first, they will not incur the odium of being classed where they do not belong; and secondly, they will not allow their names to be used to seem to give countenance to that which passes for spiritualism with the classes before-named.

Give to spiritualism its true position, make it what it ought to be, and what it is capable of becoming, and there are tens of thousands of our best religious men and women who would be glad to possess its faith, and enlist under its banner. Let the fan be taken in hand; let the wheat and chaff be separated; let the good be gathered and the evil be destroyed; and the future of spiritualism will begin to brighten. Let such tests of life and character be required as will make it impossible for cheats and impostors to deceive the people. Let blind credulity cease; let the rule—"prove all things" be applied. Let it be understood that all spirits are not to be believed, until they are fully tried.

The day of judgment which is now pending over spiritualism, and which will try severely the true and earnest ones of the faith,

will be very like that which tried Christianity before it grew up into a living faith in the world. Its growth was not as rapid as that of spiritualism. It did not suddenly become as popular, consequently it did not early attract as many hypocrites and impostors; hence, its day of judgment did not come as soon as will come the day of judgment with spiritualism. But nevertheless Christianity did become popular; it did attract impostors and deceivers; and it had its day of judgment, and its truths survived.

No one reading the letters of the apostles to the churches they had gathered, can fail to have noticed their sad forebodings as they looked forward to that time of trial. The presence of dishonest ones, impostors, in their number, causing the Christian name to be a "hissing and a by-word" in the mouths of their enemies, was repeatedly referred to by them. Their bitter recantation and denial of Christianity was prophesied of; that they would become her bitterest and most unscrupulous enemies, was declared beforehand; and that the true and earnest believer would be persecuted to prison and to death was expected. All of which came to pass.

Take Christianity as it appears when Paul wrote his first letter to the Church of Christ, and who cannot see some resemblance to the lower phases of modern spiritualism. Paul, who planted that Church, is shortly after constrained to write to them, reproving them for their quarrelsome and contentious spirit—for their intemperance—for their licentiousness—for their irregular and disorderly conduct in their meetings, and for their general bad character.

And because Paul thus boldly reproved them, they became his enemies; they slandered him; they declared he would not visit them again, etc.; and they made divers and sundry threats respecting him. But the faithful teacher of the new faith did not falter. He felt strong in the assurance that God and Christ were on his side, and he was ready to go to prison and to death; and he felt assured too, that when the hour of trial came, there would be at least a few faithful spirits; a remnant would be saved.

This day of judgment is incident to every cause which is

destined to succeed. If it does not awaken interest enough to call pretenders and deceivers into its ranks, and then arouse the public to find them out and condemn them, its day will be short. There are thousands of these impostors in the ranks of spiritualism to day; and they are now those who are or recently have been very active.

We have no doubt, since attention has been called to this subject, that very many who have been known before the world as mediums of some note will be found to be impostors, and will confess themselves to have been so; and it is not unlikely that some will confess themselves impostors, who have not been such. If the excitement should run high in that direction, it will most probably be so, as has been the case in other instances. Persons have confessed to murders which were never committed, as was the case with the Colonis; and as was also done in the days of witchcraft, persons strongly suspected of being witches, confessed it.

The effect of all this will be very salutary upon the cause of spiritualism, and upon its opponents. We have never despaired of the cause, if it could be saved from the influence of its professed advocates. If a true and just standard of character could be applied which would separate the false from the true, which would put an end to deception and mountebankism, we had no doubt that it would extend its influence until the whole world should feel and acknowledge its truth. But, being loaded down, as it has been for five or six years, by every species of clap-trap and knavery; mediums celebrated only for their ignorance and vulgarity, without any change for the better in their moral or religious character, claiming to be inspired by the wisest and purest spirits, have given utterance to nonsense and folly only to be equaled by fools and madmen.

We have protested against these things; we have warned our friends of what must be the result; and now we are glad to see public attention called earnestly to the subject, we hope the work will go forward until spiritualism shall become thoroughly cleansed of this filth and rubbish.

But we wish the secular and religious papers would take hold

of the matter with a more truthful and liberal spirit. Let their earnest, unprejudiced efforts be to ascertain all the truth for and against the subject. The world have a right to know the facts upon both sides. Posterity will have a claim upon us for the truth respecting these modern phenomena, and now is the time to ascertain it, and put it upon record. The papers should not talk and act so foolishly about it.

There are thousands and tens of thousands of us who *know* the truth of those things which these papers denounce as false. What if nine-tenths of all the mediums ever known or heard of, should recant and proclaim themselves impostors, WE KNOW SPIRITUALISM TO BE TRUE notwithstanding. We *know* that all are not impostors; that much which we have witnessed is genuine. We can say we have *heard, seen* and *felt* the *genuineness* of spiritualism, beyond all cavil or question of mediums or other persons.

How impertinent it is, that those pretentious journals should oppose their *prejudiced opinions*, having never examined the subject with any degree of attention, to the *knowledge* of thousands as capable and honest as themselves, who have examined thoroughly and *know* whereof they affirm?

How stands the logic. The Herald, having never examined the question, depends for his information upon the confessions of impostors and mountebanks, and he reasons thus: These men have professed to be mediums and have deceived the people with their pretended mediumship, and now they are proved, or confess themselves to be impostors; therefore all professed mediums are impostors. Some people have been imposed upon by those pretenders, in supposing their impositions to be genuine spiritual manifestations; therefore all who have seen and believe in spiritual manifestations, so called, have been imposed upon and deceived by impostors.

The entire course of the Press and the Pulpit on this subject is but the expression of just this kind of logic. Apply the same to Christianity. Say, because there are knaves and pretenders in the ministry, therefore all are knaves and pretenders. Because libertines and hypocrites sometimes profess Christianity, therefore

all professors are libertines and hypocrites. If this logic is fair as applied to spiritualism, it is fair as applied to Christianity. If it is not fair why use it?

We call upon all earnest minds who really desire to be right on this question, to be candid in their investigations and judgment. Remember that no man can say that spiritualism in its facts is not true, while tens of thousands can say it is true, and only say that which they know. As there is a reasonable prospect of many and frequent betrayals at this time, we are determined to keep informed and publish all that seem to be worthy of note, together with such comments as shall seem necessary and proper to point out their character and value.

For the purpose of doing this properly, we shall enlarge our Monthly that we may keep a tolerable record of these events. We have struggled hard to keep this Journal alive, expecting the present crisis sooner or later. We are ready for it, and we shall stand by a true moral and religious spiritualism—and defend it both in its fact and its philosophy, against all the attacks of its enemies. Notwithstanding the bitter opposition we have met with from many of the professed spiritualists, we have never doubted its facts, denied its philosophy, or renounced its religion—and we never shall.

JUSTICE.

JUSTICE we define to be, THE ACTUALIZED WILL OF WISDOM. It is the spontaneous and legitimate condition and action proceeding from *wisdom*. That is, justice, as a *condition*, marks the true relation of the individual to all those with whom he is connected. As an *action and volition*, it is an expression of a true perception of a divine relation, and an acquiescence therein. Justice, therefore, is not a principle in an absolute or elemental sense. It is a legitimate child of wisdom, begotten of TRUTH and LOVE. Therefore we say, "IT IS THE ACTUALIZED WILL OF WISDOM."

"GIVE US FACTS."

Such has been the cry of a class of spiritualists from the early history of its manifestations until now. An almost insane demand for facts without any regard to the truths they taught or the principles they illustrated. This continual gathering up the facts and publishing them in the papers over and over again has had very little influence for good. They have rather tended to create skepticism than to produce conviction, until finally the mass have ceased reading them altogether.

We feel the importance of having the facts connected with modern manifestations preserved. But these facts should be fully ascertained, and accurately described, so that we might know upon what to rely. And the circumstances of their occurrence should all be noted, that they might be tested by the reader as well as the writer. These facts thus ascertained and described, need not be published day after day in the newspapers to excite the marvelousness of the people to perfect cloying.

We have done but little towards recording facts reported from abroad, because of the exceeding unreliability of much that was afloat. We have observed the exceeding credulity of certain people; and how exceedingly marvelous and strange every little incident connected with spiritualism, appeared to them, and with what exaggeration they would set it forth, until we have very little confidence in what we read upon this subject, unless we know the source from which it comes; and our case is not peculiar in this respect. Thousands of others have the same experience and the same feelings.

This demand for facts to record for the gratification of the curious and wonder-loving, has stimulated deceivers and pretenders to manufacture them, and they have done so to an alarming extent. These facts are now beginning to appear. And many will lose the faith which has been built upon these reported facts. They will hear of the deceptions practiced by those upon whose facts they had based their convictions, and

their facts failing them, they will cease to believe, and will become more skeptical than though they had never been thus deceived.

The truth is, that a faith based upon marvelous facts, when the understanding has little or nothing to do, is not worth much. A Christian who has no other or higher faith in Christianity, than that which hangs upon the miracles of Jesus, might about as well be Pagan as such a Christian. And a spiritualist, who has no more certain faith than that which turns upon strange and marvelous things, will be very liable to lose his hope and become a backslider.

Facts are useful: nay more, they are necessary with a large class of minds, to awaken an interest, and stimulate them to investigate. They are also necessary as a basis of thought and investigation. But as a general rule, each man must find his own facts; and he must so find them, as to make real and philosophical, in his own mind, their cause. He must not only recognize them as isolated facts, but he must connect them with the great family to which they belong, and see them in their unity of existence and relation. His conviction then will be of the understanding, and one which cannot be shaken.

But this cry of "give us facts" is about being answered, on both sides. Expositions of impostors, renunciations of mediumships, and the like, are now becoming the order of the day. We hope that those papers which have been flooding the country with their marvelous facts, will now be sure to give the public this modern explanation. This is due to the public.



HAPPINESS.

HAPPINESS is not a principle in an absolute or elemental sense. It is an incident or result of certain combinations of states and conditions in a conscious being. It is the result of harmony of being and action in the individual. When *perfect knowledge* unites with *perfect love*, begetting volition and action, a *harmony* ensues in the consciousness, which is called happiness.

THE GOSPEL OF THE DAY.

THE word GOSPEL suggests, to most minds, a system of religious truth defined and established for all time. Men speak of the Gospel as if it were one distinct thing and always the same thing. This would be allowable if we might suppose it possible that all religious truth could be revealed at one time, and if we could establish the fact that it had been so revealed. But great thoughts are slow in unfolding themselves. They present different sides from age to age. Great principles are developed under new forms of application, as generation after generation passes by. The same essential truth, in the lapse of time, may appear under such diverse aspects as hardly to be recognized as the same. The Gospel adapts its word to the intellect and the needs of a progressing race. And in doing this it, of course, becomes, in some sense, another Gospel. The very word "Gospel" means "good news." But what is good news one day, another day may not be news at all. There is something in the circumstances of the time which makes a truth especially interesting, and gives it the character of "news." When those circumstances no longer exist the truth may be equally valuable, but it is "news" no more. The Gospel of to-day, therefore, cannot be the same as the Gospel of yesterday, for the simple reason that to-day is not yesterday; and what yesterday was hailed as fresh and welcome intelligence, to-day is calmly discussed as accepted and well known history.

The earliest Gospel—the original Gospel—which was preached by John the Baptist, and which the Jews were waiting for, announced the immediate coming of the "Kingdom of Heaven" to the Jews, with the advent of their expected Messiah. Better news than this could not at that time be proclaimed: that God was about to fulfill His promises made to the Fathers; that the chosen people were at length to inherit the blessing; that the glory of Jerusalem was to be restored, and Mount Zion was to be cleansed from the pollution of Gentile feet; that God's anointed

King was about to scatter his enemies like chaff, and to establish a reign of righteous power over the whole earth. This was glorious intelligence, which made the heart of every Hebrew leap within him. Whether the kingdom was to be temporal alone, or at once temporal and spiritual; whether it was to be founded by force of arms or by demonstrations of angelic power; whether its conditions were to be Hebrew descent or Hebrew virtue, it was all the same. "The Kingdom of Heaven is at hand," was the Gospel, the original and only genuine Gospel, as interpreted by the cotemporaries of Christ. But this would be no welcome Gospel now. Suppose that at this day preachers were to go forth with the announcement that the Messiah of prophecy was instantly to appear; that the Jewish people were to be gathered together from the four corners of the earth; that all nations were to flock to Jerusalem to pay homage to Jehovah through his priests, and to offer sacrifice in the great Temple; and that immediately thereupon the civilizations of the world were to vanish away and make room for the millennial reign, who would open the ear to listen? who would welcome the "good news"? None, save a few fanatics and dreamers, who still cherish a hope too visionary to be entertained by any but Jews, who, reading history backwards, look on the Baron Rothschild as the possible deliverer, and believe that by the purchase and colonization of Jerusalem he can reverse the providential order of the world. Yet this was the original Gospel.

