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THEREOF.

JOEL TIFFANY,

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THE NECESSITY OF USING PARABLES.

"The things of the spirit must be spiritually discerned."

Words, as signs of ideas, etc., are made significant through the faculty of association; and learning a language consists mainly in learning the particular significance of each *form* or *sound* with which an idea, thought or feeling is associated, and also learning the change or modification of meaning occasioned by the different arrangement and combination of these *forms* and *sounds*.

From this, the reflecting mind will perceive that the *forms* and *sounds*, composing the externals of language, can have no significance beyond the minds adopting them. That is, the externals of language are valuable only for that which is associated therewith, and consequently, suggested thereby. It also follows that two or more persons, using the words of language, in order to understand each other, must be agreed as to the particular significance associated with each word and combination of words, or they will not understand each other in their use of language.

Another principle must be observed in connection with the use of a language of words. That in communications through the use thereof, the communication between the two minds, cannot transcend the scope of their mutual experience. That is, nothing must be signified by the language used, which does not come within the conscious range of each mind. Thus if there is to be communication upon the subject of light or color, both must possess a consciousness of light and color. If there be to be a communication upon the subject of music, harmony of sound, both minds have a consciousness of sound, etc.

Hence it follows that a written or spoken language, at best, is a very imperfect method of communication between minds, even within the sphere of their mutual experience. Each are

liable to attach an idea to a word or combination of words, differing from that which another attaches thereto and thus to misunderstand that which is intended to be conveyed; and as each understands according to his own interpretation, different meanings are gathered from the same language, and mistaken for the same, and an almost endless cause of disputation arises out of these misunderstandings.

It often happens that after a long and earnest debate between men they at last find out that each intended the same thing, but they used language so differently, attached such different meanings to the words used, that they each caused themselves to be entirely misunderstood. So often have we observed this fact, that we seldom get into a debate, because we find that when we understand each other, we do not materially disagree. We have further observed, that we can get others to adopt our views, if we only clothe them in their dress or language. And hence we have found, that all disputation about forms of faith belongs to the mere externals of that faith. In the religious world, the dogmatic and disputatious part belongs to theology, and never to religion—religiously the sects do not differ.

But to return to our subject. The language in common use, has little or no spiritual significance, because it was not framed for spiritual purposes. It has been formed for representing and expressing natural states, conditions and things: those which address man's natural consciousness, and represent that which pertains thereto. That which physical sense can perceive, that which intellectual comprehension, in the finite sphere, can embrace, that which the moral and social faculties can perceive, may have words and combinations of words by which to be represented. But beyond this, external language fails. "The small, still voice" in the soul, never speaks to the outward ear. Hence when natural language is used to represent such truths, states, conditions, etc., it must be used in a spiritual or symbolic sense, which the mere natural mind will fail to comprehend.

Hence the language of Jesus to his disciples. "How is it that ye cannot understand my speech! Even because ye cannot hear my words. For the words which I spake unto you, they

are spirit," etc. And again, he told them, that he had spoken unto them in parables, which they would not comprehend until the spirit of truth should translate to them his meaning. Here we have the same principle illustrated and demonstrated. Jesus, by his spiritual unfoldment, came into a condition in which the truths of the spirit-life were unfolded in his consciousness. He saw them; he understood them; he tried to represent them to his disciples; he used language in every possible manner; simply, naturally, figuratively, and in parables. Yet he failed to make himself understood by them, because they lacked the capacity to understand him. They had not the spiritual unfoldment by which they could receive his truths and perceive his spiritual meanings.

Hence it is most apparent, that words, having only a significance according to those *natural* forms, conditions, and laws which they by agreement are made to represent, cannot be used to represent *spiritual* forms, states, and conditions, in any other manner than to point out *resemblances* to the *natural*. Anything pertaining to the spiritual, which transcends the natural, cannot be communicated by natural language to the uninspired spiritual mind. When we are told, as we sometimes are, by the clergy, that man could have had no perception of the existence, character and attributes of God, except he had made a revelation thereof in the Bible, we have an exhibition of their ignorance of the power of external language. If there be any quality of the Divine Being which the natural faculties of the human mind cannot perceive without spiritual or divine inspiration, none who are not spiritually or divinely inspired can acquire them. Therefore when the clergy tell us of the necessity of inspiration to discover the truths of the Bible, to write them down, they take a position which renders it necessary that the same inspiration should continue to all who are to receive those truths.

Hence, just so far as spiritual truth differs from, or transcends natural truth, the natural mind falls short of comprehending it, through the use of mere natural language. Therefore if the Bible is designed as a book of spiritual or divine truth, being written in natural language, it must fail to communicate it to

the uninspired mind. And just so far as the language, in which it is written, was designed to convey distinct spiritual or divine truths, must it have been used in a *spiritually* symbolic sense, and not in a *literal* one. And whoever attempts to make the *spiritual* part of it *literal* according to the natural meaning of the language used, must fall into error, and mistake the true spiritual meaning.

Upon this point there can be no serious question. Natural language, by which we mean any method by which outward signs become the representatives of ideas, can communicate nothing beyond the ideas and combination of ideas associated therewith. The term *light* cannot communicate to one born blind any perception of its natural significance, neither can any word representing a sensation, communicate a correct idea thereof to one who never possessed the particular sense. How shall one, lacking the sense of taste, comprehend the meaning of the terms *sweet, bitter, sour?* etc. How shall one lacking a *spiritual* sense, comprehend that which can be perceived only through a *spiritual sense?*

The experience of the Church and clergy, in their effort to teach spiritual truths, should have taught them some valuable lessons upon this subject. While pressing the Bible home as the unquestioned word of God, and as containing a full revelation of his will to man, they cannot agree as to what that revealed will is. Men of great ability, learning, integrity, and earnestness of soul, differ most widely as to its real meaning. No one can read the writings of their learned commentators, without perceiving *their* great uncertainty as to much that seems to be important. In truth, the reflecting mind cannot close its eyes to the fact, that if the Bible contain the express words of God in Hebrew and Greek, no one yet has found out positively the exact significance thereof. Its English equivalent will, probably, never be agreed upon. At best, that revelation will become to each receiving it, nothing more than his perception and understanding make it to mean. Each man must and will translate for himself; and he will be liable to be wrong or right according to imperfections or perfections of his understanding.

That this is so, the history of the past and the experience of the present affirm. That this must be so, the philosophy of our subject demonstrates. Hence, our conclusion is inevitable; if the Bible is a spiritual book, setting forth spiritual and divine truths, whoever understands them literally according to the natural significance of the language used, must understand them falsely; because natural language, for spiritual purposes, must be used with reference to a spiritual sense. Hence it is, that whoever has affixed a natural meaning to language used spiritually, has ever been mistaken, and all his calculations, based upon such meanings, have also failed him.

It is in accordance with this principle, that those who have interpreted the prophecies of the Bible, according to the literal significance naturally considered, have ever been disappointed. The Jewish Messiah was not according to their expectation. And no one, reading the language of their prophets upon that subject, would have understood beforehand, that Jesus of Nazareth, in life, character, and office, was the one foretold. The Jews understood all the language respecting their Messiah literally, according to its natural import; and because they did so, they deceived themselves and others. Their king was to be a temporal one. He was to sit upon a political throne, and administer their national affairs. He was to be their political savior and deliverer. They never had the slightest conception of any other. The Immanuel of the Jew, was to be seen in that manifestation of power which showed the Lord to be on their side. According to their comprehension, his equivalent was to be found in Maher-shalal-hash-baz, signifying, he speedeth to the spoil, or giveth us the victory. This was to be the *God with us*, according to their conception of Emanuel.

In the same manner, those who have attached a literal significance to the natural language of Jesus, which was intended to represent spiritual truth, have fallen into the like error. The second coming of Christ; the resurrection of the dead; the future general judgment; the burning up of the heavens and earth; the end of the world; and many such like figures, being interpreted according to the natural significance of the language

used, have led those receiving such interpretations very far from the truth. From the days of the Apostles to the present time, there have been those who have been looking for the personal reappearing of Jesus in the clouds. They have expected that the natural sun would be darkened, and the moon be turned into blood; that the stars would fall down to the earth; and the earth be burned up literally. Times, according to particular methods of computation, have been fixed, when these things should take place; and more than once, the people have been upon the look-out. According to this natural method of interpreting language, used symbolically, thousands become greatly alarmed when any unusual meteoric phenomena occur. They think the day of judgment is at hand; and expect momentarily to hear the sound of the trumpet, for the purpose of waking the "sleeping dead" by the noise.

In the same manner they interpret the language of Jesus and the Apostles respecting the spiritual states to which man must attain. They make literal the terms "death," "blood," "flesh," and many other like expressions; and build up the most foolish, absurd and contradictory theories thereon. They deprive the Bible of its true spiritual character, by making that natural, which is used to represent a likeness or similarity, as the term "parable" signifies.

A few illustrations may not be inappropriate. The term "Christ," as applied to Jesus, has been made synonomous with Jesus; whereas the term, in its origin and significance, is not the name of the individual, but of the character; and is properly used to express his condition after his *spiritual baptism*; when it was said, "the heavens were opened unto him," and the Spirit of God appeared in form and rested upon him. The term "Christ," or that which we translate thus, signifies "the anointed," or "christened;" and the "Christ of God" means the "anointed of God:" which, in simple language spiritually, means "baptized with the Divine spirit."

It was according to this conception that Peter said, "Thou art the Christ of God." The term "Christ," then, as applied to Jesus, really signified the "Divine Presence" in Him; and is

the equivalent of the spiritual meaning of the word "Emanuel" or "Immanuel;" which also signifies "God within." Using the term "Christ" in this sense, its spiritual meaning becomes definite, and should always signify the Divine Presence in the individual to whom Christ comes. "The blood of Christ," using the term "blood" in its spiritual sense, then becomes highly significant. The term "blood," which signified the "life," represents the "spiritual life," which is the "love" of the soul or spirit. Hence, "the blood of Christ," which "cleanseth from all sin," does not mean the physical blood of Jesus, but the "life of the Divine," or the "love of God," cleanseth from all sin.

In this manner, these natural expressions, used to represent spiritual states, conditions, actions, etc., become highly significant, when spiritually understood. But the moment the natural sense is applied, they become absurd, contradictory, and often immoral in their influence and tendency. Such has been the character of many of the dogmas of the Roman Church; and also, of the Protestant Church.

One of the great evils necessarily incident to this literal interpretation of language used in a spiritual sense, is the blinding effect it has upon the mind, tending to eclipse all the moral and rational faculties. The Jews cannot become a spiritual people so long as their vision is obscured by their literal interpretation of their scriptures. They will never perceive the *spiritual Christ* while they are looking for the *natural one*. They will never find a *spiritual Messiah*, while they are expecting a *temporal one*. The literalisms of their theology, constitute, in a great measure, the "veil" which is not taken from before their eyes. The same is likewise true of large numbers of professing Christians. They will never perceive the *spiritual* character of Christianity so long as they are in "bondage to the latter." This depending upon the "physical blood" of Jesus for salvation, leads them to neglect the "divine life" in their hearts; this depending so much upon the "baptism of water," causes them not to expect the "baptism of the spirit." This looking for the *coming of Jesus* in the "clouds" of the natural heavens, causes them to overlook the coming of the *real Christ* in their spiritual

natures. This depending for salvation, upon the righteousness of Jesus, causes them to underestimate the importance of being righteous themselves. All these external substitutes, upon which they depend, tend to lead them from the truth into error. They become to them Anti-Christ, crying, "lo, here!" and "lo, there!"