The Gospel which Paul proclaimed was of another cast. The old Gospel was good news no longer. No Messianic advent in outward pomp and power did he announce. That expectation was dead. The glad tidings he preached were for all the world, as he interpreted the message of Christ. God was not the national Deity of the Jews alone, but a universal Father. He had made, of one blood, all the nations of the earth, and looked on all with equal favor,—Jews or Gentiles, Barbarians or Scythians, bond or free—and granted his immortal blessings on the same conditions to all. No circumcision or baptism, no ceremonies or sacraments of whatever kind, made men acceptable in the sight of the Holiest. No priestly absolution cleansed

them from sin. No painful penance or costly temple-offering purchased for them exemption from doom. Simple faith and purity of heart made every soul accessible to the sanctifying spirit. This was the Word which Paul had caught from the Lord; this was the chief burden of Paul's Gospel. And a glorious Gospel it was for superstitious Jews and priest-ridden Gentiles; good news to be welcomed eagerly by all but Scribes and Pharisees, and the like of them, whether in Jerusalem or in Ephesus, in Athens or in Rome. When Paul proclaimed that God had revealed himself in the gracious Jesus, as compassionate and redeeming; when he announced that the terrific moral law, which was a "ministration of condemnation and death"—a "curse" to man because they could not obey it—convicting them continually of sin and extinguishing all hopes of blessedness in their hearts—could now be fulfilled, and easily, by the new power of life which Jesus imparted; when he taught that by simple faith in the spiritual power that was manifested in Christ, men might be created anew in his image, and might become partakers of a virtue that would break the force of vicious habit and rescue them from the iron bands of their mortality, he published a Gospel that was full of vitality and freshness. The tidings spread from city to city, and multitudes hailed them with joy, for this was what the true hearted were waiting for.

But the Gospel of Paul was good news to more than that generation. To generations yet unborn it will bring glad tidings. The belief that God is the universal Father, which amazed the quarrelsome votaries of Baal and Jehovah, of Zeus, Anubis and Diana, who claimed the world for their favorite Deities, is not yet accepted as a fundamental and familiar doctrine. The suggestion that God had made of one blood all nations of men, startling novelty as it must have seemed to the warring tribes of the old world, who knew no distinction between a "stranger" and an "enemy," is not, even by modern men, acknowledged as a necessary truth. The idea that inward purity renders men acceptable to God; that men are saved by their own personal faith and are justified by being just, does not recommend itself to the majority of believers in our own neighborhood. It has

taken the world long to understand this Gospel. Again and again have its glad tidings broken forth with all the light of a new revelation. After the corrupt churches in Jerusalem and Rome had lost their power, and the people no longer were oppressed by their authority, it was easy to believe in salvation through simple faith and goodness. But when the Roman Catholic Church, in the 16th century, put forth, more obnoxiously than ever, the old presumptuous claim; when her priests had lost their sanctity, and her sacraments had degenerated into magical rites; when fasts, penances and genuflexions were substituted for righteousness; when the worst of sins could be expiated by a pilgrimage on foot, and the Kingdom of Heaven was put up at auction to the highest bidder, this old doctrine of Paul was proclaimed once more, by Martin Luther, as a fresh Gospel, and all Europe started from its heavy slumber to hear. The peculiar circumstances which gave force to the Gospel that Luther proclaimed, have passed away.

But lately, again, other circumstances have given new significance to the Gospel of Paul. Again, the word "stranger" is made synonymous with "enemy;" again, foreigners from a distant shore are reckoned barbarians, and are persecuted in the name of religion. Political movements are making the doctrine of universal Fatherhood seem strange and new. The Roman Catholic Church is striving for more extended sway, giving occasion to repeat, with additional emphasis, the Apostolic doctrine of salvation by "goodness" alone. So long as nations refuse to mingle, so long as priestcraft endures, so long will the Gospel of Paul be welcomed as glorious and new. But eighteen hundred years have prepared mankind for its reception. There are millions who do not put their salvation in the charge of priests; millions who expect no saving grace through the efficacy of sacraments.

The tribes of mankind are bound together by numberless ties of common interest. The Providence of God is seen to be equal over all the earth. It is only occasionally that the grand principles that once flashed into the world's darkness like lightning, will amaze any by their novelty now. And when they

are proclaimed, they must be adapted to another state of society ; they must be exhibited under applications hitherto unknown.

The Gospel that Paul announced, in time gave place to another, which, though bearing his name and appealing to his writings, differed widely from his own. Paul was a Hebrew, and addressed himself mainly to Hebrews. And addressing Hebrews he used arguments that were calculated to move the Hebrew mind. Paul's object was to bring his countrymen to a belief in Christ as he understood Christ. To this end he made a free use of the old scriptures. That he might make it appear that Christ was foreshadowed there, he gave an original interpretation of the law of Moses ; he raised into new significance the old myth of Adam and Eden, thus accounting for the entrance of sin and death into the world, and laying the basis for his doctrine of redemption through Christ. All this, however, was no part of the Gospel, but was only *preliminary* to the Gospel. These were considerations addressed to Jews to induce them to accept the Gospel. Considerations addressed to *Jews* ; for if Paul had been a Greek or a Roman, he would have made the same use of the Greek and Roman traditions that he actually did make of the Hebrew. The Gospel was, that God had made a fresh revelation of himself to all the world ; that a new impulse of spiritual life had been imparted to mankind by Jesus Christ, and that this blessing was vouchsafed on the same terms to Gentiles and to Jews, and was as much needed by Jews as by Gentiles. To make this Gospel acceptable, Paul, of course, employed such arguments as came in his way. These arguments were afterwards substituted for the Gospel itself. Paul's theories became dogmas ; his suppositions, truths ; his allegories, facts ; his expositions of scripture, inspired records of God's working in history ; his ingenious management of texts, the profound classification of spiritual facts and laws.

Adam, the fanciful fiction of the imaginative apostle, became an historical person and occupied the prominent place in the new scheme of salvation. It was admitted as an unquestionable fact that mankind lay under the bondage of sin, and were fatally *subjected* to the necessity of sin. Their natural life was natural

death. As descendants of Adam, they could only repeat his infirmity and his doom. Moral inability to do the will of God ; spiritual inability to cherish a feeling or a purpose that could be pleasing in his sight, was assumed. Paul's vehement language of passion was construed as a deliberate declaration of reason, and the burning ejaculations of a struggling spirit were made to justify a calm belief in man's general and radical depravity. The notion borrowed from the east, from India and Persia, that matter was essentially corrupt, that the flesh and all that pertained to the flesh was evil, came in to deepen this gloomy persuasion ; and Christendom trembled, or believed that it ought to tremble, under the terrific consciousness of sin and the awful dread of damnation.

To this consciousness of sin the New Gospel was addressed ; and it was this consciousness of sin that defined the Gospel's character. That a Savior had come into the world to deliver men from the iron bondage of iniquity is the "good news" now. Who this Savior was ; of what rank in the scale of beings ; how related to God ; how constituted ; how born, was long an open question. How he became qualified for his mission, how he was to fulfill his mission, and what his mission precisely was, still remained, and remains to this day, matter of dispute. The mystery of the Godhead was explored by a hundred devious paths. The nature of Christ was an endless subject for speculation, and every opinion called into being its sect. Men could not agree about the nature of the Atonement or the mode in which its efficacy was made operative. Time would fail to attempt an enumeration of the opinions that have prevailed respecting the Redeemer's functions. It is sufficient to say that the essence of the Gospel, which was the same in all its diverse forms of statement, consisted in this : That an angelic being had descended to the earth in the shape of Jesus Christ, to reveal by his presence the merciful heart of God, and to make a sacrifice of himself for the sins of the world. To this belief Persia again lent its doctrine of incarnations, and Judea its system of sacrifices, and the Gospel which was neither of Christ nor of Paul was preached in the name of both.

And a glorious Gospel in that age it certainly was. For amid those decaying civilizations, and amid that wild confusion of thought, to people sitting upon the ashes of empires there must have been something frightfully real in that consciousness of sin. *No doubt men feeling themselves powerless believed themselves guilty.* Mankind has its moods of penitence, when generations robe themselves in sackcloth and cry for mercy. And he who at this crisis proclaims *mercy*; he who announces the advent of a Savior who can make expiation for sin in any way, upon any conditions, preaches a gospel whose "glad tidings" will make every heart sing with joy. Surely, when a sinner who is exposed to the wrath of God is sensible of his guilt and danger, it must needs be "good news" to him to hear of a way of salvation and an all-sufficient Savior.

But when the mood of contrition is passed, this Gospel of Redemption loses its power. And the mood of contrition *has* passed. Those old theologies in which the belief of the Church originated have had their day. The wild theories which suggested the doctrine of human depravity have not only lost their interest for the modern mind, but cannot even be understood by it. We do not believe ourselves depraved. We do not acknowledge ourselves "exposed to the wrath of God." We are not perpetually sensible of sin and of danger. Though conscious of infirmity, we are also conscious of power to overcome infirmity and to convert it into power. We trust in our affections; we honor our better purposes; we revere our sense of right, our pious sentiments, our pure aspirations, our emotions of hope and pity, our impulses to generosity, our longings after excellence; these are all intimations of God unto us; these are all guiding stars to our feet, and not phosphorescent gleams on the surface of a dismal morass. We believe in the feelings of gratitude, praise and adoration that lift us up into the very presence of God. We are assured that the light that seems to guide us heavenward does, in very truth, guide us thither; that the love which seems to interpret to us the celestial benignity, does in reality do so. That our nature is corrupt, that our heart is depraved, it is impossible for us to think for a moment. But what

then becomes of the Gospel which assumes this depravity? It is "good news" no longer. The Savior it announced in such jubilant tones has no mission to perform; its Mediator is not required; its vicarious sacrifice has no significance; its promised expiation is useless; there is no place for its incarnation or its atonement under any form. Man's heart does not rejoice at the glad tidings that through an all-sufficient Redeemer he has access to the heavenly seats, being convinced that such access has ever been open. Once admit the "rectitude of human nature" and the whole "scheme of salvation," from turret to foundation, is swept away. *And the rectitude of human nature is admitted by the general consciousness of mankind.* We find, therefore, that they who still proclaim this ancient Gospel, have, by altering its definitions, quite destroyed its meaning. Were a company of preachers to go forth now to proclaim it in our cities and vilages, as it was once proclaimed, in all sincerity and earnestness, think you that the world would crowd to listen? Would they welcome the messenger who came to tell them they were incapable of any good thing; that their heart must be changed before they could love excellence; that they could only pray through a Mediator; that God must compromise His justice in order to pity them? A few might think it a religious duty to call this "good news." We have heard of people who were greatly comforted by the doctrine of endless perdition; but that must be an unusual state of mind. And to most modern men this old Gospel, though still called "the" Gospel,—the only Gospel—would, if they took the pains to attend to it, convey that which was neither "new" nor "good."

The Gospel of to-day must be different from any preceding Gospel, for to-day is not yesterday, nor are the needs of to-day the same with those of yesterday. The human heart is indeed the same, but it has passed into another phase of experience. The Gospel of to-day is not the Gospel of Arius or Athanasius, of Calvin or Luther, of Socinus or of Priestley. All these proclaimed good news, or what was hailed as such by the men of their generation. But it is good news no more. The very earth and skies have changed since the sixteenth century. Men of

science have explored the globe and unfolded the order of the heavens. Philosophers have investigated the laws of nature and drawn out the close harmony of the world. Students, like Fourier, have reduced the conditions of social life to a science and shown how the old dream of a regenerated earth may be realized upon terms purely natural. The Gospel of to-day accepts all the facts thus disclosed, as the Gospel of yesterday accepted yesterday's facts.

And what says the Gospel of to-day? Appealing to him who saw God's goodness in the rain drops, and God's providence in the grass, it announces that the globe we inhabit is no gloomy prison-house, no Botany Bay whither guilty and convicted souls are transported for punishment; no place of exile which the "Prince of the World" holds in his exclusive sway; but the birthplace of immortal spirits; a garden of delight; a fruitful field of labor; a noble school for study and discipline; a home where the best affections may blossom and bloom; a temple where the most acceptable worship may be rendered. Appealing to him who said "be ye perfect, even as your Father in heaven is perfect," it announces that man, in spite of his ignorance and error, is a child of God; made in the divine image, and marked out for a divine destiny; born in imperfection and sorrow, but guided through imperfection and sorrow by a heavenly hand toward a heavenly home. Appealing to him who saw in the broad sunshine an emblem of the Divine Love, it announces that God is the Father of all flesh and of all spirit—not directing his love frugally through some single mediatorial channel upon a select portion of mankind, but sending it abroad by hosts of swift messengers—pouring it, through myriads of open avenues, upon the whole created universe, eager to attract and to charm every son of man. It announces that Christ is the true spiritual man—no exceptional being, come to shame humanity out of its self-respect, but humanity's truest representative, come to tell humanity not what it is *not* but what it is; come not to "regenerate" but to disclose and unfold human nature—to awaken hope in the hopeless heart—to stand as a brother by the side of the lowly and guilty, and to teach men, through their fraternity

with him, to feel fraternally towards each other. According to the New Gospel, the Christ is no longer Mediator and Savior, so much as friend and brother—one to be loved and followed, not one to be feared and adored. Is not this “good news” to men who have felt so long and so painfully that what was called God’s revelation was, in truth, God’s *hiding* of himself—who have been tortured by the reflection that all the facts of human life, and all the facts of their own consciousness, were in direct contradiction to the ancient plan of redemption?

To men haunted by the notion of the essential evilness of matter, it might be a welcome piece of intelligence that they could attain to a state of celestial blessedness by penance and abstinence; by forswearing vain amusements and withdrawing from vain pursuits; thus reducing their nature down to its lowest terms of humiliation. The Gospel of the day proclaims the glad tidings that the state of celestial blessedness is attained by the most complete enfranchisement and perfect development of all human powers, in their legitimate order, by the expansion of reason—the enlargement of affection—the training of conscience—the free uplifting of natural aspiration. The sacraments of religion are the sacred duties of common life—the sanctifying cares and toils and trusts of common humanity. None need hesitate to engage in worldly occupations, nor apologize for their secular activity on the ground of corporal necessities, for in these, too, they may render God humble and acceptable service. Piety need not turn its eyes forever heavenward, but, with equal devotion, may bend them down in love; its voice is as full of praise when it speaks kindly to the child below as when it speaks adoringly to the Father above; and instead of spreading out empty hands in worship, it shows its truth by full hands extended in charity.

In affirming man’s essential godhood, and man’s universal brotherhood, the New Gospel proclaims that none can be saved alone; that none can be blessed apart from their fellows. The age of the hermit and the ascetic is passed. Scribes and Pharisees no longer are privileged to enter the Kingdom of Heaven. There is no private portal to the holy courts. The able, the

great, the privileged, the good, are blessed in their gifts and their opportunities, and in the new dispensation are to be, not lords, but servants, not masters, but ministers. To them the glad tidings have come that their opulence, and their honor, is a sacred trust—a power given to them—a means of influence, by the faithful use of which they may gain the favor of the Holiest,—not a snare or a burden which is to hinder their entrance into the eternal life—not a badge of dignity which is to purchase for them an ignoble exemption from toil.

The old Gospel that has been preached, has promised blessedness *hereafter*, but offered no present hope to the wretched and hungry, and down-trodden *here*. It has offered to the poor no remedy for their poverty; to the toiling, no relief from their excessive labor; to the captives, no deliverance from their chains. The New Gospel takes up, with fresh and mighty voice, the burden of Jesus: "Father, thy will be done on *Earth* as it is in Heaven;" "the spirit of the Lord is upon me; he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captive, and recovering of sight to the blind; to set at liberty them that are bruised; to announce the acceptable year of the Lord." The Gospel of the day is a Gospel of humanity. It is "good news" to those who have suffered from man's hatred; to those who have pined for man's love. It is "good news" to those who have waited, in vain, to see God's mercy in the faces of God's children—whose eyes have become dim while they watched for God's providence to appear and justify itself in the conduct of God's creatures. It is "good news" to those who "sit in darkness and the shadow of death, bound in affliction and iron"—to the disfranchised and the enslaved—to the neglected, the despised, the tempted and the criminal—to the ignorant, for whom it has instruction—to the disconsolate, for whom it has encouragement—to the wicked, for whom it has compassion.

This old Gospel has saddened the brightest and holiest things by its gloomy austerities. The New Gospel is a Gospel of light and gladness, shedding a morning radiance over the whole of human life, making weariness leap and sorrow smile; winging

with hope man's fainting aspiration and sinking endeavor; pledging to his earnest purposes an Infinite aid; making even duty glad and self-sacrifice itself an abounding and all-sufficing joy.

ANOTHER ANSWER.

WE are often called upon to explain our position with respect to spiritualism; so often, indeed, that we have no time for making individual replies. Those who read our writings with any degree of attention cannot easily mistake our views. But those who do not are quite liable to get their ears full of what "they say," which is not generally reliable. We believe we were the first who publicly took the field as a lecturer upon the facts and principles of modern spiritual manifestations, and we have continued in that field from that time to the present. During all this time we have earnestly and unceasingly striven to ascertain the truth. Being naturally and constitutionally skeptical as to all spiritual phenomena, whatever of its facts we received were required to be indisputable. If there was any possibility of trickery, deception, or mistake, we decided against its spiritual character. We did not say, it was not spiritual; but we could not say it was, therefore let it pass as of no value.

And beside the advantages of the ordinary means of investigation, we have also been favored with the extraordinary, if it can be so called. We have ourselves been permitted to pass through the various phases of mediumship, that we might investigate from the interior as well as the exterior stand-point, and the result of this investigation as to our convictions we have been publishing, are still publishing, and shall continue to publish to the world, and whosoever will may know what they are.

At a very early period in our investigations, we became satisfied that communication and communion with the spirit world were quite liable to become mischievous and wicked, unless there was the proper spirit to guide and direct the investigations. It did not take us long to ascertain that much of false-

hood and impurity might come to us from beyond the grave, unless we, by our own character and aspirations, made the reception of it impossible.

This conviction we early published, both in our lectures and other writings. We early became opposed to circles held for developing mediums, as they were called, because of their character and influence upon those attending them. We ever stated our reasons for being so opposed to them. We stated that we had no objections to holding circles or meetings for the mutual elevation of our desires and aspirations after the attainment of conditions of truth, purity and holiness, which would qualify us for communion with the pure and good: we have often said, such circles would be to us blessed seasons; seasons of spiritual refreshing; at which, we had no doubt, good and truthful spirits would come, and, if necessary for our good, give satisfactory manifestations. But those circles convened promiscuously, and without any preparation, moral or religious, for the prevailance of pure and holy conditions of mind in the circle, could not be other than prejudicial to the spiritual elevation of those present.

This was our first great heresy in the minds of a certain class of spiritualists; and from the time we first promulgated that doctrine, we became an object of suspicion, and many were the predictions made, that we should yet be found in the ranks of the orthodox.

We also learned quite early, that dishonest people, claiming to be mediums, were practicing deception, and imposing upon the credulity of the people. This we proclaimed aloud, and cautioned the people to beware of them. We declared that all noises made in these circles were not to be attributed to spirits, though mediums said so. We declared that there was much spurious clairvoyance, healing mediumship and entrancement; and then was raised the cry, that we were opposed to all mediums.

We also learned that real genuine mediums for these phenomena, were influenced to deceive, at times, and did do so. We have detected them more than once. We have heard them con-

fess the influence, and say that it seemed impossible to resist it. We have studied carefully this phase of the phenomena until we became satisfied of the cause. These and many other considerations led us to the conclusion that communication and communion with the spirits of the departed were extremely dangerous to those who had not properly qualified themselves for it, by the cultivation of those conditions of mind which should make them superior to their appetites, passions and lusts. We summed up our conclusions upon this subject in an article published one year ago, in these words: "From a careful consideration of these principles, as well as from my own experience and observation, I have fully come to the conclusion, that communication and communion with the spirit world, is dangerous to those who do not, by earnest aspirations, seek to qualify themselves, morally and religiously, for the highest and holiest communion. That, divorced from the religious nature, with its earnest aspirations for the ALL-TRUE, the ALL-PURE, and the ALL-GOOD, these sought-for spiritual communications are more liable to lead to error than to the truth: more liable to depress than elevate the moral and religious tone of the soul.

For entertaining and publishing these views of spiritualism, we have been denounced by a certain class; and traveling and local mediums have not unfrequently become the ministers of "they say," to proclaim our recreancy to the cause of spiritual truth.

A very fair illustration of the manner in which these reports get into circulation, is given in the following. Some time in September last, on our way to the East we stopped at Painesville, O., and gave a lecture on "Our Experience in Spiritualism." It gave good satisfaction to a large portion of the spiritualists present. But there were a few of another class, who considered themselves hit, and much unpleasant feeling was manifested. Shortly after, the following appeared in the *Spiritual Telegraph*:

TIFFANY ON SPIRIT INFLUENCES.

Mr. Editor:—Last evening Mr. Tiffany addressed the citizens of Painesville, giving his experience in Spiritualism. After giv-

ing some very interesting statements in relation to its rapid growth and powerful influence in this and other lands, and especially in relation to its influence in convincing mankind of immortality, he went on to make some very singular, and as I think, very erroneous, remarks respecting the influence of spirits on mediums, and especially trance-speaking mediums. He said, as far as he was acquainted with public mediums (and he knew a great many) who advertised and took a fee for their services, that they, without any exception, would lie and cheat. He also said that, as a general thing, and with few exceptions, public trance-speaking mediums were much debased, and were on the downhill road, being influenced generally by low spirits. He also said that mediums had told him that when they were under the influence, it was hard work to keep from stealing; and he also said that the influence of circles was generally debasing and bad, and that these things were known and acknowledged by nine-tenths of the Spiritualists in our country.

Now, Mr. Editor, these are grave and serious charges, and if true we ought to know it. I, for one, can not believe it; it is contrary to my experience. I have found spiritual communion to be very elevating and purifying to my spiritual nature, inviting me onward and upward in the beautiful path of peace and purity. I have also found this to be the case with all of the books dictated by spirits which I have read; and I have read a good many volumes, nine-tenths of which Mr. Tiffany denounces as the veriest vagaries that were ever published.

In conclusion, I would call on mediums throughout our country to give us their experience. Have you been degraded and debased by communication with the Spirit-world? I think you have quite as good a right to judge of the influence on your own soul as Mr. Tiffany has. I would advise Mr. Tiffany to study the words of Christ: "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged."

Yours in the cause of justice and truth,

PAINESVILLE, *September 15.*

AUGUSTUS PEPOON.

This was published in the Telegraph of October the 9th. It

came to Troy, where we saw the article on the 8th of October. We immediately wrote to Mr. Cole in the Telegraph Office the following note:

TROY, Oct. 8, 1858.

MR. COLE:—My attention has been called to a communication written by Augustus Pepoon, of Painesville, Ohio, and published in the last Telegraph, purporting to give the sentiments contained in a lecture delivered by myself in Painesville on the evening of the 14th of September last. I have read the article of Mr. Pepoon, and do not recognize in its statements any substantial truth. The lecture I gave contained substantially the sentiments published in the Monthly in June last, under the head of OUR ANSWER. I am surprised at the statement of Mr. P. He formerly, I believe, was a member of the Presbyterian Church, and was much respected, so far as I know. But if this communication is to be taken as a correct representation of his present state, he has either lost his understanding or his integrity. I believe he was once a medium, and was much troubled with false communications. He once put into my hands a lengthy statement of the deceptions practiced upon him by the spirits, and asked our explanation. What may have been his experience more recently I have not heard. I hope it has been better.

Yours truly,

J. TIFFANY.

Do with this letter as you please.

J. F. COLE.

J. TIFFANY.

We directed this letter to Mr. Cole rather than to Mr. Partridge, because of certain things unnecessary to mention here. We had hoped that it would have been published. If the object in publishing Mr. Pepoon's letter was to enlighten the world as to our views of spiritualism, we supposed the Telegraph would wish to be correctly informed, that they might correctly inform their readers. We suffered the letter to remain there until the 15th of December, when we called for it, being informed that its publication in the Telegraph was declined.

If there are any of the spiritual papers that feel any interest in having this matter set right among their readers they will

notice this denial, and the reason it has not appeared at an earlier day. If they do not, it can remain as the Telegraph left it. It published the false statement of Mr. P., to its readers, and now refuses to notice the denial.

Since seeing this letter of Mr. Pepoon we have visited Painesville, and have inquired of others who were present and heard the lecture, and we found none who heard as Mr. Pepoon. The fault was in his own ears. "He that hath ears to hear let him hear."

THE WATCHER FOR THE MORNING.

BY MRS. L. M. WILLIS.

I am weary—weary waiting
For the promised day;
Heaven seems far-off—God forgetful,
Sin and death bear sway.

"Weary watcher, see the mountain
Tipped with golden gleams,
See the clouds that gather beauty
From the coming beams."

Yet I'm weary; on the vallies
Rests the sombre shroud;
Only from the hills is lifted
Heavy mist and cloud.

"Weary watcher, why not treading
On the mountain's height?
He is weary who stands waiting
For the coming light.

"Onward to the hills of Beulah!
Up and catch the day;
Find where gleams the eternal promise,
Morning waits—away!"

THE HISTORY AND PHILOSOPHY OF EVIL.

BY A. J. DAVIS.—(CONTINUED.)

IN our article in the January number upon this subject, we contented ourselves with ascertaining, as near as we could, the significance of the tropes, figures, similies, etc., employed by Mr. Davis in his treatise. We think we succeeded in decyphering his meaning, and in tracing the argument which to him seemed so conclusive.

His first proposition, stripped of all verbiage, was, that the perfect attributes of God made it impossible that there should be any real evil in the universe. That is, that the Divine Omniscience, Omnipotence, and Omnipresence made the presence of evil impossible.

Our friend's philosophy and logic are very defective on this point, as will appear from many points of observation. It cannot be supposed that God suffers pain, physically, morally, or religiously; yet man does. Then the Omnipresence of the Divine Consciousness does not exclude another and different consciousness. It cannot be supposed that God is lustful and impure; yet man often is. Then the omnipresence of the Divine character does not exclude impurity. It cannot be supposed that God is ignorant; yet man is. Then the omnipresence of the Divine wisdom does not exclude ignorance. In the same manner it is apparent that the finite in existence, condition and character is not excluded by the presence of the Infinite. Therefore the argument, taking any such hypothesis as above for its premises, must be fallacious and false. We have observed, in other writers and speakers upon this subject, the same error. The idea that the Infinite, in being, condition or character, excludes the finite, is a conclusion of the mere intellectualist, who has no conception of the Infinite, except as an enlarged finite—which is a false idea, and falsifies every conclusion based upon it.