In accordance with the principle, that our natural language has no spiritual significance, Jesus never used it for spiritual purposes, except in a spiritual and symbolic sense. When speaking of the state and condition of spiritual things, he spake in parables; and without parables, he did not speak upon the subject. When speaking of that which came within the conscious experience of the natural faculties, he used simple language in its most common or ordinary significance. Thus his teachings were and are of two kinds. One class of them dictated to the natural mind, which could perceive nothing beyond the revelation of the natural faculties; the other class was addressed to those whose minds had become illuminated through the inspirations of the spirit.

The interior spiritual consciousness could be addressed only through the attainment of certain states or conditions. These conditions were to be attained by observing certain rules or principles of living. These rules of living were such as could be understood by the natural mind. Hence, Jesus, when directing the manner of living here, what particular mental states to cultivate, and what to avoid; what actions to perform, and what to desist from; gave his instruction in the most plain and simple language. When he talked of appetite, of passion, of lust, of hatred, of malice, of kindness, and love, he used language which man could understand. He laid down rules of life to be observed, in a manner so simple and plain, that none but theologians could mistake them.

The means of attaining to the condition in which the spiritual consciousness could be addressed, and thus man become the subject of spiritual instruction through inspiration, constituted the "sayings" which he required his disciples to observe and keep. These "sayings" of Jesus embraced everything necessary to be observed for the full and perfect unfolding of the

spirit. He regulated his life in accordance with them, and the result was his own spiritual development. Through such means he became receptive of wisdom and power. By the attainment of such state, he was in communication with the great fountain. He could draw his supplies from thence. Hence his declaration, "whoso heareth my sayings and keepeth them, the works that I do shall he do, and greater works shall he do," etc. It was with respect to his *method* of life, that he said to the disciples, "I am the way."

The one seeking to avail himself of the benefit of the Christian system, must be careful to find out this "way of life," and to observe it. Everything pertaining to the *true way*, is communicated in plain, simple language; and is illustrated in the life of the humble Nazarene. There are no figures of speech, no parables to be found in that department of his teachings. "Love God supremely, and thy neighbor as thyself," is the summing up of the spiritual state to be attained. Consequently every condition of mind adverse to this condition, is to be discountenanced. As God is pure, man must be "pure in heart" to perceive him. He must hunger and thirst after righteousness. He must love his enemies; pray for their happiness and welfare. He must forgive all, as he would be forgiven.

When inquired of by his disciples *how* he had acquired the power he exercised, his simple reply was, "This kind goeth not forth but by prayer and fasting." By which he plainly signified to them, that he had attained to this power in this way: and they might also attain to it in the same way. The power was obtained by that elevated condition of the spirit, raising itself above the influences of everything impure and false, called, in its true sense, aspiration or prayer. By abiding in this condition continually, the soul is said "to pray without ceasing." As a result of this elevated condition of the spirit, the individual abstains from all gratifications of appetite, passion and lust; and this abstinence constituted the "fasting" spoken of. Hence, the state or condition into which the individual came, to become receptive of the wisdom and power manifested in and through Jesus, was attained through "prayer and fasting:" but the power was *exercised* "through faith."

The second class of teachings were those couched in symbolic language, which were addressed to those who, having kept the "sayings" of Jesus, and attained to the proper condition of spirit, could, under the inspirations of the "Spirit of Truth," perceive their significance. Those who had not attained to that condition of spiritual enlightenment, could not comprehend their meaning; and were described as "having eyes, and seeing not," and "having ears and hearing not," etc. Every thing pertaining to the heavenly kingdom, and to man's spiritual state, was spoken of in this manner, and hence the apostles themselves, hearing the language from the lips of Jesus, could not understand its import, until enlightened by the inspirations of the Spirit.

No one can deny these facts, as they appear in history; no one can refute these principles, as they are demonstrated by philosophy. Then, upon what principle is it, that the modern believer expects to understand these things, from the mere reading of the letter, which the apostles themselves could not understand without the inspirations of the Spirit? And *how* can the Christian of *to-day* dispense any better with the inspirations of the Spirit, than could the Christian of the *first century*? By what means is natural language to be made spiritually significant to him, who has not the spiritual illumination? who has never had unfolded within himself, a spiritual understanding? The pretence that the spiritual gifts have ceased in the Church may be true; but that being so, it proves that *such* is not the *true Church*. The true disciple, keeping the sayings of Jesus, no matter in what age of the world, would attain to his state, and work his works, and if the Church of the *professed* disciples can not work his works, it is because they do not keep his sayings, and have not attained to true obedience.

Is it asked, why then did Jesus speak to his disciples in language that they could not understand? He told them that he had spoken to their *future* understandings, such as they would come to by keeping his directions, or sayings, and that when the "Spirit of Truth," the "Comforter," the "Holy Ghost," should come and bring these things to their remembrance, and unfold them in their understandings, then would they remember

that he had spoken these things unto them. That of itself, would evidence the sameness of their states; and they would know therefrom that his sayings were true; and hence, in their mutual experience, would truth be established.

It is as though one were to give you directions how to find a certain place; and should then describe to you, in the best language possible, the appearance of the place to one there. You might not be able fully to appreciate the description, until you arrive at the place: but follow the directions, until you come there, and then the place will reveal itself, and you will be able to understand the description. Then will you perceive the import of the language, and perceive of a truth, that the description was correct, and that you had taken the right means to find it out.

From the foregoing it must be evident to all reflecting minds, that *spiritual states* and conditions, in that in which they differ from *natural* states and conditions, if described by means of natural language, must be described by a spiritual or figurative use of the same, and hence such language must have a spiritual significance, which none can truly understand except those who have an illuminated understanding, and that those who attempt to comprehend such language without such understanding, or to interpret it by the *ordinary means*, must be "blind leaders of the blind."

Observation and reflection will demonstrate that the present ecclesiastical method is of this character. The character, office and mission of the Spirit, they attempt to understand through the mere natural significance of written and spoken language. They practically repudiate the doctrine, "that the things of the Spirit must be spiritually discerned. They deny the necessity of inspiration to enable us to comprehend that, which could only be perceived and written by inspiration. They have denied to the Christian of to-day those "gifts of the Spirit," which pertained to those of its earliest day. So that the Christianity of to-day has become a lifeless formalism, destitute of its original spirit, and can neither redeem itself nor the world.

"I AM WITH THEE STILL"

BY MRS. A. M. EDMONDS.

Mother, sweet mother, though many a day
Has passed like the swift-winged clouds away,
Since thou with grief that was almost wild
Didst give to the Angel of Death thy child,
Never more let a tear thine eyelids fill,
For mother, sweet mother, "I am with thee still."

Thou canst not see me, thy child so dear;
Thou canst not hear me, yet I am near;
I watch thee, mother, as thou didst me
In the days of my youth, and my infancy.
Love's holiest vigils I come to fill;
Mother, sweet mother, I am with thee still.

When the east is red with the coming morn,
And the stars grow pale in the crimson dawn,
And the busy cares of the new-born day,
Are chasing the cares of sleep away—
Thy cup from the river of life I fill;
Mother, sweet mother, I am with thee still.

When the sun goes down to his couch of gold,
And the shadowy wings of night unfold,
And the stars light up the beautiful road,
That shows the path to the saints' abode,
I come with the angels to do his will;
Mother, dear mother, I am with thee still.

I see thee kneel in the place of prayer,
And I fold my wings in silence there,
As the earnest faith to thee is given,
The hope that heralds the bliss of heaven,
And the holiest peace the soul can fill;
Mother, dear mother, I am with thee still.

When thy hour shall come and thy strength shall fail,
And thy feet are turned to the narrow vale

And the waters of death, so dark and cold,
Shall o'er thee roll as o'er me they rolled,
I will touch thy hand in the wave so chill;
Mother, dear mother, I'll be with thee still.

When the river is crossed and the journey done,
The conflict is over, the victory won,
And thy feet are firm on that glorious shore,
Where sorrow and parting are known no more,
Never more shall a tear thine eyelid fill;
There, there, sweet mother, I'll be with thee still.

REFORMERS AND REFORM.

BY MRS. L. M. WILLIS.

THERE is no man who turns his thought to the condition of the human family, but has his peculiar theories as to the cause of that which to him is evil, and these theories generally give birth to some hopeful means of remedying the evil. There are too many theoretic reformers; among these, a man of concentrative will becomes prominent, and is made a leader, and thus we have various schools of reform, moral, religious, physiologic. Each one is based upon some need of mankind, and each does its work, but it is a very limited and partial work. The great sea of human wants rolls on, wave after wave, swelling, surging, and no voice of power says "Peace, be still," to the troubled waters.

We can look back through the historic past, and form some estimate of what men have done. We measure Luther's work by the Protestant world. The freight of the May Flower is now the balance power of nations. But we are apt to merge a widespread and general spirit of reform in one man, or set of men. The time was ready for the man, else his power could not have been felt. The individual obeyed the call of a general inspiration, which excited and sustained him, and the individual in turn became an inspirator and sustainer.

We have no reason to complain that the present day claims

no single man that can bear all before him. The spirit of reform is abroad, and the masses are moved by it, but not precisely in the direction that many are looking. The various humanitarian schemes, the asylums and societies, are doing the surface work in moral reform. Churches and sects work deeper, but they have not entered the subsoil. Works on Anthropology, on health, on physiological laws, are doing their work for the external man, and yet the human family, with its millions of souls, is unenlightened, unregenerate. Year after year, moves on, and the wretched are wretched still—sin aboundeth.

We do not hope to present any new theory or means of reform, for it would be only individual. The trite saying "Let each reform himself and the world will be redeemed," is always applicable, and yet it is this individual reform which bothers wise men. Resolution gives place to desire—precept yields—old paths are trodden, and many an earnest soul gives up the battle just because he does not know where to strike his blows. He may have read page after page of good, sensible matter, but never have found what he sought. He may have listened to lectures and sermons, but could not get hold of what he wanted. We see it is not the educated and disciplined that are always the truest and noblest.

The central life of the soul is aspirational. The little light, the divine spark, the life of God, has in it the quickening power of God: its aspiration can never be satisfied, because it is from the Infinite—its constant call is to perfection. The aspirations often seem centered in some one faculty. The intellect is stimulated, and we have men aspiring to intellectual greatness: we have men seeking to perfect themselves as artists, musicians, mechanics, according to developed faculties.

Jesus said, Be ye perfect, to the *whole* man, even as your Father in Heaven is perfect. When this aspiration, or divine life of the soul, makes its call upon all the faculties, then men have no longer to struggle against sin, for they desire only righteousness. The work of the true reformer is to stimulate this desire for perfection, to excite the interior call for holiness. Men do not love sin for sin's sake; they satisfy some desire by every

wrong act. If the desires become holy, there is no more pleasure in sin. Holy desires have not to be created—they are inherent in the soul, and pernicious desires arise from unbalanced natures. The sensuous nature often becomes the strongest, and makes all the desires its servants. The intellect often defrauds the heart; some one faculty frequently overmasters the others and leaves man a partial being.