Another point in connection with the first proposition of the Harmonial Philosophy we will notice, although it has nothing

to do with the question under discussion. According to our author the Divine Mind is an ORGANIC CREATURE, *not from eternity: but one which has been formed by certain inorganic, unconscious principles, and is "unerringly" and "for ever regulated" thereby.* This kind of God may answer the *highest conception and loftiest aspiration* of the Harmonialist: but he cannot supply the need of one who has attained to the unfolding of the inner life, and demands food which the mere intellectualist has never yet conceived of. We find we were right when we said that this Philosophy was a sort of MATERIAL PANTHEISM. That its *God was created and finite.*

The next principle enunciated by our author, is, "that these fixed natural principles," by which "the Divine mind has been organized and is unerringly and for ever regulated," "ultimate themselves, progressively, into grades or degrees of countless variety," from which "issue forth countless differences of form, function and mission." That "these radical differences necessitated parallel dissimilarities of essence, of quality, of position and office in the empire of animation," and that these differences are supposed to be evil by the undeveloped minds.

Here our author is again laboring under a great mistake. His position on the Harmonial mountain-top is so elevated that he does not see to the bottom of his subject. We who live down below can see the beauty, harmony and order apparent in the "endless diversity of form, function and mission," and we never erred so egregiously as to suppose that this "endless diversity" was evil. And we never supposed for one moment, that, to maintain harmony and order, in the family circle, all must be of the same "size," "weight," "form," "feature," "thought," etc. We have supposed that spiritual harmony depended more upon each observing the principles of purity, justice, truth and love; leaving out of the account, *all* those things which our author has enumerated.

Our author undoubtedly has a glimpse of a truth which he has attempted to bring forth. But owing either to the vagueness of his perception, or the profuseness of his language, he has strangled it in its birth, and it became not a living entity in his

book. The truth he aimed at is this : that good and evil belong to the sphere of the *finite*, and are expressions of adaptation and non-adaptation. That the term "GOOD" has reference to a *use* to be accomplished. Thus, when we say a thing or condition is good, we mean that it is adapted for the accomplishment of a certain purpose, or for the attainment of a particular end. And, upon the same principle, when we say a thing or condition is "EVIL," we mean that it is not only not suited to the accomplishment of a certain purpose, or for the attainment of a particular end, but that it is calculated to hinder or prevent the same. Hence, it becomes apparent that the terms "good" and "evil," are only applicable to the states, conditions, and actions of things finite and changeable; that we cannot say of the Infinite and Immutable, that any thing, state or condition, is "good or bad" for him.

These diverse forms and individualities in the lower kingdoms, each the expressions of different conditions and relations, giving birth to different *modes* of potential manifestation, constitutional in their structure and position, are each living and acting in their appropriate sphere, under the divine government. The fact that the vegetable feeds upon the mineral kingdom, and the animal upon the vegetable, is not an evil in any sense. The highest destiny of an individual form or constitution is thereby defeated or postponed. It is the highest destiny of the lower individuality, to surrender its life and existence to the higher, and nothing is lost to itself thereby.

But our author proceeds to argue that these "automatic vital-life principles," "ultimating these endless varieties," have given birth to the various forms of government, such as "Anarchy, Patriarchalism, Theocracy, Despotism, Oligarchy, Feudalism, Democracy," etc.; also, "the various forms of religious faith and practice, such as Idolatry, Polytheism, Pantheism, Dualism, and Monotheism;" and he also adds, "These governments and these religions, different and antagonistic as they are, when out of their adaptations, are seen to be—not evils and vices of a depraved humanity—but the sublime and inevitable work of Father God and mother Nature."

Our author here betrays an inexcusable ignorance of the difference between that which is evil, and that which is the result of *evil*. The different *forms* of human governments have their origin in a recognized necessity, flowing from man's disposition to be false, impure, and unjust. First, what makes *any form* of human government necessary? If men were disposed to regard the rights of each other, these forms of force would be uncalled for. The "evil" to be accounted for, lies deeper than the *form* of government instituted to correct the wrong. It is to be sought for in that which makes these *forms* of force necessary.

Man, as a spiritual being, has a destiny to accomplish which requires him to harmonize his existence with the principles of justice, purity, truth and holiness. This destiny requires him to accord to every human being the same natural right he claims for himself; and to claim nothing for himself which may not be safely accorded to all; and just so far as he departs from this condition and action, he tends to depart or postpone his own highest destiny, and to interfere with the rights and destiny of others. Man's disposition to depart from this course of life and action, is what makes these human governments necessary. The *evil*, therefore, is not in the government, but in that which necessitates it. The government may be so constituted and administered as to add to, rather than prevent the evil. But if it do so, it departs from the true sphere of government. The lock put upon your house to keep the wrongdoer out, or that which is put upon the prison, to keep the wrongdoer in, is not itself an evil. The *evil* is in that which makes the lock necessary at all. Our author has not looked down deep enough to answer this underlying question. He stopped at the lock, and supposed he had found the bottom.

Now our author commits a very great error when he compares the antagonisms incident to a wicked, false, impure and selfish will, begetting all that is deemed vicious and criminal, with the principle which stimulates the bee to gather its honey, or the squirrel to feed upon the forest nuts. Is there no difference in the moral character of those impulses which lead the husbandman to plow, and sow his field, and gather his harvest, and that which

stimulates the pirate, the robber, the libertine or debauchee? Is there no difference in the quality of spirit, between eating or drinking to supply the needs of the body, and doing the same thing for the gratification of desire? Why then does our author so flippantly attempt to jump this question, when he attempts to give the world the history and philosophy of evil?

If this is to be taken as a specimen of harmonial insight, logic and philosophy, we must say, that it transcends all other systems we have hitherto met with, for downright stupidity and nonsense. According to our author's philosophy, selfishness, lust, impurity, etc., among men, are excusable upon the same principle that the bee is excusable for gathering honey, and the squirrel for eating nuts, etc., and he attempts to fortify his argument by comparing the inequalities of morals among men, with the inequalities of the surface; and after speaking of the appearance of the earth after all its mountains were leveled, and its plains filled up, he says "it would become senseless and flat like the head of its grumbling reformer." By which he intends we should infer, that should the moral inequalities in society disappear, it too would become senseless and insipid. There would be no agreeable variety, if men and women were all pure, true, just and good. His argument upon this point cannot be mistaken. It means this, or it has no meaning: "Shadows are essential to a picture," "discord is essential to harmony;" therefore vice is essential to virtue, to avoid a "driveling monotony." The shades of vice and crime give out true form and finish to purity and virtue.

The idea that there is a necessity for the disciplining effects of vice and crime is a terrible error. To start with the proposition that purity could not be appreciated until we had been defiled with lust, is so utterly repulsive that few harmonialists, we opine, could face their own philosophy. The principle is so utterly false that few can become obtuse enough to affirm it.

A very simple proposition is sufficient to overturn the whole system of "the necessity of evil, for discipline." The highest blessing which can come to man, must come through the perfect unfoldment of his existence, in every department thereof. This

unfoldment can only take place through obedience to the laws of his existence. Hence, when his obedience is most universal and perfect, he must be in the enjoyment of his greatest blessings. It therefore follows, that the more distant man is from disobedience or sin, the greater are his blessings. Now who will stultify himself by teaching that it is better for man first to disobey, that he may afterwards obey and be blest? He had better first get sick, that he may have the blessings of health afterward.

Our author is misled here by confounding the *penalty* following *disobedience* for disobedience itself. If man disobeys, it is better that he should feel the penalty, but it is better still that he should not disobey. Let him look well to this and he will see his error. For a further answer to the falses of this philosophy we refer our readers to our review of Dr. Halleck's cause and cure of evil, which will appear in our next number.

While in the office of Horace H. Day the other day we noticed the following, printed in large letters upon a sign-board, and hung up in full view.

THE WISE, GREAT AND GOOD WILLIAM PENN WROTE—

“Lend not beyond thy ability, nor refuse to lend out of thy ability; especially when it will help others more than it can hurt thee.”

“If thy debtor be honest and capable, thou hast thy money again, if not with increase with praise. If he prove insolvent, do not ruin him to get that which will not ruin thee to lose; for thou art but a steward, and another is thy owner, master and judge.”

“The more merciful acts thou doest the more mercy thou wilt receive; and with a charitable employment of thy temporal riches thou gainest eternal treasure: thy purchase is infinite: thou wilt have found the art of multiplying indeed.

RELIGION AND SPIRITUALISM.

WE clip the following from the Banner of Light, and commend it to the perusal of all spiritualists. We hope to see our spiritual papers filling up with similar articles. It is time that a higher spirituality should be infused into spiritualism. To believe in the mere fact of immortality, spiritual presence, power and communication, is of but little worth, unless that belief calls us to a higher life. Spiritualism merely believed in, is no better than any other creed merely believed in. But give to the soul earnest aspirations, "hungerings and thirsting after righteousness," then a faith, directing his attention and efforts properly, is of value. We commend the Banner of Light to all our friends as a paper worthy of patronage. It is published in Boston every Saturday at 3 1-2 Brattle-street. William Berry is the acting Editor. Terms \$2 per annum.

RELIGION AND SPIRITUALISM.

The religious element has been implanted by the good Father in every human heart. A sense of dependence on some independent being, is a feeling to which all men, of whatever race or nation, equally confess. And the great differences observable in human character are primarily to be referred to the different degrees of development of this very religious sense, or quality. The man who is most deeply and truly religious, is of course the man furthest on his way to the golden goal at which all true souls equally aim.

Hence, a person to be particularly *spiritual*, must, of necessity, in the first place, be indisputably *religious*; not as a matter of course, after the demands of the creeds, the formularies, and the patented dogmas that rule as yet in the recognized portion of the Christian world—but in his soul, in his way of looking at life, in his faith, in his conduct, and in his aspirations. In truth, if we stop and consider the matter calmly and thoughtfully, it will have to be admitted that there can exist no genuine Spiritualism

without the religious element. The latter is the basis, the foundation, the substratum for the former.

Unless the soul first feels its deep and abiding trust in God, how can it know anything of the sweetness of humility? Or without faith, clearer than the eye, and stronger than the wing of an eagle, how can it aspire? Or without a pure perception of the close and eternal relation between itself and the Creator, how can it hope to gain a perception of those intimate and loving relations that subsist like an invisible spiritual net-work, between itself and all other souls that are co-related, or that belong, in fact, to the great family of souls created?

And it is just here, and in consequence of not first understanding this perfectly natural and necessary condition by which alone the spiritual faculties are allowed to grow, that so many are led in their unreflecting impatience to believe that Spiritualism is, after all, no reality to them, and must be in itself an idle and an empty pretension. The fault is with themselves, and not with Spiritualism. They approached it without first knowing themselves, or what they wanted. Without being religious, they vainly expected they could become spiritual. They seized with thoughtless eagerness upon the revealed truth of spirit-communion, as they would have rushed on to any other bewildering novelty; and, when the heat of haste was over, they turned around and wondered why Spiritualism had not the power of itself, and without their own co-operation, and even against their soul's wish or desire, to make them suddenly and miraculously religious.

Some such disappointed ones, who should have known that nothing *but* disappointment awaited them, have subsequently *proved* their lack of a truly religious development, by seeking to take their revenge upon Spiritualism; charging it with all manner of baseness and falsehood, with being a philosophy, but in no sense a religion; with being a covert for all the foul birds of infidelity that fly the air at night, and with seeking the overthrow of all religious order, and the subsequent reign of unbridled sin and licentiousness. Those who labor to gratify their revenge in such a way, need not have put themselves to so

much trouble even as this, to show that Spiritualism had nothing for *them*, and could possibly do nothing for them. They turn from it, thinking to reveal to the world some of its wonderful mysteries, some of its terrible secrets; and yet the world, or the hostile portion of it, is none the wiser for such revelations still, but goes on as before, and gapes and stares at the mysteries, and declares, since it can see no religion in it, that it must all be the work of the "very devil."

Now a man does not limit other objects, but himself, when he undertakes a definition. If he describes another, he unconsciously sketches only the outlines of himself; if larger than he, then his own comparative littleness only is set forth on the more ample background of the other. This law is fixed. And let a person but undertake to tell what he has found, or even failed to find, in Spiritualism, and you may at once know *what he previously had, or did not have, in himself*. If he seeks in Spiritualism only material good—wealth, power, position, ease, or worldly consideration and comfort in any way—by proclaiming his disappointment, he simply betrays the very object of which he went in quest.

There is no falsifying facts like these. They tell their own lamentable story. They show us too truly how low is yet our highest religious development, when we accept such a vast blessing as spirit-communion, principally as a means of getting rich and powerful, rather than of becoming purer and nobler men and women. The fault is not to be laid at the door of spirit-communion, many as are the errors that have been committed by the impure and irreligious instruments of so heavenly a doctrine; but rather at the door of those very persons who come and ask for unspiritual and earthly gifts from Spiritualism, and, of necessity, go away at last disappointed.

Now nothing, we insist, is more evident than the very simple but very important fact, that there can be *no* Spiritualism unless it is infused and percolated with genuine Religion. The two must, in the necessity of things, go together, and work together. Religious aspirations ask to be nurtured, to be gratified; and Spiritualism comes forward and cherishes them. Religious needs

crave to be fed, and fed daily—and Spiritualism hastens to kindly and plentifully feed them. The religious element of the soul is ever craving something which hitherto it has not been allowed to enjoy; and in this time of dawning light and spreading freedom, Spiritualism readily offers to supply its need; yet in no mysterious or supernatural way, but only after the old and simple laws of Nature, which are the outness of God.

If here, then, is where people are at fault, the sooner they pause and understand the true relations, the better will it result, both for their belief and their happiness. Let it be stated as plainly as need be, and at once, that Spiritualism comes to help a man hunt up no long-forgotten treasures, to search him out no thieves, to point him confidentially to no chances for taking an unchristian advantage of his brother, to lift him into no places of emolument or power; but to bring only the holy teachings and the everlasting sympathies which the soul chiefly needs; to break pride, and beautify humility; to make selfishness appear ten thousand times more hateful than ever before, and kindness and brotherly love ten thousand times more desirable; to sweeten the nature with love and charity; to inculcate the divine forgiveness of Christ; to repose a surer, a firmer, and a gladder trust in God, and to live everyday as in the very living courts of angels. This is Religion—this is SPIRITUALISM. They are thus one and the same, and of kin from the foundation of all things. They cannot be dissociated nor dissevered. The religious soul cannot be otherwise than spiritual, and the spiritual nature must, of very necessity, be religious.

WISDOM.

WISDOM, as we use the term, is not an element or principle. It is the state or condition of a conscious being, in whom a perfect knowledge is united with a pure, holy or universal love; begetting a divine spontaneity of volition and action, resulting in exact justice to all, and perfect happiness in himself.

REV. MR. STEBBINGS, OF PORTLAND, ON

“THE NECESSITY OF A HIGHER TYPE OF CHRISTIAN LIFE.”

WHEN we speak of the demands of the age, of the necessities of the present, there is some danger of running into cant. But I have only one thing to say, and let that be my apology for not saying other things; neither let anything be construed into disparagement or neglect of the various claims binding on us, in the wide circle of our religious life, or in the present condition of religious thought. To go straight to the subject, therefore, there is a homely question which pertains to all human affairs, a test question, indeed, which may be put in a captious or philosophic spirit, according to the temper of him who puts it. The question pertains to results: What do you turn out? How does your religion look when it is done? What kind of a man does it make? What size and grace does it give to our humanity? We may philosophize, we may theorize, we may believe most abundantly, but there is a crispy common-sense which stops you short and says, Show your man. Show a man established and carried out on the plan of his religious thought.

Directly in the face of this common-sense statement stands the popular theory of the religious life, which affirms that there is no carrying out of the man about it, but that religion runs counter to human nature, heads it in, and treats it more as a hedge than as a tree. Now I affirm, Sir, that there can be no testimony to religion, either as philosophy or as life; there can be no rising order of spiritual thought, which shall carry such glad conviction, which shall so allure the world to heights of grace and love, as a type of free, unconscious spiritual life which shall reconcile this contradiction, and be seen of all men to be the glory and adorning of our manhood. And I believe that the next thing in the cosmical order of the spirit is a type of Christian manhood legitimately constructed upon the indwelling spirit of God;—not a life systematized and reduced to the working

plan of doctrine, but a life which in its friendly inspiration of our nature, and in its truthfulness to our whole being, confers on us the gracious liberty of the truth, and vindicates a spiritual Christianity on the working levels of daily conduct. The present type of Christian life involves a contradiction between religion and humanity, and I believe that on account of this contradiction God's spirit of truth and grace has never had a fair chance with human nature. I believe, Sir, that our popular religious theories and life are based on a delusion, and that we commit as great a blunder in our spiritual methods as the husbandman who, to inclose his fields, should undertake to make the morning into fence. There is a contradiction involved in the popular type of Christian life, which can be reduced only by rising to a higher plane, and presenting religion in the synthesis of manhood. And until then we cannot tell what God's spirit will do with a man.

Admitting, to the honor and glory of our faith, that Christianity, even in its adulterated forms, has made the best character, and that, if men would live up to their beliefs as enlightened and confirmed by Christian truth, they would be much better men,—there remains still this remarkable and significant fact, that some of the best types of manhood, have been so in spite of the principles professed. They have not been the legitimate product of their principles. And, on the other hand, there are types of manhood legitimate from the principles professed, but which are dwarfed and pinched by those principles. Admitting, on broad and general ground of all men, that the Christian ideal, even in a corrupted form, is not exhausted, and making due allowance for temperament and build, popular Christianity has produced two styles of men,—men who are better than their principles, and men who would be better were it not for their principles. And these two styles of men make up the bulk of Christendom. While it has been a saving grace of the past theology, that most of it could never be illustrated in human life, and it cannot be said to the reproach of men that they have not lived up to their faith, but rather to their honor and praise that they have not, still that theology had the effect to augment and perpetuate the divorce between manhood and religion.

I think we have striking illustrations of this in some of the truest men. I have learned to cherish a profound respect for the mind and character of Jonathan Edwards, for whatever he was or whatever he did was legitimated from his thought; he was thorough, and his intellect was as honest as his heart. But I cannot avoid the impression that, while his religion exalted him, it also crippled him. Having by nature a generous soul, a delicate imagination, a keen appreciation of the beautiful and true, either in life or thought, a genuine poetic faculty, he was prim, precise, austere, and professional. It is said that children were afraid of him. Making due allowance for the influence of his time, so far as his religious view could have expression in life, it had it in him; and the unavoidable impression it carries is, that his religion cramped and stunted, rather than enriched and glorified, his manhood. His terrible logic was like a ball and chain upon his nature, and doomed him to servitude. He sat like a bird of mighty wing demure and sad; and as he looked away to the mountains, or in the blue heavens, he seemed to feel that his abode was on high, but his wings were clipped! Jonathan Edwards made a great contribution to the religious life of this country, by presenting a type of character legitimated from his principles. Who can doubt that he would have been a nobler type of manhood if his principles had been more friendly to our nature? If the manly had meant the godly with him, instead of the ungodly, how would his mighty soul have blossomed into joy? With what mingled grace and majesty would his nature have put forth its tender buds and leaves, and waved its mighty branches, and bowed and laughed in the open sunshine of God! Men of his logical severity and intellectual truth will hold their nature chained fast to their principles, and if their principles are hard, it makes a hard and gnarly style of man. But there are others who, while they hold principles equally unfriendly, have not intellectual nerve and truth enough to hold their nature down to a tough and honest logic. Their humanity gets away from them, and is sweet and kind and loving. As men they are right, but their religion stands in contradiction to their manhood; and thus they are double,—the man, and the religious man, both in

one. Popular Christianity has turned out two styles of men, one class has been strong enough to put our humanity in irons; the other class has shown our humanity too strong for the irons, —and yet asserted that the irons ought to be put on.

This contradiction is very significant and suggestive. It opens the whole question in respect of the power and inspiration of the spirit in the soul,—whether or not God's spirit is the inspiration of our humanity, or is formal and mechanical in its influence. I believe that a style of Christian life legitimately constructed from its principles, approving itself to human sentiments and affections, in short, approving itself to the natural heart, presenting religion assimilated with manhood, would be not only an illustration of the glory and joy of the godly life, but also a substantial contribution to religious thought. We can never have a theology that is worth a straw until this ground is traveled over, and the higher facts of Christian consciousness eliminated. The popular type of Christian life in either aspect is unsound, and violates all healthy relation with spiritual truth. In one case, it is the logical sequence of principles professed, but contradicts human nature; and what contradicts human nature is false, for that is God's truth just as much as any other truth, and one truth cannot contradict another. In the other case, the style of life is *not* based on the principles professed, and thus violates the healthy relation of thought and conduct. For however much you may admire a man's character which is not the natural growth of his thought, you feel that it is spliced, or wooden-legged; you feel that the tap-root is cut, and its juices are thin and poor, for it has no vital relation deep down with the warm earth, or above with the air and sky. I am glad that any man's humanities should outdo his hard and mechanical thinking, but do not point me to him as a model of manhood set forth in Christian life. There is no genuine synthesis of God's spirit with human nature in him; he has simply yoked together a bison and a dove, and that is a team that can't be driven.

There is something in the popular style of Christian life which establishes beyond controversy, I think, that religion is

used more as a medicine than as food ; and that is why it makes so many people sick. The idea that it is the enriching of our manhood, seems not to have dawned upon the thought of men. Thus we have the double man in one, who has one set of faculties for his religion and another for his work ; who consecrates his rest and secularizes his duty, and talks about religion as he talks about nothing else. When he talks of doing right, being honorable, merciful, and kind, he does it heartily, naturally ; you feel him, for he puts himself in relation with you by the genuine and hearty liking he has for these. He rejoices by nature in many things that are altogether lovely and of good report ; but tell him that religion is the furtherance and exaltation of these, even the heavenly flavor of human life, and he changes countenance, and says religion is an awful, a solemn thing, and Christianity is a scheme of redemption ! Thus we see men doing that as men which they would not do as religionists ; and, on the other hand, doing that as religionists which they would not do as men. So we sometimes see a minister, who is frank, manly, and generous in all social relations, but who can suddenly draw in and become professional, and his thought is poor, mean, and scanty. Superficial people call him liberal ; but there is no synthesis of spiritual truth with manhood in him,—his soul has no digestion, and the man feels faint and gone. There is no unconscious, rejoicing health, no hearty, careless pluck.

The heavenly kingdom in the popular style of Christian life is divided against itself, and religion is a kind of volunteer-militia law, which a man may put himself under or not, and is exempt from duty if he does not enlist. It is not discerned, and understood, that all the obligation, sanctity, and blessing of religion are upon every man by virtue of his manhood, and that God's baptism is earlier than any laying on of hands.

There is a curious little illusion of sense familiar to all, caused by crossing the first two fingers of the right hand, and rolling a ball with them in the palm of the other hand. The illusion is such as to make the impression of two balls. The theory of the illusion is this. The order of the sense of touch, as it becomes distributed by habit through the fingers, is reversed, and the first

becomes second, and the second first. Put the fingers naturally upon the ball, and it is one. So in religion there is an illusion by doubling over or inverting the order of the soul's perceptions. Let the soul touch religion naturally, and it is one thing; and Christian life is simple manhood made more manly. Why, a tree is not a tree without the sun; the landscape is not a landscape until the day stands over it, and leads forth the fields and streams, and hills and groves, in solemn procession of joy and praise. So man is not man without God's spirit. There is no divorce, no double intention, but a mighty synthesis of elements. The contradiction which religion presents in the popular type of Christian life can never be reconciled except by rising to that higher plane where spiritual truth is assimilated with manhood, and the human and the divine shown to be one and the same thing.

I submit that a noble man who takes religion naturally, as the earth takes the sunlight and rain, and shows the fruits of the spirit native, grown on his own vine, not imported from abroad, dried, or hermetically sealed, is a testimony to religion, and to the spirituality of the Christian religion, such as the present peculiarly demands; and that higher type of life is another step in the ascending order of the thoughts of God.

Sir, I am accustomed to think that it requires a good deal of a man to take on the Christian religion; he must be of broad and noble build, and all his joints full of juice. I believe that this is recognized and most responsibly indorsed in that great providence by which, through history, Christianity has followed the noblest races, shown a native affinity for ideas, sought the greatest breadth of culture, and had its highest form among the free. This great fact of history and providence is directly in the line of my thought, and reinforces my statement that there is no divorce between religion and humanity, more than between the forest and the atmosphere, and that the men who illustrate this are in the van of the world's thought. The practical demonstration of this by the incarnation of the Christian idea in Christian life is the reconciliation of humanity and theology,—the harmony of life and philosophy. There can be no theology except through this. The pavilion of truth, in which man's thought

can abide and go and come, cannot be spread except on the ground of this reconciliation. Calvinism has done its best in contributions to Christian consciousness,—there can be no new facts of the spirit eliminated from that: and the highest fashion of a man it has ever presented, legitimately constructed upon its principles, is a cross between a Hebrew and a Christian—a brier grafted upon a thorn. The highest style of Christian life which it has presented *not* based upon its principles, has illustrated the unwillingness of humanity to follow its logic. The first contradicts human nature, the last contradicts human nature and itself.