The reformer should call upon man as a physical, moral, religious, spiritual being. Jesus was such a reformer, and recognized the needs of each nature. The three measures of meal represented the three distinctive natures, and the leaven was to penetrate each. No reform can be active that has not in it the energizing influence that can penetrate man's entire being. The divine life must enter every chamber of the soul until the cry from each is, "Be ye perfect." This aspiration for perfection commences in prayer; not the prayer of words merely, but the heart-desire. Then reformers must present to men some means of gaining their desires. It is here that our faith becomes vital, and satisfies the heart. The nearness of a spiritual presence, the certainty of a divine and ever present life, the connection of the lowest unto the highest, through the mediation of spirit life—all this satisfies the intellect and the heart. "Pray without ceasing" was the injunction of Paul, and pray without ceasing should be the watchword of reform. The holy desire brings its answer. The quickened aspiration is felt through the whole being—the impure gives place to the pure. One great reason that reforms have hitherto failed among the masses, is because religious reformers build up a doctrinal instead of vital faith, and reforms that do not spring from religious aspirations have no vital power. We want men and women who individually recognize the needs of the human soul, who have felt the divine cry through their whole being, "Be ye perfect;"—who believe in an infinite God, that lacks not the means of answering prayer, that is close to every soul, and that will respond to every sincere cry. I doubt if all the arguments of the theologic world could do the work of the simple declaration, "God will hear your prayer." And yet the moment the mind

grasps an idea of an Infinite God, it doubts its ability to interfere with so trivial a matter as one's daily wants. But show men that through innumerable links, is man linked to the perfect; that by spiritual laws he is in contact with the spiritual world; that the response comes to him through the "ministering spirits"—that the divine is close within his soul allying him ever to God, that God is ever calling to him to come unto himself, that no want of his nature is without its appeal to the courts of eternal justice;—teach men this, and that every sincere prayer to Heaven will be answered by a rich and unfailing blessing, and you have done more than all theoretic reformers can do. Theology has taken from man the hope of attainment. Jesus has been taken from the hearts of men. Prove him to be, what he was to the disciples, a fellow mortal, touched with the feeling of their infirmities, a human spirit, still tenderly caring for the children of earth, an example that can be followed; and the weary souls will be calling on him as the child for its mother. Men want a vital faith that they can carry into their daily lives. It is doubtless a help to the intellect to indulge in religious controversy, but men's hearts must be touched before they will find God. Enkindle a desire for holiness and man is safe. This is the individual means of redemption, and the reformer's great work.

LIVES of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

LONGFELLOW.

CAUSE AND CURE OF EVIL.

OUR friend, Dr. Halleck, put in our hands, a few days since, the address which he delivered at the Utica Convention on the Cause and Cure of Evil, and requested us to read and criticise it. We have read it with much care, and, according to his request, will make our criticisms upon it. The Doctor said he bestowed much thought upon it; and he gave it as his best thoughts upon that subject.

His first proposition is, if we understand his argument, that all action and potential manifestation are from a primary centre, which he denominates "the great Central Fact—God"—that all action, all condition, however various and varied, must come to this. He says, "that strict analysis dissolves the Trinity of God, Nature and the Devil," that "the Devil is ejected from all systems of Theology and Philosophy, by the consciousness of the Omnipresent God." He says further, "that when this idea is received by faith through *precept*," and by induction unto the understanding, it "lifts the veil from the face of every manifestation, and reveals to us an inevitable sequence of a Divine Central Soul, to whom there is no high, no low, no great, no small," etc. Hence the Dr. ultimates this proposition:

"That which under the name of evil so afflicts the world, is a necessity of inexperience," which being interpreted into simple English means, *all evil is the result of ignorance*. That is, the *cause* of evil is IGNORANCE—the cure, of course, EDUCATION.

One of the first things to which we would call the attention of the Doctor and his class of philosophers is, that his first proposition may be true, and yet the question of evil not be affected by it in any degree. The Infinity of Deity, and his omnipresence by every attribute of his being, does not reach the question at all. The terms "good" and "evil" are simply expressions of *use*; and can only apply to those existences which are the *subjects of use*. Those existences, which, in their state and condition, cannot be benefited or injured, are not the *subjects of use*, and hence the terms "GOOD" and "EVIL" can never express their

state in respect to themselves. To say of the Self-existent, the Self-sufficient, and Perfect, that anything would be "*good*" or "*bad*" for Him, would be absurd. Hence, the mind intuitively perceives the absurdity of saying that anything is "good or bad for God," simply because *God is not the subject of use*. Nothing can be added to, nothing can be taken from the Infinite; hence God can be personally injured or benefited by nothing.

The philosophic mind will readily perceive that the terms "good and evil" can only be applied to the finite and imperfect; hence, when it is said that a thing is good or is evil, *a state or condition of a finite being or existence* is alluded to which is capable of being changed for "better or for worse." Therefore in the outset, we need a definition of the terms good and evil, which shall be true and significant under all circumstances: definitions which shall be as universally true and applicable, as is the condition and law constant which we designate by the terms. With this view we will submit the following definitions of the terms "good and evil," for the consideration of the Doctor.

Since the terms "good and evil" have strict reference to *use*; and since the considerations of *use* can only apply to the *finite* and *imperfect*, in changing their state, condition, etc., it follows, that that is GOOD for ANY EXISTENCE which is justly adapted to developing and accomplishing in it its *highest destiny*; and that may be denominated "EVIL" or bad for ANY EXISTENCE, which necessarily tends to defeat or postpone that destiny.

Under these definitions of *good* and *evil*, the Doctor will perceive that the Omnipresence of Deity, potentially or otherwise, no more prevents the presence of EVIL STATES AND CONDITIONS *in the individual and finite*, than does the *Infinity* of Deity exclude the individual and finite from the universe. The argument would be the same, thus: "God is infinitely perfect in every condition and attribute of his being, and He is Omnipresent by every attribute; therefore there can be no evil or imperfection of the finite, in the universe." "God is Infinite, or unlimited, and therefore there can be no finite; for that would limit the Infinite," &c. The Doctor will perceive that such reasoning would be bad. Because evil cannot reach unto the Divine condition, that does

not prove the non-existence of evil. Because good cannot reach unto and improve God, that does not prove the non-existence of evil. Because good cannot reach unto and improve God, that does not prove the non-existence of good.

Hence all the argument of the Doctor to prove the existence and presence of an Infinite and perfect God, as a "great Central Fact," does not aid us in settling the question of the existence of evil. His argument might do very well, if the object of it be to vindicate the character of the Infinite and perfect God—but it is good for no other purpose.

The next step in the Doctor's argument is, to show the origin of individualities; and that each, to be individual, must have limit, and must become subject to the law of attraction and repulsion. Hence, between individualities there must arise antagonism; upon the principle of impenetrability, we suppose: Thus, two individualities cannot appropriate the same, each to itself. What one individuality consumes for its *use*, another cannot have: hence the law of selfish individuality produces conflict.

The Doctor next proceeds to set forth that there is no evil in this: and deduces his argument from nature, by showing how individualities invade each other in the mineral and vegetable kingdoms. His argument here is one of analogy; but his analogy is not good, as we will soon show him. The law of individuality in the spiritual cannot be tried by the law of individuality in the material kingdoms. We ask the Doctor to examine the argument patiently.

Starting with our definition of *good* and *evil* as above, the highest destiny of the mineral is accomplished when it loses its individuality, in giving existence to a higher individuality, and the dissolution of its individuality for such purpose is not evil in form or spirit. Neither is the highest destiny of the vegetable defeated when it surrenders to the higher animal individuality. Such was and is its mission. It had fulfilled its utmost, and for its individuality nothing more remained to be accomplished. As all material forms primarily ascend out of the mineral kingdom, rising one above the other in orderly gradation, passing

through the vegetable and animal kingdoms, until immortality of individuality is reached, it must follow, under the law of progress, that the lower must yield its individuality to the higher. The vegetable must feed upon the mineral, and the animal upon the vegetable; but it does not follow that the perfect destiny of each is not accomplished. It is the highest *use* of the mineral to aid and sustain all above it. So of the vegetable. So likewise of the animal.

But when *immortality* of individuality is reached, the *immortal* cannot yield its life and cease, by being absorbed in a higher organism. A new law must obtain—or a condition and state necessitating no such antagonism. The reason of the antagonism between lower individualities ceases in the spiritual. The lower depends for its birth and support upon the appropriation of that which is material, and subject to the laws of matter. The *immortal*, in its development, depends upon nothing of the kind. In the lower kingdoms, the individuals *consume* that upon which they feed; so that the same food cannot feed two individuals. Not so the spiritual and immortal. The spirit does not consume that upon which its understanding or its affection feeds. The *truth* which will make one wise, will make all wise, and remain the same truth for myriads more. That which inspires in one the deepest and holiest love, can inspire the like state in thousands more forever.

Hence those antagonisms arising in the lower kingdoms from the conditions and laws of development incident thereto, do not in the least degree, impeach the wisdom or goodness of the Divine Being: neither do they, in the least, sanction and sustain the antagonisms of the spiritual kingdom. Those have an entirely different origin, and belong to an entirely different department. And the Doctor's argument is defective, in that it does not notice this distinction. By the laws and conditions of development, among finite and perishable individualities, the destruction of the lower is necessary, to furnish food for the higher: and such destruction involves no evil or injury; for each is accomplishing its highest destiny in thus yielding to the higher. But it is not so in the spiritual kingdom. There no lower individuality is

required to yield its life and being to another and higher, for the development and perfection of such higher individuality. On the contrary, each individuality is required to *preserve and perfect itself in every quality and attribute*, that it may harmonize with *all, in the like elements of the like individuality*; and herein is the distinction manifest in few words—*the lower is not, by the conditions of its life and destiny, required to live in harmony and forever with other individualities. But the immortal spiritual is required thus to live.* Hence the conditions and laws of life, and the destinies of the two classes are entirely distinct, and not to be compared the one with the other.

The next point in the Doctor's argument which we will notice is this proposition:

“That which, under the name of evil, so afflicts the world, is a necessity of inexperience.” This proposition the Doctor has not proved, nor has he attempted to demonstrate it. By this proposition we understand the Doctor to mean, that man never sins against his own knowledge or understanding: that is, *man does as well as he knows how.* If this be his meaning, we conceive the proposition to be manifestly untrue: and can be so demonstrated to every experienced and reflecting mind. That man has an individual and selfish will, prompting him to neglect or disobey the requirements of that which he knows to be right and just, every one has observed and felt. That individuals do neglect and disobey the requirements of truth, purity and fidelity, knowingly and wilfully, the inward consciousness affirms—a judgment which the most inveterate fatalist cannot escape.

To *convict the understanding* of what is right, and to *persuade the will* to do it, are two very different and distinct undertakings. The great difficulty in the way of the world's redemption, is in persuading the *will* to act up to its highest knowledge. Intemperance would long since have ceased, if community, individually and collectively, would act up to its highest knowledge. It has been proved to the satisfaction of all—rum-seller, rum-drinker, and all—that intoxicating drinks as a beverage are not necessary—that they may be dispensed with, and yet all the faculties and powers be properly exercised and developed. It is

further certain that its continued use must and will ultimate in evil, to the individual and to society. Upon all these points the understanding is enlightened. The drunkard knows it and feels it. The rum-seller knows it and feels it. Community know and feel it. Why then is the useless practice continued? Because of the *selfish* and *sensual will*, which is not disposed to act up to its highest light. It cannot be truly said, that the drunkard does not know better. He does know better. He feels it. He confesses it. His shame speaks of the inner judgment of the soul.

The same is true of every vice and crime. The sense of guilt can not exist without the presence of a conviction that "we knew better, and could have avoided the guilty condition or action." The condemnation is, that light has come into the understanding, and we prefer the darkness and evil. Argue the question as we may, we know that men voluntarily do that which they know to be wrong, and self-condemnation is the result. Who does not know the difference between the effect upon ourselves, of an injurious act done *ignorantly or by mistake*, and one *willfully done*. Suppose in administering medicine to a patient, the Doctor, by mistake, which common prudence could not avoid, administers a poison of which the patient dies; would he feel the same internal condemnation he would have felt, had he administered it *knowingly and purposely*? There is, then, such a thing as an *evil or perverse will*, inducing consequences in action and judgment different from that which is induced when there is ignorance or casualty.

The presence of this *impure, unjust and unholy will* in the individual, is demonstrated in many ways. We may reason upon, and argue the question to the suffocation and silencing of our intellectual judgments; the inner judge, the one who presides in the court of consciousness, will not be satisfied with the argument. He perceives the *freedom* and the *guilt*, which the intellect ignores. When man knowingly and purposely does a *mean and wicked act*, whereby the attributes of truth, purity and justice are denied, and the rights and interests of a fellow-being are invaded, he never will, and never can approve of it. He never will or can feel that he did well in such act. But his remembrance thereof

must be unto condemnation. God may forgive him, his fellow-sufferer may forgive him, but there is one who will never excuse the act—"AND THAT ONE IS HIMSELF." He sinned against the HOLY GHOST; that is, against *light* and *knowledge*; and that sin, with him, hath no forgiveness, here or hereafter.

The Doctor, as a mere *intellectualist*, may persuade his *thought* that there is no *perversity* of the *will*, but as a *moral* and *conscientious being*, he can not persuade his *feelings*. They will defy all his logic, and will bring him to trial and judgment, in despite of his special pleadings. He may plead impotency, non-age, or what he please, *the judge within* will say, You were not faithful to your highest conviction of right.

The *conditions* of *evil* are easily understood. As we have already premised, they can only apply to that existence which is finite and changeable in condition. The laws by which evil is wrought to any individuality are simple and easy of comprehension. *Laws of action* are *modes* of potential manifestation, determined by the conditions and relations calling them forth. All individualities are the *result* of such *forms* of *potential action*. The individuality owes its *characteristics* to these *modes*, and, hence, when the condition and relation changes, the *mode* of action or potentiality likewise changes. The individuality owing its existence to such *modes* of potentiality, has a *law* or *mode constitutional to itself*, to which it must conform to be blessed; and from which, if it depart, it will be cursed: because first, it has departed from the condition by which its supplies can come to it; and second, it has come under *another* and *different mode* of potentiality, tending to antagonize with, and destroy its own constitutional structure. For illustration, the conditions producing warm-blooded animals make it necessary that they have the atmosphere to breathe, in certain quantities, etc. The conditions producing the cold-blooded animals require almost the opposite. Now a departure from these conditions by either individuality involves its curse. Thus, let man be immersed in water, and that excludes the atmosphere, so that he cannot inhale the necessary quantity, and the consequence must be, that he will die physically. Take the fish out of the water, and it

breathes too much for its constitution, and it must die. Now observe, the *evil* is in the condition and relation begetting such *mode* of potentiality in such individuality. The *evil* is not that man needs air to breathe; but in that, that needing the air, he has come into a condition that he cannot get it, and must therefore perish for the lack. The *evil* is not in the principle, nor in the condition, but in the false relation and consequent condition into which the individual has come: because *that condition* and *relation*, in their *modes* of potentiality, are *adverse* to those which are *constitutional* in such individual.

Is it remarked that the *evil* follows, whether man departs from the true relation and condition, knowingly or ignorantly? That depends upon the department in which this departure takes place. Man, as the ultimate of all preceding development, is possessed of all the preceding natures, with their conditions, laws, etc. Through his *material* and *physical* being he is subject to material and physical laws. Through his *vital* and *nervous* system, he is subject to all *their conditions* and *modes* of potentiality. Through his *intellectual*, *moral*, and *religious* nature, he is likewise subject to their conditions, laws, etc. Each of these departments in man have their laws and governments, and man may be found a sinner in one or all of them.

The laws governing man as a material and vital being do not depend for their action upon his *knowledge* or *will*. The penalty for their infraction is independent of all such considerations. If man falls into the fire he will burn, whether he threw himself in purposely or fell in by accident. If he become immersed in water he will drown, no matter how he came there. So if he take poison he will die, whether taken by accident or design. These and a thousand like things might be referred to to show, that, physically or vitally, the penalty does not depend upon knowledge. Hence in this department, much that is vitally and physically *evil* may come to man through *inexperience* and *ignorance*. But when we ascend into man's spiritual nature, where we find an *understanding*, an *affection*, and a *will*, sometimes acting together, and sometimes separately, we must not judge of man here, by that which prevails and governs below

this plane. When we come into the plane of the *perceptions*, *affections* and *volitions*, we find conditions of *knowledge* and *volition* have everything to do with the sins committed against the soul's inner and higher life.

There is another error very apparent in the Doctor's reasoning. He assumes the *evil* to be in the result of disobedience, and not in the condition begetting the result: whereas the evil lies deeper; and the suffering is the *fruit* of the *evil* or *false* condition and relation. It is the "*corrupt tree* bringing forth *evil fruit*," and can bring forth no other. Out of this error arises the conclusion that *evil* is necessary as a disciplinary power. But the Doctor must remember that the obedient do not need the discipline; and that the *real evil* is that which makes the discipline necessary. The evil consequences of an impure and lustful life, are not needed as discipline by those who lead a holy and virtuous one. The Doctor will hardly assume the position, that man needs to be corrupt and false, before he can enjoy being pure and true. He will not teach that the satisfaction incident to the supplying of needs can only be known by experiencing the consequences of disregarding them. In no sense whatever can it be shown by fact or argument, that disobedience and its consequences are necessary to secure the benefits of obedience and its consequences.

We are agreed in this, that *evil*, in its manifestations, is the *result* of disobedience of the divine law. But *evil* begetting the manifestations, is *the disobedience itself*: or the condition and spirit begetting the disobedience. Now the Doctor cannot say that either the condition or spirit prompting the disobedience, or the disobedience itself, is beneficial. It is beneficial that disobedience and its spirit should be rebuked or punished by suffering, as the fruit thereof; for that tends to check the spirit and prevent further rebellion. But notice, it is only that which is in *evil* which is remedied by these means. The true, obedient and good do not need it.

The Doctor in spirit replies, nevertheless it is good to warn others to avoid the like disobedience, and its consequences. Such warning would be unnecessary to those who knew the

right, and were disposed to do it. But the Doctor replies, that is what I said; *evil* is the result of inexperience. But the Doctor must remember that covers only the disobedience of ignorance, accident and mistake, all which amount to about one and the same thing. But there is the disobedience of the will, begetting self-condemnation and remorse, the severest penalty for sin which can be inflicted upon the soul. The disobedience of the will proceeds from the life and spirit of the individual, and consequently, inflicts its penalty there.

The *cause* of this class of evils, the Doctor has not alluded to: and consequently he has not pointed out its cure. And here, really, is the fountain of all, spiritually, that deserves to be called evil. The *false and selfish will*, in the individual prompting man to be impure, unjust and false, and begetting that spiritual antagonism which ultimates itself into vice and crime, is the spirit of evil. We examined the Doctor's argument in vain to find a solution of this problem.

We do not object to the war which the Doctor makes upon his satanic majesty. We do not believe in a demi-god of evil. We have no occasion for any such being. We could not find any use for him if we had him. But the spirit of insubordination and disobedience incident to the satanic idea, we do find, outworking itself through the selfishness, passions and lusts of men. The cause or origin of this spirit we can find without difficulty; and without impeaching the character and attribute of Deity, we can maintain that the spirit is, in its state and condition, essentially evil.

We again suggest to the Doctor and his class of philosophers that the conditions of obedience to the workings of the divine government are essentially good for man; and he can be blessed in no other way than through such obedience and harmony. That such obedience and harmony are not aided by or through disobedience and suffering. And upon the same principle of reasoning, we must insist that the conditions of disobedience and antagonism are essentially *evil* for man, and that he cannot but be cursed while he remains in such condition.

It is sometimes said by this class of philosophers that evil is

only temporary, and that good is eternal. Let them not deceive themselves by mere words. Evil will be as eternal as the condition and relation producing it; and good will be no more eternal than that condition which produces it. Man is blessed by the presence in himself of those conditions begetting harmony between himself and the Divine, and he is cursed by the presence in himself of those conditions which beget antagonism between himself and the Divine. Thus, the blessing or the cursing is according to state in us, and it eternally has been, and eternally will be so. Eternally, the condition of obedience will bless. Eternally, the condition of disobedience will curse.

It is just as much the goodness and power of God which curses disobedience, as that blesses obedience. It is its omnipotent going forth which can not be suspended or turned aside, that brings the offender to pain and death. You may keep out of the fire; but jump in, and you must be burned. You may keep out of the water; but immerse yourself therein, and you must take the consequence.

EXTRACT.

I HAVE no faith in bloodshed as a remedy for wrong. I believe in a gentler spirit—one that walks noiselessly into the haunts of crime, and says, "Why will ye die?" and wins the transgressor from the way of eternal debasement and sin into the way of truth and holiness. I believe this is the spirit, and the only spirit, which will accomplish this glorious result, and in this spirit it is our duty to war against every evil of the land.

If we would to-day, make the criminals of all our penitentiaries think that they were really loved, that there were those who were deeply and earnestly interested in their welfare, it would be impossible for them to continue criminals.—*H. Greeley.*

TALES OF THE SOUTH.

PREMONITION.—In the year 1820, when the present State of Alabama was a comparative wilderness, a gentleman by the name of Saunders came from a neighboring State into one of its Eastern counties in quest of a place of settlement. He was well dressed, well mounted, and traveled alone.

At the close of a fatiguing day's ride, he stopped at a house of entertainment, which was the nucleus or central point of a straggling, backwoods' village, containing some fifteen or twenty inhabitants. The host was a grim, sour-visaged man, with small, sinister-looking eyes, which twinkled like burning points between the heavy fringe of the prominent eyebrows. The tavern buildings seemed to have been left in an unfinished condition by the workmen, and looked ruinous and old for want of paint and repairs.

On entering the bar-room, which was a dingy, half-lighted apartment, Mr. Saunders found a few men, very ordinary in both dress and appearance, retailing to each other the gossip and news of the neighborhood. He seated himself in their midst, and awaited in silence the announcement of supper.

After eating a hearty meal, feeling both fatigued and drowsy, he requested to be conducted to his room. The landlord, taking a lamp in one hand and the saddle-bags of the traveler in the other, went out of the bar-room into the yard, requesting Mr. Saunders to follow him.

At the extreme end of the tavern buildings, they ascended a flight of rude steps to an upper story. Entering a narrow, dark passage, Mr. Saunders was shown into a small uncomfortable room, furnished with a bed, one chair, and a small table. The landlord placed the lamp on the table, bade his guest good night, and retired.