I believe that we have a style of Christian thought and sentiment, on which can be constructed a type of Christian life friendly to human nature, and harmonious with itself,—in which religion may be set forth assimilated with manhood. We have no mechanical theories within whose limitations we submit our life to the spirit, and we believe that all spiritual truth must be eliminated in our own souls. We stand, Sir, in the light, in the very eye of this reconciliation of humanity and theology. The time is propitious and prophetic. The spiritual life of man is passing out of the epoch of Judaism; the saurian ages of the spirit are gone; the rank vegetation of that early period, the monsters that wallowed in the marshes of a primeval age, are extinct. The ascending order reveals a higher type;—the thought of God projected in the spiritual life of humanity; the spirit in man, not formal and mechanical, but setting forth manhood in joy and strength and grace. It is the age of the harmony of many contradictions in the illustration that man is the temple of God's spirit, and that all spiritual truth is to augment and glorify our manhood. It is the age of a divine humanity, and not of a human divinity.

LIBERTY.

LIBERTY may be defined to be the unrestricted expression and actualization of its individual spontaneity for the perfection of its individuality through the attainment of its divine destiny.

[Written for *Tiffany's Monthly*.]

THE ANGEL OF THE YEAR.

BY L. M. WILLIS.

With a tablet white and clear
As of sea foam and star gleams,
As of mists and white moon beams,
Came the angel of the year.

"Write thy one desire---thy word;
What thou namest that shall be;
I will make as prophecy,
The first wish thou shalt record."

Oh glad surprise; my eager thought
The circlet spans with fancy free;
A year of good! the treasury
Unlocked! a year with blessing fraught.

Wealth—gold? I do not dare;
I am no stronger than the rest,
I've seen them yield, the wisest—best;
Oh no, that good I cannot bear.

Honor? the world to yield the gift;
To know of all I've longed to do?
I've seen them pass that portal too,
Its glittering latch I would not lift.

A better good—give human love;
The free heart-gift, let that be mine;
Unless the gift were made divine
I could not know if bliss 't would prove.

I cannot write—the time goes by;
Will none declare to me the word?
I wait lest I shall there record,
For good, an evil prophecy.

Oh take away the fearful test,
No wish of mine is written there;
Thy will, Oh God, the gift this year;
I know 't will bring me what is best.

RELIGION OF CHILDREN.

It is not fair to expect much religious experience in the Child. Reverence for the All-in-All, gratitude for his genial providence, the disposition to trust this Divine Mother, and to keep the laws of conscience, that is all we should commonly look for at an early age. The fair fruits of religion come only at a later day, not in April or May, but only in September and October. Nay, there are winter-fruits of religion, which are not fully ripe till the trees bloom again, and the grandfather of fourscore years, sees the little plants flowering under his shadow; not till then, perhaps, are the great rich winter pears of religion fully perfect in their luscious ripeness.

Yet the religious disposition is a blessed thing, even in childhood. How it inclines the little boy or girl to veneration and gratitude—virtues, which in the child are what good breeding is in the full-grown gentleman, giving a certain air of noble birth and well-bred superiority. There is a Jacob's ladder for our young pilgrim, whereon he goes up from his earthly mother, who manages the little room he sleeps in, to the dear Heavenly Mother, who never slumbers nor sleeps, who is never careful and troubled about any thing, but yet cares continually for the great housekeeping of all the world, giving likewise to her beloved even in their sleep. In the child it is only the faint twilight, the beginnings of religion which you take notice of, like the voice of the Bluebird, and the Phœbe, coming early in March, but only as a prelude to that whole summer of joyous song, which, when the air is delicate, will ere long gladden and beautify the procreant nest.

Painful is it to see a child whose religious culture has been neglected; the heavenly germ attempting growth, but checked by weeds, which no motherly hand plucks up or turns away. More painful to see it forced to unnatural hot-bed growth, to be succeeded by helpless imbecility at last. Worse still to find the young soul cursed with false doctrines, which film over the eye

till it cannot see the Sun of Righteousness rising with such healing in his beams, and make life a Great Dark Day, hideous with fear and devils, and amazed with the roar of greedy hell? Such ill-entreated souls often grow idiotic in their religious sense, or else, therein stark mad and penned up in churches and other asylums, mope and gibber in their hideous bereavement, thinking "man is totally depraved," and God a great ugly devil, an almighty cat, who worries his living prey, tormenting them before their time, and will forever tear them to pieces in the never-ending agony of hell! It is terrible to hear the sermons, hymns, and prayers, which these unfortunates wail out in their religious folly or delirium. To cause one of these little ones to offend in that way, it were better that a millstone were hanged about the father or the mother's neck, and they were drowned in the depths of the sea. I say it is but the beginning of religion that we find in the tender age; twilight or sunrise, seldom more. The time of piety is not yet. Blame not the little tree; in due season it will litter the ground with purple figs.—*Theo. Parker.*

TO BE REMEMBERED.

HOW TO CURE THE BITE OF RABID ANIMALS, SCORPIONS, SNAKES, ETC.—A writer in the *National Intelligencer* says: That Spirits of Hartshorn is a certain remedy for the bite of a mad dog. The wound should be constantly bathed with it, and three or four doses diluted taken inwardly during the day. The hartshorn decomposes chemically the virus insinuated into the wound, and immediately alters and destroys its deleteriousness. The writer, who resided in Brazil for some time, first tried it for the bite of a scorpion, and found that it removed the pain, and inflammation almost instantly. Subsequently he tried it for the bite of a Rattle-snake, with similar success. At the suggestion of the writer, an old friend and physician tried it in cases of hydrophobia, and always with success.

THE RULERS OF THE WORLD FOR 1859.

COUNTRY.	NAME OF RULER.	TITLE.	DATE OF ACCESSION
Anhalt Bernberg.....	Alexander Charles	Duke.....	1834
Anhalt Dessau Coet'n.....	Leopold Frederick.....	Grand Duke.....	1817
Argentine Confed.....	J. J. Urquiza.....	Governor	1853
Austria.....	Francis Joseph II.....	Emperor	1848
Baden.....	Louis	Grand Duke.....	1852
Bavaria.....	Maximilian II.....	King	1848
Belgium.....	Leopold I.....	King	1831
Bolivia.....	P. Linares	President	1857
Brazil.....	Don Pedro II.....	Emperor	1831
Brunswick (Duchy).....	Louis William.....	Duke.....	1831
Buenos Ayres.....	Don Alsina.....	President, pt.....	1858
Cabool.....	Dost Mahommed.....	Ameer.....	—
Chile.....	Manuel Montt	President	1856
China.....	Hein Fung.....	Emperor	—
Cochin China.....	Thieu-fri	Emperor.....	1841
Costa Rica.....	Juan Raphael Mora.....	President.....	1856
Denmark.....	Frederick VII.....	King	1848
Dominica.....	Pedro Santana.....	President.....	1858
Ecuador.....	Francisco Rollez	President.....	1856
Egypt.....	Said Pasha.....	Vicetroy.....	1854
France.....	Napoleon III.....	Emperor	1852
Great Britain.....	Victoria I.....	Queen	1837
Greece.....	Otho I.....	King	1833
Guatamala.....	Rafael Carrera.....	President.....	1851
Hanover.....	George V.....	King	1851
Hayti.....	Faustin I.....	Emperor	1852
Hesse Cassel.....	William I.....	Elector.....	1847
Hesse Darmstadt	Frederick William I.....	Elector.....	1847
Hesse Homburg	Ferdinand Henry.....	Landgrave	1848
Holland.....	William III.....	King	1849
Honduras.....	Santos Guardiola.....	President.....	1856
Libera.....	Stephen A. Benson.....	President.....	1856
Lichtenstein	Alois Joseph.....	Prince.....	1836
Madagascar.....	Ranavalona	Queen	—
Mecklenberg Strelitz.....	C. George Frederick.....	Grand Duke.....	1816
Mecklenberg Schwerin.....	Frederick Francis.....	Grand Duke.....	1842
Mexico.....	Felix Zuloaga, Church.....	{ President	1858
	Bento Juarez, Const.....		
Modena.....	Francis Frederick.....	Duke.....	1846
New Granada.....	Mariano Ospina.....	President	1856
Nicaragua.....	Tomas Martinez.....	President	1857
Oldenberg.....	Nicholas T. Peter.....	Grand Duke.....	1853
Paraguay.....	Carlos Antonio Lopez.....	President	1841
Parma.....	Robert I.....	Duke.....	1854
Persia.....	Nesaer-ad-Din	Shah.....	—
Peru.....	Ramon Castilla.....	President	1858
Portugul.....	Don Pedro V.....	King	1853
Prussia.....	Fred'k William Louis.....	Regent.....	1858
Reuss, Elder Line.....	Henry XX.....	Prince.....	1836
Reuss, Younger Line.....	Henry LXVII.....	Prince.....	1854

COUNTRY.	NAME OF RULER.	TITLE.	DATE OF ACCESS'N
Russia.....	Alexander II.....	Czar.....	1855
Sandwich Islands.....	Kamehameha IV.....	King.....	1855
San Salvador.....	D. M. Santindel Castillo ...	President.....	1858
Sardinia.....	Victor Emanuel II.....	King.....	1849
Saxe Coburg Gotha.....	Ernest II.....	Duke.....	1844
Saxe Altenberg.....	Ernest Frederick.....	Duke.....	1853
Saxe Weimar Elsen.....	Charles Alexander.....	Grand Duke.....	1853
Siam.....	Phra Bard Klau.....	1st King.....	—
	Phra Pin Klau.....	2d King.....	—
Society Islands.....	Pomare I.....	Queen.....	—
Spain.....	Isabella II.....	Queen.....	1833
State of the Church.....	Pius IX.....	Pope.....	1848
Sweden and Norway.....	Oscar I.....	King.....	1844
Swiss Republic.....	Jean J. Stehlen.....	President.....	1858
Turkey.....	Abdul Medjid.....	Sultan.....	1839
Tuscany.....	Leopold II.....	Grand Duke.....	1824
Two Sicilies.....	Ferdinand II.....	King.....	1830
United States.....	James Buchanan.....	President.....	1857
Uruguay.....	Gabriel A. Pereira.....	President.....	1858
Venezuela.....	Julien Castro.....	President.....	1855
Waldeck.....	George Victor.....	Prince.....	1845
Wurtemberg.....	William I.....	King.....	1816

WE are about commencing the preparation of a work to be entitled

A FULL VINDICATION OF SPIRITUALISM AS A FACT, AS A PHILOSOPHY,
AND A RELIGION.

WE shall prepare it with great care, and lay it before the world, challenging the severest criticism of the Pulpit and the Press. We shall publish it in such a form as to make it cheap, and bring it within the reach of all.

WE know spiritualism to be true, and we are prepared to sustain it against the attacks of any or all the world. We speak thus confidently because of the simplicity of truth, and the ease with which it can be vindicated against all cavilers and sophists.

WE have had a large and varied experience in the facts of spiritual intercourse. We understand the rules of evidence. We know somewhat of the nature of optical or sensuous illusions, and the means of distinguishing them from reality, and we are prepared to bring our opponents to occupy the position of universal doubters, or to admit the fact and philosophy of spiritual intercourse.

OBITUARY.

DIED on the 6th of Jan., of the Membraneous Croup, after an illness of three days, GRACE, eldest daughter of S. T. & LAVINIA MUNSON, aged 11 years and 4 months.

Unlike most of our spiritualistic cotemporaries, we prefer to call the laying aside the physical form, death, rather than say "born into the spirit world." We have often thought it improper to call the event of physical death, a spiritual birth. We are born into the spiritual world the moment we are born into the natural world; and we are as really living in the spirit-world while in the natural body as when that is laid aside. Man is as truly a spirit here as he ever will be, and he possesses as really a spirit consciousness. To call physical death a spiritual birth is liable to make a false impression, and create in the mind a distinction which ought not to be made. The death of the little one before us is a case in point.

From her earliest childhood she exhibited a high degree of spirituality, begetting in her a gentle and loving disposition which made her the favorite of all her acquaintance. She also possessed an intellect far beyond children of her age. She died of the Membraneous Croup. And although during a portion of the time of her sickness it required great exertion on her part to breathe, yet she seemed to suffer but little, and even appeared to enjoy the companionship of spirit friends. When she became conscious that she must die, she was not alarmed, but spake of it cheerfully, saying, that the angels told her she was not going to die, but was going away a while, and then would return and be with her sisters, her dear mother and other friends. Frequently she spoke of her little cousin JOSIE, who died some time since, and said that she was with her. She also spoke of a house which she said was building for her in the spirit world; at last she said the house was finished and she was going to live in it. Soon after this the spirit passed from the form, leaving an angel smile upon her features.

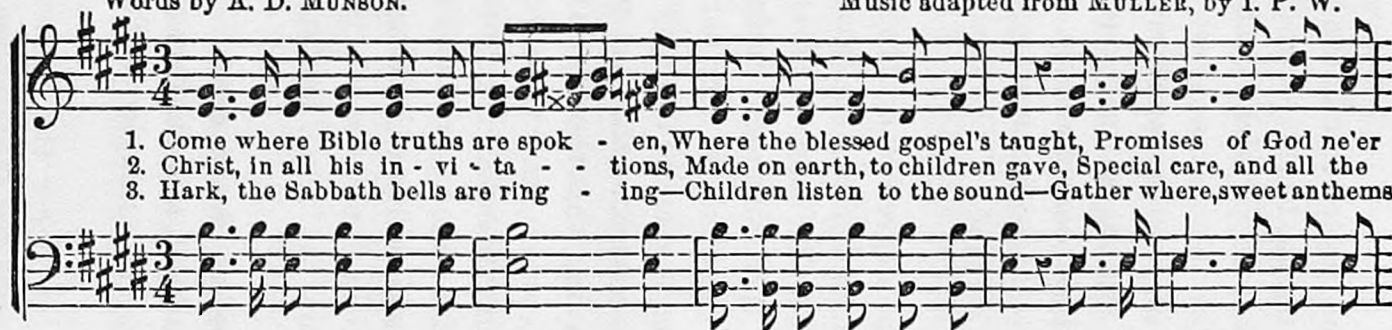
This little one was born into the spirit-world before death came. Her little spirit had out-grown its body, and while united with it, saw the dawnings of the better world, heard their angelic voices, and joyfully mingled with the happy throng.