As the door of the room was without a lock or fastening of any sort, Mr. Saunders placed the table and chair against it, blew out the light, and lay down. Overcome with fatigue and drowsiness he soon fell asleep, but almost immediately awoke

quivering in every limb, and in a state of extreme mental perturbation. He had dreamed a vivid and almost frightful dream.

In his vision, he saw a man, grim and dark, ascending the outer steps to the passage which led to his room. He bore a long glittering knife in his hand, and came up the steps with a slow and silent tread. At sight of him, a feeling of apprehension—a presentiment that danger was nigh—came over the dreamer. He sprang out of bed, opened his door, and stepped out into the passage. Opposite to his room he saw another door, through which he felt impelled to seek an escape. Opening it, he saw a hole in the middle of the floor, over which the timbers of a bedstead were extended, the cord hanging down to the floor beneath. As he was in the act of seizing this to let himself down, he awoke and found that it was all a dream. He was still in bed, and the chair and table remained in the position he had placed them against the door.

After revolving the dream in his mind for a few moments, his nerves became quiet, and he again fell asleep, dreamed the identical dream over, and awoke, as before, trembling and affrighted.

He got out of bed, removed the chair and table from his door, and opening it, saw, what he failed to observe before, that there was another door, close shut, opposite to his room. The full moon had risen, and lit up the passages and upper rooms of the inn, which were without shutters, with the radiance almost of day. Curiosity and the excitement of his dreams prompting, he stepped across the passage and gave the opposite door a gentle push with his hand. It flew wide open, and displayed to the eyes of the now startled traveler, the very objects and arrangement he had seen in his dream. In the middle of the room, there was a large hole, made by the removal of short pieces of plank, across it lay the uncorded timbers of a bedstead, from which depended a stout rope, that reached almost to the floor of the room below.

Thoroughly alarmed by this literal and utterly unexplained verification of his dream, Mr. Saunders returned to his own room, dressed himself in great haste, and with his saddle-bags

thrown over his arm, stepped out upon the platform at the head of the stair steps. His intention was to leave the tavern, and, if possible, get lodgings for the night at a respectable looking house he had passed on the outskirts of the village. The next morning he could send for his horse and pay his bill by a messenger, and thus avoid explanations which might prove unpleasant both to the landlord and himself.

The shadow of a large tree, which stood a few yards distant from the end of building, fell upon the platform, and nearly half of the stair steps. A brilliant moonlight rested on the yard and all other objects on that side of the tavern.

Just as Mr. Saunders stepped out on the platform, he saw a man come round the corner of the house, and walk in the direction of the steps. He held a large butcher's knife in his right hand, and looked wistfully around him as he advanced. As soon as he came to the bottom step, he began to ascend the stairs with a slow and silent tread. In appearance, movement and weapon, he was the exact counterpart of the image seen by Mr. Saunders in his dream.

What was the traveler to do, unarmed as he was, to escape the menacing peril? He felt glued to the spot upon which he stood by the very imminence of the danger which apparently confronted him. To leap from the platform to the earth would imperil both life and limb. A face to face encounter with an armed man, could only end in his being desperately wounded or immediately killed. Nor was there even time to escape through the room with the hole in the floor, for the desperado had already mounted to the highest illuminated step, and was only a few feet distant from Mr. Saunders.

Summoning all the resolution he could command, he cried out:

“Who comes there?”

Startled by the voice, the man threw up his face, and Mr. Saunders at once recognized him as the landlord of the inn. Without saying a word, he turned, almost ran down the steps, to the house on the outskirts of the village, where, after some entreaty, he procured lodgings for the night.

Early next morning he sent a messenger for the horse, with money to pay his bill. He made no mention of the occurrence of the previous night, and, as soon as his horse was brought, mounted him and resumed his journey.

Some years afterwards, he met his former host, face to face, upon one of the streets of Columbus, Georgia. They immediately recognized each other, but in a moment the quondam landlord threw down his eyes, seemed much abashed, and hurried quickly by without speaking a word.

Was a murder really meditated in this case? and was the dream which roused the intended victim a veritable premonition sent to rescue him from impending death? These are questions which the writer will not undertake to answer. He can vouch, however, for the literal truth of the facts herein related. They were communicated to him by the Rev. R. M. Saunders, of Alabama, a son of the gentleman to whom the monitory dream was vouchsafed.—*Waterford Sentinel*.

“DOCTRINES OF JUSTIFICATION.”

THE term *justice*, signifies, in its moral sense, the possession of that which, by right, belongs to one. To do justice, signifies to do that which is right toward another. To *be just*, signifies to be in true relation and condition toward all. So that each and all, so far as we have to do, can be in harmony with their own rights and destiny, and the rights and destiny of every individual. Hence, justice implies that there are incidents to human existence, necessary and appropriate to universal harmony, and that when man, in condition and in relation, is found moving in his true sphere, he will possess in himself, and accord to others, all these necessary and appropriate incidents of existence. He will then *be just* in himself, and *do justice* to others. Such an one is *justified*, and the act of attaining to such state and relation was an act of *justification*.

THE TRUE GROUNDS OF CHRISTIAN UNION.

BY REV. A. D. MAYO, OF ALBANY.

MR. PRESIDENT:—The people of the United States are now engaged in the pursuit of a religion under circumstances that have never before appeared. A population of thirty millions, seventy-six per cent. of which is of native white extraction, twelve per cent. of European, and twelve per cent. of servile origin, is sparsely sown over an area of three million square miles. Only six hundred and fifty thousand square miles of this area are organized into free States; eight hundred and fifty thousand square miles are already in slave States; leaving more than half our immense domain still in a territorial condition. These thirty millions of people are trying to do a greater number of difficult things at once than were ever yet attempted by a nation: working to subdue an uncultivated continent, and make it fit for the residence of man; and amid the embarrassments of a mixed population, representing every phase of civilization and barbarism, endeavoring to construct a republic, which means nothing less than the reconstruction of all the institutions of society. Four hundred years ago, no ancestor of these thirty millions was on any part of these three millions of square miles; seventy-five years ago three or four millions occupied our Atlantic shore, and in more than half the area of our thirty-two States civilization is, practically, not fifty years old. Of course, such a people, dwelling amid these circumstances, will invariably become a material people. To subdue a wilderness, either by hard blows of the arm, or the invention and use of machinery, will necessarily produce such a concentration of the national mind on physical success as will bring every great class to the adoption of a strongly material test in every region of life. We need no dogma of natural depravity to account for the unspiritual character of our countrymen; the Americans are a material people because they have had no time to become anything better. Thus we need not be surprised to find the twelve per cent. of our American population in a state of semi-brutish barbarism,

chained to the ground they dig, by ignorance, superstition, and servile associations. Neither may we be amazed to behold a large portion of our emigrant population in a condition whose only hope of relief is in the new opportunity opened to their posterity. Neither should we be startled to learn, that of the seventy-six per cent. of our native white population, a fearful majority are honestly enslaved by the wants, toils, and aspirations, that circle about a material success. I make no unheard-of charge, I impute no singular depravity to our countrymen when I pronounce our present condition of affairs a profoundly material civilization. With the aid of the higher mind of America, working such agencies for good as were never before organized into a national existence, we have, so far, only given the world a splendid promise; we are still a grossly material people.

This radical materialism now decides the quality of every region of American life. Our native literature is chiefly a journalism kept alive by its connection with the commercial interests of the country. Our society is an aristocracy of wealth—in fifteen States founded on the ownership of land and men, in seventeen States on the ownership of money. Our government is practically the ruling of thirty millions by the representatives of a majority of twenty-six millions of white people, who believe in the supremacy of the white European over every other race, Asiatic, African, or North American. Our business is organized selfishness: "Look out for number one," is the golden rule of Labor in the United States. And, necessarily, when such a people attempt to mould a national religion, its materialism will become evident in every creed and church.

Probably a full third of the inhabitants of the United States neither profess a religion, nor attend regularly on the ministrations of any church. The remainder are divided among some five-and-twenty sects, most of which are of foreign origin; only two or three of native growth. But the creeds of these sects, though nominally resembling those of great denominations abroad, are quite another thing in the minds of the people who accept them here. They are modified by the materialism, the independent habits of life, the absence of a State-Church, and

all the indescribable influences that make us what we are. So the creeds of American sects are only a remote indication of their condition, mentally or morally. Our religious sects are great voluntary parties, rallied on platforms, kept together by essentially the same means as the political parties are sustained. When a sect is running behind, it organizes a "revival." When a number of sects are desirous of enlarging their boundaries, they unite in a great effort to arouse the people, and divide the converts among each other. If we look at the operations of American sects from a theological point of view, we shall be involved in confusion; their creeds do not explain their life. If we look at them as illustrations of the national temperament, culture, condition, we can understand much that now puzzles both doctors and people.

Now we have in the United States thousands of religious men and women, *i. e.*, thousands of people who fully understand our national materialism and all its results, and whose highest and sincerest wish in life is to spiritualize man, and bring our country and the world under the influence of the Law of Love. These religious people are found in every sect, and outside all sects; believing all theologies or no scheme of theology. We cannot identify them with the few millions of Church members; the Church has a share of them; the "world," so called, *i. e.*, the twenty millions of Americans who are not Church members, has its share. The chief practical question to this country now is, *How can we unite these religious people to make head against the national materialism, and elevate the Republic to a more spiritual civilization founded on the Christian Law of Love?*

There are now three prominent methods before the people of the United States for accomplishing this purpose.

The Roman Catholic Church, which probably ranks third or fourth of the Christian sects in the number of its adherents, advances its own pretensions to an exclusive sanctity, and proclaims but one possible mode of Christian union: *Belief in the Roman Catholic Church. Belief in the religious authority of an ecclesiastical institution*, is her mode of uniting the religion of the country against the materialism of the nation. But this

pretension will not be accepted, because it contains an assertion of human authority which, if logically carried out, would destroy republican institutions, and subvert the very idea of the natural rights of man. Spiritual authority underlies all other. If the Church of Rome has the divine right to give a religion to the people of America, all American institutions will practically be constructed at Rome; for, call it what you will, no government can preserve the natural rights of man, which is made and managed by a people who look to a central priesthood as the depository of religious authority. This Church cannot bring in those religious people who believe in spiritual and political freedom. Its only union is the union of one sort of religionists to deny that another sort of religionists are Christians; which is no Christian union at all.

The Protestant "Evangelical" Church, comprising a large proportion of the Protestant sects, has proposed another basis of union: *The acceptance of a certain theory of religion called the "Evangelical Plan of Salvation."* All who accept this theory of salvation are Christians, all outside not Christians. Hence this Protestant "Evangelical" Church proclaims that there has been a perfect union of the Christian Church in the late revival "Union Prayer-meetings;" in its "Evangelical Alliance," and its "Young Men's Christian Association." It commands America to rally on the platform of the "Evangelical Plan of Salvation," and thus save each man from eternal perdition, and the country from an unchristian civilization.

But the fatal defect in this, as in the Roman Catholic idea, is, that it leaves out so large a part of the Christian world. More than half the professed believers of Christianity in the world cannot accept this "evangelical" Protestantism, and are ignored by the Protestant "Evangelical" Church. This Church may assert that this immense number of persons, with the millions who do not belong to any church, are out of the pale of salvation—that doesn't make it so. And while the most complete representative institution of this evangelicism in America, the American Tract Society, continues to sustain the greatest scandal on the Western Continent, we may be pardoned for

suggesting a revival of the Christian graces of modesty, humility and charity in the judgment of the world by this conceited Church. The truth is, this Protestant "Evangelical" Church is in the same chronic delusion as its enemy, the Roman Catholic Church; it can propose no plan of Christian union which will include the Christians of the country. Its only idea of union is the conspiracy of a few sects to take the kingdom of heaven by violence; monopolize its honors and rewards in this world and the world to come; and either compel the rest of mankind to come into its arrangement, or be turned into everlasting perdition—a proceeding which the American people, with due respect to the undeniable merits of this Church, begs leave respectfully to decline, and further to intimate, that it is not at all alarmed about the eternal consequences of a refusal to accede to the pretensions of an ecclesiasticism that assumes to be God's vicegerent to the United States of America.

There is one more method of uniting the religious people of America: *Union on religious character, with diversity of creed and institution.* This method asserts that the religious people of America are those who live holy lives, founded on love as the supreme principle of character. It says to every soul: Consult your own spirit, and decide for yourself what you are. If your best reason and conscience command you to war against selfishness and materialism in self and neighbor, and help lift this people up to a spiritual life, come forward, and unite with other like-minded men in Christian living and doing good. Your creed is your best wisdom concerning life; give us the benefit of all the light you have on religion, and between us all, there shall be a mutual desire to know the truth. Let there be free thought, free expression, free discussion on every doctrine of religion; but let not that individual independence prevent co-operation on the basis of character and religious conduct. For religion is first, theology second. Let us unite in living for God and man, and on the broad field of right-doing rally and move forward to attack the sin of this nation and of the world.

The necessity of this plan of Christian Union is shown from the fact that the progress of cultivation is making it every year

more difficult for men to unite on an exclusive creed or institution. As people become more enlightened, they differ more widely in individual theories and personal tastes on a theme so vast as religion. We can have no union on a creed, or an ecclesiastical institution in a high state of culture, unless we choose to imitate the German method, where men swear fidelity to an ecclesiastical establishment, preach its creed, and administer its ceremonies to the people, and advocate their own private system in books written for the learned; a state of things that can be only temporary anywhere, because based on falsehood.

We are, therefore, driven for our only hope of union to a basis of Christian character as the test of religion, permitting every soul to answer to its own conscience the decisive questions of life. But is it said that belief in some creed is essential to this very Christian character? Nobody denies that opinion is a vital part of character; but when we begin to determine how much belief, and what dogmas, are essential to a life of love, we fall into confusion that only increases as men become more intelligent; since the intellect is the very fountain of diversity. But the conscience and the affections are the fountain of all the union possible among men; and if the race is to become one family, it must be one in the bonds of a loving fidelity to duty. In proportion as a man puts religion above theology, his sense of obligation can be relied on; and to deny the worth of character on the ground of mental difference, is simply to be ruled by a mischievous intellectual conceit.

Is it said a man must believe in Jesus Christ to be a Christian? *Believe what of Jesus Christ?* is the question that now divides Christendom. As the world moves away from the age of Jesus, private opinions about him will multiply; every wise man is now obliged to construct his own image of Jesus Christ from the records of his life, and the observation of his influence on civilization. But the greatest service of Christianity has been to lift society to a higher place, and fill modern institutions more and more with its own blessed principle of love. So every child now born and educated in a Christian land has Jesus Christ wrought into his character, just in proportion as his associates

resemble Jesus; and we may even conceive that one may grow up into a life of Christian love by the force of such private and public examples, and be like Christ, while his intellect may fail to detect the original fountain of that influence that fertilizes society. Men are not made by their private theories, so much as by the spiritual atmosphere of the society in which they live; and when America has realized the law of love, Americans will be educated by the spirit of the age into the likeness of the matchless character of Jesus, while every mind will form its own honest theory of who Jesus was. To deny this, seems to me to ignore the chief merit of Christianity, in shaping the popular life of modern society, and to attach more importance to a man's opinion than to the man himself.

This objection is also disposed of by an appeal to facts already existing. We have this union now in all the great practical reforms of the day. Men and women of all creeds meet on the platforms of these movements, act together, and produce great results. We have it in private life. Neighbors unite for charitable enterprises, people join hands to do any pressing duty, and are not harmed but elevated thereby. This decides the possibility of union on the basis of love to God and man. I suppose it must come gradually, as all good things are of slow growth. The practical progress of the idea will probably be somewhat in this wise: 1st. Every great moral crisis in national or social affairs will concentrate good men and women of every creed or church, on one platform of moral effort. 2d. Having thus become acquainted with each other's worth of character, there will be a growing tendency among those who have acted together to compare opinions, and we shall have conventions for the comparison of views, where the love of truth will preside, and mutual respect conduct the high debate. 3d. The people of many communities will soon be driven to the alternative of no public worship of God, or a church composed of all the inhabitants of the place who care to worship; a church without a doctrinal creed; a collection of people united to help each other, live holy lives, and gain the highest wisdom; where both pulpit and pews are free, and all conspire to elevate and spiritualize the private and public mind.

Each of these things has already been successfully done. The petition of three thousand New England clergymen, of all existing Christian sects, against the repeal of the Missouri Compromise, was an indication of what the Christian Church can do for public morality. That petition made "the heathen rage," beyond all the late demonstrations of our organized Christianity, and was therefore proven to be a "revival" in the right direction. In various parts of this country, able thinkers have met and compared views on religion; always to the building up of charity, and the enlightenment of the people. Many neighborhoods have been already obliged to establish a church practically on the basis proposed by this method, and such churches are a blessing to the country.

Indeed, there are but two obstacles to such union — bigotry and wickedness. If all men held their opinions in a spirit of reverence for truth and their fellow-beings, they would be willing to aid each other in the search for divine wisdom. If all men loved goodness better than sin, they would find their highest sympathy in character. Thus the growth of man in enlightened love of truth and spirituality of life must produce this union, which I suspect will be all of which we are capable in this world. I do not hope the American people will ever worship according to the same form. I do not believe there will ever again be so few religious creeds as now; but I do hope and believe, as the great desire of my life, that the union of the good men and women of America, for all great practical religious enterprises, for the increase of religious knowledge, for that central unity of moral purpose which underlies a Christian civilization, will come to pass; and its appearance will be the test of the advancing success of the Republic.

This method of union is our only hope of a vital Theology. Our theologians are now the advocates of great exclusive sects which fix their premises in unyielding creeds, and command them at the risk of the penalty for heresy to think within their circle. Thus we have little independent theology. The divines think as the Puritan Fathers worshiped, with their guns stacked outside the church, and a watch set to cry out when

savages appeared. In the solitude of the dustiest library these men hear the fierce growlings of the Philistines of sectarianism outside, and they cannot write a line from their better self, or look at their own thoughts on divine things, except at the risk of provoking a theological mob, which, led by sacerdotal bullies, drags them up to the mount of public observation, fastens them to the cross before thirty millions of people, writes "*Infidel*" over their head, and leaves ecclesiastical hatred and popular fanaticism to crucify them after the approved American fashion. But could men learn to rate religion above theology, and encourage free thought, then the science of divinity would be born in America, and we might revise the creed of the ages, and, by the aid of our new experience, mightily help the world in its progress towards the highest wisdom.

And is there any question that such union on the basis of character would elevate the religious condition of our nation? What hinders the religious people of America now from combining against wickedness in that unity of love to God and man which is the basis of all true piety and morality? One great obstacle is sectarian jealousy. Another is the influence of partisan priests, who know if their people are once led up to these high elevations of spiritual union, they will be so ravished by the inspiring sight, that they cannot be marched down hill again to be quartered in the barracks of the sects. Another is the intolerance of church corporations (a mixture of ecclesiastical and commercial bigotry much more violent than either alone.) These sacred corporations love power as well as secular corporations, and the worst specimen of lobbying it has been my lot to witness in the State-house, at Albany, was in behalf of the vested privileges of Trinity Church Corporation, in the city of New York. These corporations don't intend to let off their employes and followers to do the work of humanity, but propose to keep them to perpetuate their own overgrown power. We all know the disgraceful attitude into which the organized Christianity in America has fallen from lack of such union. What could not have been done these last six months had the religious people united to checkmate the Devil of Despotism in Washing-

ton? Suppose a union for the rights of man, such as we have seen for the "revival" of the Protestant "Evangelical" sects. Why, it could have put President, Cabinet, Court, and Congress in the focus of such a moral indignation, that these our servants would never have dared to trifle with liberty. But who can wonder that our servants have "high life below stairs," while we, the masters and mistresses, have left the American house in their charge, and gone off on a voyage of discovery to verify the "evangelical" map of the hereafter. We can have no union for practical religion, only a union for "salvation," meaning by salvation an increase of Protestant "Evangelical" Church members. The result of all this is that the Government has been left to do an act whose enormity and wickedness is quite eclipsed by the littleness of its craft; while the Revival sends its representative, "The American Tract Society," to New York, this week, to indorse the publication of Tracts on the duties of Sambo and Toney, under the present indefinite circumstances of those individuals; driven out of the field of American citizenship by Catholic Taney, only to be spirited away to the negro's heaven, by Protestant Adams and Bethune.

But there is to be an end of all this sham Christianity. A true union will surely come. The Church sees it coming. The most popular side of the Church, the Protestant "Evangelical" sects, are obliged to bow to a rising spirit they fear to offend. This Church is obliged this year to proclaim that her "revival" is a "union of all Christians;" that it is not a ministers' revival, but a "business-men's prayer meeting;" is not a fanatical excitement, like those which have kept this Church alive in the past, but "calm and matter of fact." Neither of these assertions are true in any large sense, but they are a tribute to the Christian common-sense of the people. Next year the people won't take their tribute in these fine words; but the Church must do a good deal more than talk revival to keep its fifty thousand converts, and retain its best members, already wavering, in the quandary to stay and save organized evangelicism, or go and save the American people. There is a rising Christian public opinion, the blended sense of the noblest part of our country,

that will sacrifice without benefit of clergy every church that makes a creed or an ecclesiasticism the test of religion. The Romish Church plead its *Catholicism*, but long ago the jury saw through that plea, and the Roman Catholic Church is now in the hands of the sheriff, with no prospect of executive clemency. The great American Protestant sects have put in the plea of *Evangelicism*, and the jury are now hearing its cause. The counsel made a bad point at the Tract Anniversary yesterday, but the American people are slow to anger, long-suffering, and easy to forgive the penitent; and if this Church will concede the right to think, declare religion to be love to God and man, and lead a holy crusade against the sins of the people, it will gain a lease of life; if not, sentence of death is sure, and the day of execution will come. Another group of sects and societies are now putting in the plea of *Liberalism*. It is a word dear to the American heart; but the loudest profession will not blind the jury. If this new Church makes a creed or an institution the test of character, it will follow its predecessors to death. When shall we learn that America needs none of these churches for her salvation? She can use any of them while they serve her purpose; but she needs only a Christianity, broad and profound, practical and devout, that can rally all good men and women, fill them with a sublime hope for the coming of God's kingdom on earth, and lead them against the despotism, ignorance, superstition, and materialism of the land, as victoriously as the morning light invades the realm of sleep and dreams.