Gone with the angels! but she will come again, to cheer the mourning ones; to inspire them with pure and holy feelings, and lift them above the falses and follies of this turbulent life.

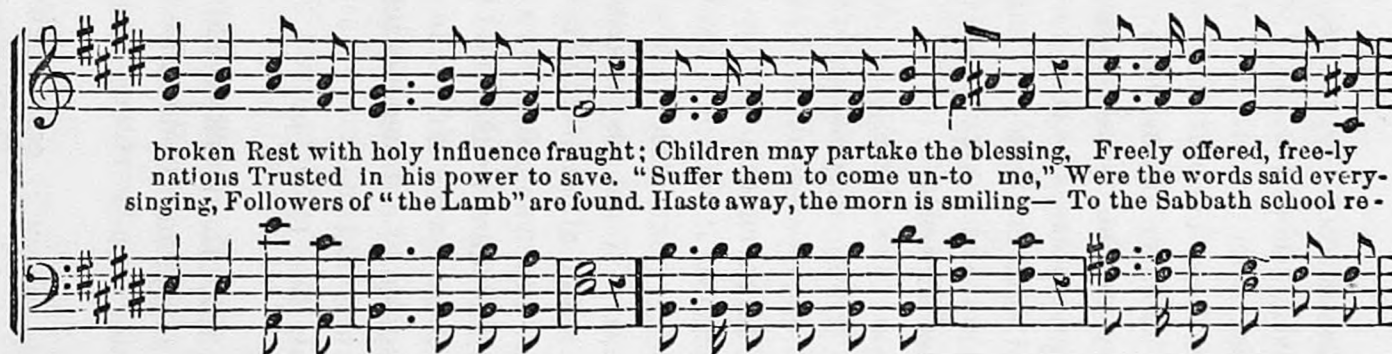
COME WHERE BIBLE TRUTHS ARE SPOKEN.

Words by A. D. MUNSON.

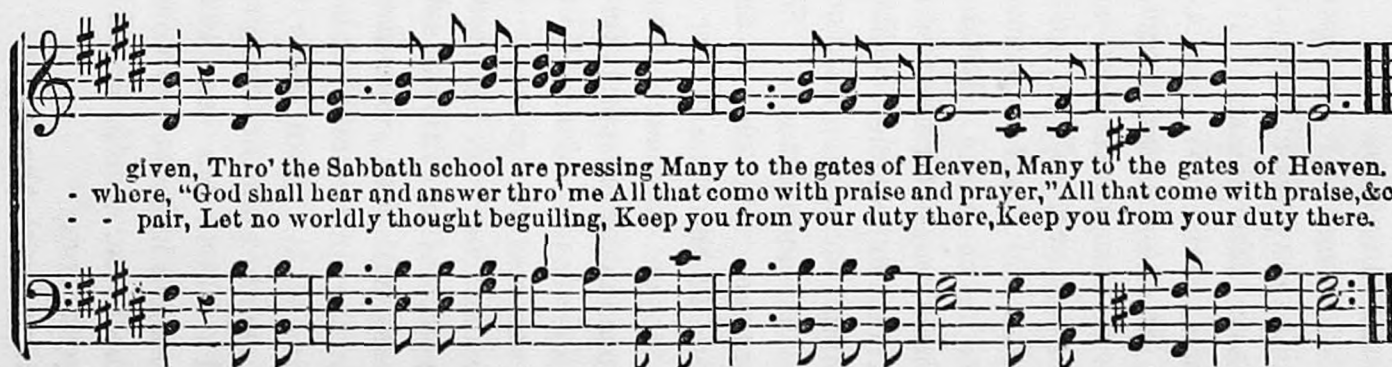
Music adapted from MULLER, by I. P. W.



1. Come where Bible truths are spok - en, Where the blessed gospel's taught, Promises of God ne'er
 2. Christ, in all his in - vi - ta - - tions, Made on earth, to children gave, Special care, and all the
 3. Hark, the Sabbath bells are ring - ing—Children listen to the sound—Gather where, sweet anthems



broken Rest with holy influence fraught; Children may partake the blessing. Freely offered, free-ly
 nations Trusted in his power to save. "Suffer them to come un-to me," Were the words said every-
 singing, Followers of "the Lamb" are found. Haste away, the morn is smiling— To the Sabbath school re-



given, Thro' the Sabbath school are pressing Many to the gates of Heaven, Many to the gates of Heaven.
 - where, "God shall hear and answer thro' me All that come with praise and prayer," All that come with praise, &c.
 - - pair, Let no worldly thought beguiling, Keep you from your duty there, Keep you from your duty there.

BY PERMISSION OF HORACE WATERS, ESQ.

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 Eng't.	Chicago Night Ex.					Accommodation Trains.	New York Express.	Buffalo Night Ex.	
11 30 A. M.	4 00 P. M.	3 40 A. M.	—	1	Depart. BUFFALO. Arrive	588	12 30 P. M.	4 55 A. M.	9 20 P. M.	
12 10 P. M.	4 45 "	*3 17 "	15	2	" 18 Mile Creek.	523	11 30 "	*4 17 "	8 40 "	
12 26 "	5 00 "	*3 30 "	21	3	" Evan's Centre.	517	11 10 "	*4 05 "	8 25 "	
12 46 "	5 25 "	*3 48 "	29	4	" Irving.	509	10 32 "	*3 48 "	8 04 "	
1 00 "	5 40 "	4 00 "	31	5	" Silver Creek.	507	10 25 "	3 40 "	7 55 "	
1 40 "	6 25 "	4 40 "	40	6	" DUNKIRK.	498	9 50 "	3 16 "	7 30 "	
2 25 "	7 20 "	5 27 "	57	7	" Westfield.	481	8 40 "	2 30 "	6 22 "	
2 45 "	7 45 "	*5 49 "	65	8	" Quincy.	473	8 10 "	*2 07 "	5 57 "	
2 53 "	7 55 "	*5 57 "	73	9	" State Line.	470	7 50 "	*2 00 "	5 49 "	
3 07 "	8 15 "	*6 12 "	83	10	" North East.	455	7 40 "	*1 48 "	5 34 "	
3 45 "	9 00 "	6 50 "	103	11	Arrive ERIE. Depart	450	6 50 A. M.	1 10 "	4 50 "	
3 30 "	9 00 "	7 00 "	108	12	Depart. Arrive	445	10 10 "	12 55 "	4 30 "	
4 16 "	10 20 "	7 39 "	108	13	" Girard.	430	8 50 "	12 20 "	3 51 "	
4 29 "	10 45 "	*7 51 "	115	14	" Springfield.	422	8 19 "	*12 07 A. M.	3 35 "	
4 47 "	11 52 "	8 09 "	123	15	" Conneaut.	415	7 51 "	11 52 "	3 18 "	
5 04 "	12 30 A. M.	8 26 "	129	16	" Kingsville.	409	7 21 "	*11 30 "	2 50 "	
*5 20 "	1 27 "	8 42 "	133	17	" Ashtabula.	405	6 50 "	11 24 "	2 44 "	
*5 30 "	1 52 "	*8 53 "	138	18	" Saybrook.	400	6 34 "	*11 09 "	2 29 "	
*5 41 "	2 14 "	9 04 "	141	19	" Geneva.	397	6 17 "	*11 01 "	2 19 "	
*5 49 "	2 30 "	*9 12 "	143	20	" Unionville.	395	6 02 "	*10 55 "	2 10 "	
*5 56 "	2 45 "	9 19 "	149	21	" Madison.	389	5 52 "	*10 50 "	2 05 "	
*6 07 "	3 10 "	*9 31 "	154	22	" Perry.	384	5 31 "	*10 39 "	1 53 "	
*6 24 "	3 35 "	9 49 "	160	23	" Painesville.	378	5 15 "	10 26 "	1 40 "	
*6 37 "	4 05 "	*10 03 "	165	24	" Mentor.	373	4 53 "	*10 09 "	1 22 "	
*6 48 "	4 23 "	10 14 "	174	25	" Willoughby.	364	4 35 "	*10 00 "	1 11 "	
7 07 "	5 07 "	10 36 "	183	26	" Euclid.	355	4 02 "	*9 41 "	12 50 "	
7 30 "	5 45 "	11 00 "	196	27	Arrive CLEVELAND. Depart	342	3 30 P. M.	9 20 "	12 30 "	
8 00 "	6 30 "	11 40 "	208	28	Depart. Arrive	339	9 00 "	*9 27 "	12 05 "	
8 35 "	7 32 "	12 16 P. M.	216	29	" Berea.	332	8 27 "	*8 27 "	11 29 "	
9 02 "	8 20 "	12 44 "	221	30	" Grafton.	317	8 01 "	8 01 "	11 01 "	
9 26 "	8 58 "	1 08 "	226	31	" Oberlin.	312	7 40 "	*7 40 "	10 39 "	
9 38 "	9 18 "	1 20 "	231	32	" Camden.	307	7 20 "	*7 20 "	10 28 "	
9 50 "	9 38 "	1 32 "	238	33	" Wakeman.	300	7 00 "	*7 00 "	10 16 "	
10 00 "	9 58 "	1 44 "	242	34	" Townsend.	296	6 56 "	6 56 "	10 05 "	
10 18 "	10 36 "	2 00 "	250	35	" Norwalk.	288	6 42 "	6 42 "	9 46 "	
10 35 "	11 04 "	2 18 "	257	36	MONROEVILLE.	281	6 26 "	6 26 "	9 19 "	
10 53 "	11 38 "	2 56 "	265	37	" Bellevue.	273	6 10 "	6 10 "	8 58 "	
11 10 "	12 10 P. M.	3 16 "	272	38	" CLYDE.	266	5 52 "	5 52 "	8 37 "	
11 30 "	12 42 "	3 36 "	278	39	" Fremont.	260	5 34 "	*5 34 "	8 23 "	
11 40 "	1 20 "	3 50 "	282	40	" Washington.	256	5 26 "	5 26 "	8 11 "	
12 02 A. M.	1 48 "	4 01 "	295	41	" Elmore.	243	5 13 "	*5 13 "	7 59 "	
12 13 "	2 12 "	4 35 "	305	42	" Genoa.	224	4 45 "	4 45 "	7 25 "	
12 50 "	3 15 "	4 45 "	327	43	Arrive TOLEDO. Depart	216	3 50 P. M.	4 00 "	6 40 "	
12 50 "	3 00 A. M.	5 12 P. M.	327	44	Depart. Arrive	211	3 23 "	*3 39 "	6 15 "	
1 16 "	3 30 "	5 57 "	327	45	" Sylvania.	194	2 41 "	*3 05 "	5 35 "	
1 57 "	3 57 "	6 12 "	344	46	" Patmyra.	178	2 28 "	2 52 "	5 15 "	
2 10 "	4 32 "	7 03 "	360	47	" ADRIAN.	173	1 45 "	*2 15 "	4 34 "	
2 54 "	5 10 "	7 50 "	383	48	" Hudson.	155	1 06 "	1 40 "	3 57 "	
3 33 "	5 44 "	8 04 "	393	49	" Hillsdale.	145	1 29 "	1 29 "	3 45 "	
3 45 "	6 11 "	8 58 "	400	50	" Jonesville.	138	11 38 "	12 06 P. M.	2 58 "	
4 33 "	6 48 "	9 29 "	407	51	" Cold Water.	123	11 20 "	*12 25 "	2 28 "	
5 00 "	7 10 "	10 05 "	418	52	" Bronson.	109	11 04 "	*12 11 P. M.	2 10 "	
5 17 "	7 40 "	10 35 "	429	53	" Burr Oak.	101	10 20 "	11 58 "	1 52 "	
5 34 "	8 10 "	11 24 "	437	54	" Sturgis.	90	9 52 "	11 18 "	1 15 "	
6 05 "	8 40 "	12 30 A. M.	444	55	" White Pigeon.	86	9 30 "	*10 57 "	12 50 "	
6 43 "	9 18 "	1 16 "	452	56	" Bristol.	74	9 03 "	10 38 "	12 30 "	
7 04 "	9 48 "	1 43 "	464	57	" ELKHART.	66	8 21 "	*10 15 "	12 01 A. M.	
7 37 "	10 20 "	2 12 "	472	58	" Mishawaka.	59	7 43 "	10 05 "	11 50 "	
7 49 "	10 44 "	2 41 "	488	59	" South Bend.	41	7 00 "	*9 39 "	11 24 "	
8 21 "	11 16 "	3 10 "	497	60	" Terre Coupee.	33	6 17 "	*9 36 "	11 19 "	
8 25 "	11 44 "	3 32 "	526	61	" Carlisle.	24	5 40 "	*9 22 "	11 02 "	
8 43 "	12 01 "	3 54 "	538	62	" Rolling Prairie.	12	5 00 "	9 05 "	10 42 "	
9 01 "	12 19 "	4 30 A. M.	548	63	" La Porte.	—	5 00 "	*8 48 "	10 22 "	
9 25 "	12 43 "	5 00 "	558	64	" Homesville.	—	5 00 "	*8 26 "	10 00 "	
9 50 "	1 07 "	5 24 "	568	65	" Calumet.	—	5 00 "	*7 21 "	8 40 "	
10 01 "	1 12 "	5 54 "	578	66	" Ainsworth.	—	5 00 A. M.	6 45 A. M.	8 00 P. M.	
11 40 A. M.	7 50 P. M.	6 30 A. M.	588	67	Arrive Chicago. Depart	—	5 00 A. M.	6 45 A. M.	8 00 P. M.	