Young men of this "Christian Union," I learn that you are smitten with the exalted ambition to represent this idea. This, your first public anniversary in the metropolis of that State which leads the executive power of our country, is to me significant of the times. I know not whether it is to be given to you to lead in this great ingathering of the forces of a spiritual, against a material civilization. It is a post to which only the noblest may aspire; for the way is long and the toil is hard, and foes slumber in the future more dangerous than those that now beset your early march. But God help you to try; and whatever comes of your effort be assured a watchful Providence will

permit nothing worth saving to be lost, but will mold the permanent results of your best endeavor into another stone, and lay it on the rising walls of that Temple of Humanity which abideth for evermore.

ORGANIZATION.

BECAUSE we call for union of effort among all who have a heart to do anything for humanity, and because, in order that our efforts may be wisely and efficiently directed, we wish an orderly method established, which amounts to an organization of our forces, making the many act as one, we are accused of seeking to organize *Spiritualism*, to convert it, too, into a sect, establishing a creed, etc. In this our friends and our enemies are mistaken. God forbid that we should ever do so foolish a thing as to attempt the organization of *Spiritualism*, or of any other *ism*. It is the curse of the world, or at least, one of the curses, that *isms* are organized. We do not seek to organize any *ism*; but we do seek to unite and organize men and women independent of any *ism*. Organization is power; and we seek a power unfettered and unshackled by the creeds of any or all the sects of the world. And we seek to find true liberal spirits who have the manhood and the womanhood to become that power.

We do not seek the organization of men and women to beget a spirit in them. We do not belong to that class of workers who attempt first the making of a lifeless body, and then trying to force a spirit into it. But having individually, a spirit for truth and humanity, we wish to unite and combine our forces, in order that we may actualize it in the world, that it may bring forth its fruits in ourselves and in society. To do this, this spirit must have an outward *form* and *power* to act upon the external world, and make an impression upon its material sense.

We call for a *new* moral and social body to enable our spirit of truth and humanity to work its work of righteousness, because among those now existing, there are none suited to our enlarged

spirit. We can not, under existing organizations, give expressions to our *highest thoughts*, our loftiest aspirations or our *holiest wills*. Their ways are too contracted, gotten up to fit some peculiar mode of thought and feeling; some eccentricity of will; fenced in by limitations and restrictions. We can approach them only by professing faith in that which we do not, and as rational beings, can not believe, or by denying that which we know to be true. They thereby exclude us, and will not help us work our work. Nay more, they will not permit us to work our best work. When the inspirations of truth and love are upon us, they bid us be silent, lest we should disturb some old sleeper, or should shake the dust from some old parchment bestowed in some sacred corner of their spiritual sepulchres.

The man or the woman who has not outgrown the philosophy and the sentiment of the old theology, with its religious organizations, has no demand for a *new* one. So long as the *old* can entertain his *best thoughts*, can express his *loftiest sentiments*, can actualize his *holiest aspirations*, and outwork his *divinest will*, he has no occasion to seek a *new one*. But for those who are excluded from the work of God and humanity by the shrunk and shriveled forms of old theology, we demand a *body* and a *power*, and we must and will have it, for the work must be done.

But in seeking for a proper body for our enlarged spirit, we purpose building for all time, and for all humanity. We purpose laying its foundations as deep and broad as the nature and needs of man. If any are excluded, they shall exclude themselves by *their own* narrowness, not by *ours*. We will make our provisions ample, suited to every state, and every condition of humanity. None so low we cannot reach them, none so high we cannot do them good. Our invitation shall go forth to the ends of the earth. "Whosoever will, let him come," and partake of such as we have. Such, then, is our purpose. We seek to organize no *ism*, but men and women, independent of all *isms*.

Uniting together thus for the purpose of perfecting our own characters, and aiding others in a similar work. We shall seek to ascertain and provide for every need of the body and the spirit. Recognizing God as the Father of all, we shall respect

all mankind as brethren. We shall accord to all the same natural and unalienable rights, based upon the same constitutions, needs and destiny. Our articles will read something on this wise. We have for

<i>Our Creed.</i>	God is our Father, and man is our brother.
<i>Our Covenant.</i>	We will make an earnest effort to live a true, virtuous, and religious life.
<i>Our Religion.</i>	To perfect and sanctify humanity in every department thereof.
<i>Our Aim.</i>	To be right in spirit, and to do right in deed.
<i>Our Work.</i>	To perfect ourselves in every divine attribute, and to aid others in the like work.
<i>Our End.</i>	To come into harmony with God and his government through our own perfected natures.
<i>Our Authority.</i>	God's truth revealed in our own souls.
<i>Our Responsibility.</i>	To God and humanity dwelling in our own highest consciousness of justice and purity.
<i>Our Religious Name.</i>	Disciples of a Divine Humanity.
<i>Our Business Name.</i>	The First Independent Congregation of—



TIFFANY'S REVIEW

OF THE TREATMENT SPIRITUALISM HAS RECEIVED FROM THE
HANDS OF ITS OPPONENTS.

I HAVE been called here this evening by the invitation of your committee, to reply to the arguments with which it was supposed Signor Monti, of Harvard College, would attack Spiritualism. The task is a difficult one, because of the little there is to do. I had hoped, when I received this invitation, that we should have found in this gentleman an opponent well qualified to discuss, in an able and scientific manner, the phenomena and principles of modern Spiritual manifestations. I had hoped that Signor Monti, unlike other of our opponents, had examined this subject for himself, and had thus qualified himself to speak from his own observations and reflections. But in this I have been disappointed.

Spiritualism has grown to be a mighty fact, known in its phenomena by hundreds of thousands, and believed in by millions. Upon its testimony thousands upon thousands rely for evidence of the soul's immortality; and they will not surrender their faith to the *ipse dixit* of any man or class of men. Whoever takes upon himself the labor of overthrowing Spiritualism, must qualify himself to deal with its facts as they are known to exist, and with those principles which are necessarily involved in their production. There are those of us who *know* whereof we affirm, if there are any faculties of the mind which are reliable, and the number not a few.

In the absence of much to do in replying to our opponent, I propose to investigate *the manner* in which Spiritualism has been received and treated by those professing to know and be better than those deceived by it. I think it due to ourselves, that our opponents be criticised somewhat, that an impartial future may judge between us.

In the first place, our opponents, of whom Signor Monti seems to be a fair type, do not appear to have ever examined the subject with that care and scientific accuracy which is neces-

sary to enable them to form a correct judgment, and entitle their opinions to any weight. They generally appear to belong to a class of men "born wise" upon the subject of spiritual intercourse, and deem themselves qualified to determine all questions pertaining to the intercommunication of the two worlds, without investigation.

One is not usually supposed to be qualified to teach science or art, unless he has made himself familiar with its principles or practice. Men never think of filling the various chairs in an institution of learning, unless they have some particular acquaintance with the duties of their respective chairs. Why then should people expect to gain any light upon the facts and principles of spiritual intercourse from those who have never carefully investigated the subject!

That such is the character and condition of the Pulpit and the Press respecting spiritualism, is most manifest from their manner of dealing with the subject. They are ready to believe every idle tale that is told against spiritualism, but nothing in favor thereof. From the first until now, they have eagerly seized upon every pretended solution of the mystery, which ignored the presence and agency of spirit, and when the phenomena were such that spiritual agency could not be dispensed with, they have either denied the phenomena, or charged it upon the devil.

The Pulpit and the Press stand before the world as teachers. As such, they ought to inform themselves of the truth of that which they teach. They should not be careless or reckless in what they affirm or deny. There ought to be deep earnestness and integrity of spirit, as well as intellectual and moral ability. But what has been their character as manifested in their treatment of the subject of spiritual intercourse? Let facts answer.

It will be remembered that the first exposition of spiritualism which was heralded through the land by the Pulpit and the Press, as being true and satisfactory, was that of the celebrated Buffalo Doctors, seconded by their Evangelist C. Chauncey Burr, and his "brother Heman." The phenomena were then declared to be the result of trickery; the sounds were said to be made by the snapping of the knee and toe joints. This explanation, how-

ever, lasted but a few days. It was soon found to be false, and none were left foolish enough to urge it.

Next came the mystical theory of Rogers. He affirmed that the phenomena were produced through the agency of a certain force, which was excited or called into action through the "brain centres" and "nerve centres" of minds or spirits in the body, and a theory was built thereupon, so complicated and unscientific, that not even Rogers himself could understand it. Yet it was enough for our opponents to know, that Rogers attempted to dispense with the agency of disembodied spirits in the production of these phenomena, and that fact made his theory satisfactory; and it was published as a true and just solution of the mystery.

It, however, soon ceased to be urged, because new expositions and theories, which contradicted all that could be understood of his, were being brought before the public. Mahan undertook to revive the theory of Rogers, and immortalize himself; but he came too late; and the "intellectual giant" met with a very indifferent reception, and soon ceased to be heard from altogether. Our opponents very unkindly accused Mahan of doing mischief; because he admitted the facts, but did not dispose of them satisfactorily.

About this time a very important discovery was given to the world through the Tribune, I think. It may be denominated the "pine table" epoch. It was discovered that by forming a circle around a "pine table," in a very short time it would become so charged with electricity, or something else, that it would spontaneously perform all these modern wonders. Now the mystery was unquestionably explained. It was all "Electricity." That strange force had taken upon itself a new mode of manifestation, and it was trumpeted to the world as the death-knell of spiritualism. "Pine tables" were in great demand. Orthodoxy had now found out a "new pleasure;" and you could find many a disciple of the knee and toe joint philosophy, and the "nerve and brain centres," giving up all their old notions of the cause of these strange manifestations, and adopting the "pine table" and "electric" theory. But time wrought changes here

likewise. The experiment proved dangerous. Those "pine tables" sometimes "spake more than was set down for them," and they became dangerous amusements in these anti-spiritual circles, many a medium was developed unintentionally, and it came to be suspected that some wicked spiritualist, knowing the ignorance and gullibility of our opponents upon the subject of these phenomena, took that method of getting them into difficulty. Be that as it may, the "*pine table*" theory, like the "knee and toe joint" theory, had its day, and passed away.

Then, or a little before this, came the "Farraday mania," the involuntary contraction and motion of the muscles of the medium. Here was something refreshing from across the water. The learned Farraday, like one of old, "came," "saw," and "conquered." But there were thousands of our opponents who knew that the learned Professor had fooled himself, if he believed in any such solution of the mystery. Our children knew enough of these phenomena to know that Farraday's theory was not true.

Along in due time came the venerable Dr. Dodd. He had the key to unlock the whole, provided the phenomena would keep within a certain range. It must not get *above his head*; if it did, he would confess himself and theory *under*. The "automatic action of the back brain," failed to keep things under itself, and so *it went under*; and ceased to satisfy the author or the people. It too went the way of all the preceding theories.

In this way I might proceed to cite the many theories and explanations which our opponents have brought forward, to do away with the agency of spirits in these manifestations, but time and space forbids. I might have cited the "Consociation of Ministers," and the "Beecher report," which determined the falsity of all the preceding theories and expositions, and declared the agency to be spiritual; but owing to their lack of orthodoxy they were to be considered "*evil*," and be treated like other heterodox people. I might also have noticed the treatise of Dr. Berg, affirming it as a fact, and also as Bible doctrine, that the spirits of the departed do communicate, *good* as well as *bad*. But owing to the *few* good ones mentioned in the Bible, compared with the *number* of the bad, we are to consider the chances

against us, and avoid their society. I also might mention another D. D., Dr. Gordon, who has tested the matter by some "thirty sittings," and has found them all to be "personating devils;" and last, though not least, Signor Monti, who judges it to be a revival of witchcraft and the old superstitions. But I must not tarry.