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

WESTWARD TRAINS.				EASTWARD TRAINS.			
11 40 A. M.	—	Leaves Daily, except Sunday	5 50 A. M.	—	—	Daily, except Sunday	—
4 00 P. M.	—	" " " " Monday	6 45 A. M.	—	—	" " " " Saturday	—
2 40 A. M.	—	" " " " " "	8 06 P. M.	—	—	" " " " " "	—

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."

Respectfully Yours,

WILLIAM R. BARR,
GENERAL AGENT.

MUSIC STORE IN CHICAGO.

MESSRS. HIGGINS BROTHERS,
Dealers in Music and Musical Instruments,
No. 45 LAKE STREET, Chicago.

They have by far the most extensive Establishment in that city. They are enterprising business men, just suited for their position. They cannot be called "Fast," yet they are always up to the times.

Their Sale Room is in the large Iron Block, No. 45, Lake Street, and is 165 feet deep by 24 feet wide, and 17 feet high, and it is thoroughly filled with everything pertaining to their business.

Pianos, Melodeons, Guitars, Violins, Flutes, Drums, etc., etc., without end, and of the best quality and most modern styles. Persons wishing Music or Musical Instruments, can not do better than go direct to

HIGGINS BROTHERS,

45 Lake Street, Chicago,

AND MAKE THEIR PURCHASES.

E. WATERS, TROY, N. Y.,

Manufactures the best INK of every variety and description, we have used. We tried almost all kinds in market, and we shall use no other when his can be obtained. We have used his for three years, and find it perfect in every respect. He manufactures BLACK, BLUE and CARMINE, and puts them up in every variety of style. He also manufactures

INDELIBLE INK, to be used with or without preparation. The Best.—Also,

LIQUID HAIR DYE—*instantaneous*—with Preparation. Warranted better and cheaper than any other in the United States.

FILTERING CONES, the points secured with cloth to prevent breaking, which renders them the most durable and perfect article. They filter *fast* and *fine*.

WATERS' PATENT BREAST CUP—Perfect and indispensable to Women needing anything of the kind. It is a superior and perfect article.

PULMONIC SYRUP.—Will Cure nine cases in ten; pleasant to take, and should be kept in every family.

LIQUID MIRROR BLACKING—will not injure the Leather, and equal to DAY AND MARTIN'S, or any other in the world.

E. WATERS IS ALSO THE PATENTEE OF THE FOLLOWING:

A NEW METHOD OF MAKING SQUARE BOXES.

ALSO, " " " " ROUND " "

PATENT MATCH BOX.

PATENT HEAD REST FOR CAR SEATS.

PATENT DOVETAILING MACHINE, WORKED BY HAND.

In truth our friend WATERS, of Troy, is an *earnest* and an *honest* man. What he does he does right, and there is no cheat in him, or about him. Whoever sends orders for what he has will be promptly and honestly dealt by. We are not afraid to say so—and take the consequences—here and hereafter. He puts up the BEST, HANDSOMEST, STRONGEST and CHEAPEST

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In the World. Whoever wishes anything of the kind, by addressing E. WATERS Troy, New York, will get all necessary information.

THE CENTURY;

*A National Newspaper of Politics, Commerce, Finance, Economy,
Literature, Science and Art.*

THE weekly edition of *The Century* is published every Saturday. It will be followed by the Daily and Semi-Weekly editions, on the completion of arrangements in preparation for that purpose.

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.

To the various social questions of the day, space will be allotted proportionate with their importance.

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.

The arrangements for trustworthy Correspondents, both Foreign and Domestic, are in part already made. No effort will be spared to obtain early and correct information of events transpiring in other parts of the world.

The Editorship of *The Century* will be impersonal. Able and experienced writers will be employed in all the respective departments which are necessary to a First-class Newspaper, adapted to the Family Circle, as well as to the man of business.

The subscriber refers confidently to his long experience, as an assurance to the public that the plan set forth in the circular will be faithfully carried out.

Subscriptions and advertisements are respectfully solicited.

Specimen numbers of *The Century* will be sent free of charge to any person in the city or county whose address may be furnished to the Publisher.

Editors noticing this Prospectus and desiring an exchange, will confer a favor by sending their papers at once to *The Century*, New York.

TERMS:

Single Subscribers for one year, \$2 50.

Two Subscribers, by mail, for one year, \$4 00.

To Clergymen, of all denominations, in advance, \$1 00.

In all places where there are no News' Agents, clubs of five or more will be furnished at a reduced rate.

Subscriptions may be remitted by mail at the risk of the Publisher—the attention of the Postmaster being called to the mailing of the letter.

Persons wishing to have *The Century* left at their residence or place of business, in NEW YORK or BROOKLYN, will please leave their address at the Office, 37 Park Row, or send it through the Post Office. The Carriers will collect the subscriptions monthly at the rate of FIVE CENTS a copy.

Bills of all specie paying Banks in the United States or Canada received at par. Address

THOMAS M'ELRATH,

No. 37 Park Row, New York.

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, INDIAN-
 APOLIS, CINCINNATI,

And all Points South, Leaving Cleveland as follows:

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

Via CLYDE & DRAYTON, - - - 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.

Connections are also made at Toledo with the
 TOLEDO, WABASH AND WESTERN RAILROAD FOR FORT WAYNE—
 WABASH—PERU—LOGANSPOUT—LA FAYETTE—DAN-
 VILLE—SPRINGFIELD AND ST. LOUIS,

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

BAGGAGE CHECKED THROUGH to Cincinnati, Toledo, Chicago, St.
 Louis, Milwaukee and all principal points West and South.

THROUGH TICKETS BY THIS ROUTE can be obtained at all the prin-
 cipal Ticket Offices in the United States, and in Buffalo, at the Company's Ticket
 Office, Exchange Street Depot. Also, at the General Union Ticket Office, 17 Ex-
 change Street.

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	12 50 A. M.	8 30 A. M.
Sylvania.....	5 12	8 30	1 16	9 30
Adrian.....	6 16	9 36	2 13	11 45
Hudson.....	7 03	11 30	2 54	1 53 P. M.
Hillsdale.....	7 50	11 18	3 33	3 30
Jonesville.....	8 04	11 30	3 45	4 00
Allens.....	8 24	11 48		4 40
Quincy.....	8 38	12 01 P. M.	4 14	5 02
Coldwater	8 58	12 00	4 33	5 40
Bronson.....	9 29	12 56	4 55	6 40
Burr Oak.....	9 48	1 13	5 11	7 20
Sturgis.....	10 05	1 30	5 27	7 50
White Pigeon.....	10 35	2 15	6 50	9 00
Middlebury.....	11 08	2 30	6 22	9 30
Bristol.....	11 24	2 45	6 35	10 31
Elkhart.....	11 55	3 08	6 55	11 35
South Bend.....	12 43 A. M.	3 51	7 32	1 20 A. M.
Carlisle.....	1 16	4 24	8 03	2 42
Laporte.....	1 55	5 05	8 40	5 05
Calumet.....	2 41	5 54	9 29	7 02
Chicago.....arrives	4 30	7 50	11 40	11 10

TRAINS EASTWARD.

LEAVES—	N. Y. Ex. Passenger.	Mail and Accom. Pas.	Buffalo Ex. Pass.	Way Freight.
Chicago.....	6 45 A. M.	5 00 A. M.	8 00 P. M.	9 30 A. M.
Calumet.....	7 49		10 00	1 15 P. M.
Laporte.....	8 31	7 46	10 42	2 45
Carlisle.....	9 07		11 19	4 24
South Bend.....	9 37	12 40	11 50	5 31
Elkhart.....	10 13	1 24	12 32 A. M.	7 00
Bristol.....	10 31	1 50	12 50	7 40
Middlebury.....	don't stop.	12 24 P. M.	1 03	8 05
White Pigeon.....	11 33	0 35	1 20	6 15 A. M.
Sturgis.....	11 32	3 05	1 52	7 70
Burr Oak.....	don't stop.	3 22	2 10	8 05
Bronson.....	12 01 P. M.	12 06	2 28	8 45
Coldwater	12 49	4 10	2 58	9 48
Quincy.....	12 39	4 26	3 15	10 22
Allens.....	don't stop.	4 40	don't stop.	10 44
Jonesville.....	1 06	5 02	3 45	11 30
Hillsdale.....	1 17	5 14	3 57	12 01
Hudson.....	1 53	5 58	4 34	1 52
Adrian.....	2 31	6 50	5 20	4 00
Sylvania.....	don't stop.	7 50	6 15	6 30
Toledo.....arrives	4 00	3 50	6 40	7 15

JOHN CAMPBELL, Superintendent.

NOTICE TO CONTRIBUTORS.

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

NOTICE.

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

NEW MUSIC.

Having just been listening to the simple songs, "The Angels Told me so," and "Kind Words can never die," published by Mr. Horace Waters, the indefatigable music dealer, 333 Broadway, New York, we would say to every lover of simple, heart-cheering music, get them, and let your family circle be enlivened by their sweet melody, and your hearts made better by the sentiments contained in them. They are just what every family should have. "The Wilds of the West," "O Give me back my Mountain Home," "Emma's Grave," "The Palace Garden Polka," also Music Books for Sunday Schools, full of sweet music, price 3 cents each, or \$2 per 100.

PIANOS, MELODEONS AND MUSIC,

Prices greatly Reduced.

HORACE WATERS, 333 BROADWAY,

Agent for the Sale of the best Boston and New York Pianos.

The largest assortment of music merchandise in the United States. Pianos from five different manufacturers, of every variety of style—from those in plain rosewood cases, for \$200, to those of the most elegant finish, for \$1,000. No house in the Union can come in competition for the number, variety and celebrity of its instruments, nor the extremely low prices at which they are sold.

TIFFANY'S MONTHLY FOR 1859.

We shall continue the publication of our Monthly. We shall enlarge its size and diversify its contents. We shall continue to investigate the phenomena and philosophy of mind in the physical, intellectual, moral and religious planes thereof. We shall continue to urge as a necessity that a higher moral and religious standard be taken by all Spiritualists and Christians. We ask the earnest co-operation of all who desire to sustain a liberal and spiritual Christianity.

Single Subscription per annum,	\$2 00
Five copies for	8 00
Ten " "	12 00
Twenty " "	20 00
Single " "	18

OFFICE No. 6 FOURTH AVENUE, N. Y.

JOEL TIFFANY, *Editor and Proprietor.*

All Publications, Books, &c. in the city, can be obtained by addressing our office.

WILLIAM B. TILTON'S PATENT GUITARS AND VIOLINS

AT 62 WHITE STREET, NEW YORK.

This improvement succeeds in entirely freeing the Sound Board from all strain whatever caused by the tension of the strings, and fully realizing the object which the old improvement accomplished only in part. The manufacturing of these Guitars, and improving of Violins, are under the entire supervision of the Patentee, and made of the best materials, warranted to be superior in quantity and quality of tone as well as workmanship, and to stand any climate, or they can be returned, and the money promptly refunded.

PRICE LIST OF GUITARS.

No. 1—Fine Rosewood, with Machine head, oval finger-board, good case....	\$15 00
2—Ditto.....ditto.....ditto..... with case....	20 00
3—Ditto.....ditto.....ditto.....ditto.....	25 00
4—Ditto.....ditto.....ditto.....ditto.....	30 00
5—Ditto.....ditto.....ditto.....very handsome, do.	35 00
6—Ditto.....ditto.....silver-plated, oval finger-board, a beautiful Instrument, with case.....	40 00

IMPROVED VIOLINS.

From Twelve to Fifty Dollars—finger-board warranted not to settle.

Guitars and Violins improved or repaired at the shortest notice, and a liberal discount made to the trade.

Every one interested in MUSIC or MUSICAL INSTRUMENTS, please call at No. 62 WHITE STREET, before purchasing elsewhere, and examine for themselves.

ENVELOPES FOR THE MILLION, &c.

AND WHAT IS BETTER,

A Serial Envelope filled with the best Moral & Religious Instruction.

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