Can any one calmly contemplate this conduct on the part of our opponents, without being satisfied that they know little or nothing of this subject? That they exhibit a lack of fairness and candor by the acceptance of such an array of contradictory and false theories, for the purpose of destroying Spiritualism? Why do they so eagerly seize upon, and publish to the world, such false and foolish expositions and explanations, without taking more pains to inform themselves? And why, after so many failures, are they as eager as ever to be deceived by some new nonsense in the name of an explanation?

The theories by which our opponents have attempted to dispense with the agency of disembodied spirits have been most contradictory and absurd. No one of them could be true, without overthrowing some of the others. Mahan could find nothing in all the phenomena which could not be traced to a "mundane origin." Beecher was compelled to admit the presence and agency of spirits, but he believed them to be bad because of the unsoundness of their theology. Dr. Berg could find it to be a fact that good spirits as well as bad could, and sometimes did communicate, and that such was the Bible doctrine upon that subject. Dr. Gordon found them all to be "personating devils," trying to deceive him, etc. Now "who shall decide when the Doctors disagree?" These very doctors declare that these spirits must be *bad*, because of their disagreement. What then shall be said of our opponents if such is to be taken as the standard of judgment?

In the outset I will say to our opponents, that, as a Spiritualist, I am willing to adopt any test, and be judged by any standard that they will consent to have applied to themselves and their faith. If they will not shrink from their own positions, when applied to themselves and their faith, then I will accord to them

honesty at least. But when I find them dodging their own arguments when turned against them, I have good evidence that they are not quite sincere.

Among other things our opponents denounce Spiritualism, because there are or have been certain false or pretended mediums who practice deception. Because of these things the whole is denounced as a trick. Their logic runs thus : Because some are known to deceive, therefore all are deceivers.

Mosheim, in his *Ecclesiastical History*, speaking of the doctrines of the Church, during the second century, says : The Platonists and Pythagoreans held it as a maxim, that it was not only lawful, but even praiseworthy, to deceive and even use the expedient of a lie to advance the cause of truth and piety. The Jews, who lived in Egypt, had learned and received this maxim from them before the coming of Christ, as appears incontestably from a multitude of ancient records. And the Christians were infected from both these sources with this same pernicious error.

The pious frauds practiced by the Fathers of the Church, are known to every student of ecclesiastical history. False mediums and false miracles were as common in those days in the Church, as among Spiritualists. And the skeptic has been inclined to apply the same argument. He says, Some of the Gospels are known to be spurious and forged, therefore the presumption is that all are. Some of the pretended miracles are known to have been fraudulent, therefore the presumption is that all were so. Some of the professedly inspired teachers of that day were confessedly deceivers, therefore they all were.

This argument our orthodox opponents will not admit to be just or true as applied to themselves, yet they are most indefatigable in applying it to the cause of Spiritualism. When it is applied to them or their faith, they say, "The presence of the counterfeit proves the existence of the genuine." But when applied to Spiritualism, then it is not competent to prove the genuine in that way. This method of our opponents is unjust, and they know it to be so, yet they use that kind of argument.

Our opponents in their criticisms on Spiritualism commit another fatal error. They do not try the cause by the principles

of its faith, but by the imperfection of its members or professors. When trying Spiritualism, Christianity, or any other system by the inconsistencies and imperfections of those professing a faith in its doctrines, we charge the system with that which does not necessarily belong to it. The best faith may be most unworthily represented by unfaithful professors.

Suppose Christianity were to be tried and judged of in this manner. Suppose we were to point to the bloody persecutions and wars carried on in its name. Suppose we were to charge it with the corruption of its priests, with the hypocrisy of many of its professors, with the licentiousness of many of its ministers, bishops, etc., would our opponents consider it fair treatment? Would they not say, if you wish to accuse Christianity go to its principles, examine them, and ascertain if they encourage or justify any such conduct. Charge the system with what it teaches, and not with the faults and follies of those who do not obey its principles. The professor of any other system of faith has no difficulty in determining how *his faith* should be tried.

Yet these same individuals in the Pulpit, and through the Press, commit this same error and perpetuate the same injustice when judging of Spiritualism. They will sharply rebuke the unbeliever who accuses their faith, and in the very next breath will be guilty of the same thing. Why this inconsistency? Their wills and not their understandings are at fault.

If their object were to demonstrate that a mere profession of faith in Christianity, Spiritualism, or any other system, does not necessarily make an honest pure-minded man, then these facts and arguments might be well enough. But if their object be to attack and expose the system, then such method is irrelevant and unfair. We should never confound the principles of a faith with the frailty of its professors.

Signor Monti concluded that Spiritualism was but the revival of the old superstitions, such as witchcraft, etc., attended with all that was dehumanizing and demoralizing, begetting insanity, sensualism, freeloivism, etc. It would have been much more satisfactory to Spiritualists, and more honorable to himself, had he pointed out the necessary relation—if there be any—existing

between Spiritualism in its principles and faith, and these objectionable practices. But he did not do it, for the reason that no such relation exists.

It is not denied that Spiritualists, like any other class, are not exempt from a liability to insanity: and, that some persons, from the intensity of their thought and feeling upon the subject of Spiritualism, are made insane. But what are we thence to infer? That the fault is in the subject to be investigated, or in those making the investigation.

Some three years ago, when the like charge was made against Spiritualism, and when it was said, that it was filling our insane asylums, I investigated the subject. I found from all the reports of the lunatic asylums which I could gather, that *religious excitement* was reported by them to be the cause of the insanity of more of their inmates, than Spiritualism, in the proportion of *ten to one*. Since that time I have continued to notice the same. I have never yet seen the report of a lunatic asylum in which the number of insane from religious excitement did not far exceed the number made insane through Spiritualism, according to their reports. And the reflections of every observing mind will affirm the same thing. In every community the like result has been observed.

Signor Monti could not have been ignorant of this fact, but it did not suit his purpose to notice it. The Pulpit and the Press are or ought to be aware of these facts; but neither does it suit *their* purposes to notice them. The charge is unfair as against Spiritualism. There is nothing pertaining to the investigation of it which is calculated to disturb or unbalance any well balanced mind. There is not an art, science, or profession which has not been the cause of insanity in the same sense, and upon the same principle. Then why should Spiritualism be singled out from all the rest, and be made responsible for all the insanity occurring among its professors? while religious excitement or revivalism goes scot free. By what sort of logic or justice is the one exonerated and the other condemned?

But again, Spiritualism is accused of licentiousness. But upon what is that charge made, and by what evidence is it sus-

tained? Not by referring to its doctrines. Not by any principles involved in the doctrine of intercommunication between the two worlds. No, no. All Spiritualists do not become perfect at once. Some who profess the faith lead impure lives, are guilty of vicious practices. Such is the argument. It is surprising that our opponents can be so coolly impudent in making such a charge based upon such evidence. There is scarcely a week passes by which does not bring to our ears some startling account of clerical delinquencies; for licentiousness would seem, according to the Press, to be the besetting sin of that profession. It is safe to say, that the proportion of such delinquencies between the public teachers of orthodox Christianity and the public teachers of Spiritualism, is against orthodoxy, *ten to one*. That the Pulpit should denounce Spiritualism for its licentiousness, and make its charges upon such evidence, is surprising.

It is an undeniable fact that every year a surprisingly large number of the orthodox clergy are detected in the practice of licentiousness. Search the public journals, and you will find there is no other one class so numerous represented in that department of crime. What then are we to infer? That Christianity tends to licentiousness? By no means. We are rather to infer that the profession of Christianity does not necessarily deter from the practice of licentiousness. Then why is such an inference to be made against Spiritualism? There is nothing to be found in its doctrines excusing or encouraging any such practices, but everything to discourage and denounce it. Let our opponents be tried by the same rule they apply to Spiritualism, and they protest against it as unfair and false. Then why do they use it? This demonstrates that their heads are better than their hearts in this matter. Let us have an earnest and searching investigation, and an honest judgment. That is what we demand.

But Spiritualism is accused of teaching or encouraging the practice of polygamy, for that is the simple English of our opponents' charge of *freeloveism*. That there may be persons professing and practicing such doctrines, who are Spiritualists, is not denied. But it is denied that such practice forms any part of their Spiritualism, or is in any manner related to it. They derive

their arguments and authority from another source altogether. They affirm that it is sustained by nature and by God, and to prove their affirmation they appeal to the sanctions of the Bible. They quote the examples of the patriarchs, such as Abraham and Jacob, and also of David and Solomon. They affirm that God approved of it in those days, and in those men, so eminent for their purity; and that he would not have done so, had it been wrong. They sometimes fortify themselves by the action upon that subject of the American Board of Foreign Missions. But I believe they never appeal to the doctrines and principles of Spiritual intercommunication for any such authority.

The truth is, that these objections thus urged against Spiritualism, have no more just force against it, than they have against Christianity, or any or all other professions. There is no *mere* profession which will make men true, just and pure: nothing short of a deep spiritual work in the heart, purging lust and impurity therefrom; and all this rant and cant against Spiritualism as a faith, is as unfair and unjust, as it would be if made against real Christianity.

Why Spiritualism should be charged with all the shortcomings of humanity, merely because certain ones professing its faith do not become perfect in character and conduct, I do not understand. If it did redeem its professors from everything censurable, it would accomplish what no other faith or profession has hitherto done. Christianity, with the truthfulness of its philosophy, and the purity of its religion, would fare hard in its reputation, if it were to be tried by any such standard, and become responsible for the vices of its ministers and professors. Give Spiritualism the same rules of judgment, and the same tribunal before which to be judged as you do Christianity, and that is all I desire; and I have a right to demand that.

Professing Christians may be false, impure and unjust, *notwithstanding their profession, not because of it*. Then why may it not be so with respect to Spiritualism? Should a professed Spiritualist do wrong, would it be proper to say, that he did the wrong because he was a Spiritualist? Would it not become necessary to show that the doctrines of Spiritualism taught or

inculcated the wrong before Spiritualism could be held responsible? In short, should not Spiritualism have a fair trial and be judged by its principles?

The vices and crimes charged upon our faith are by no means peculiar to it. We have already noticed that they are incident to the weakness, selfishness and sensualism of man, and depend more upon his *character* than upon his *profession*. It is true we hear more of the sensualism of the clergy than of any other one class. But I am hardly willing to believe that it is owing to any peculiar influence of their profession. Some think otherwise, I know: think that the attention and flattery they receive is unfavorable to that meekness and poverty of spirit which would correct such licentious tendency. But I am inclined to think that the position they occupy in society is such, that delinquencies of this kind are more likely to be noticed and made public.

The same is also true respecting Spiritualism. If you were to examine the records of the courts granting divorces, you would not find a greater proportion of the parties applying, Spiritualists, than you would belonging to any other class equally numerous. Nor would you find the causes alleged for the proceedings, any more allied to Spiritualism than to orthodoxy, or any other mode of faith. But whenever a Spiritualist seeks any thing of the kind, he or she is published from Maine to Georgia, and a great noise is made to injure Spiritualism. These things should be taken into the account in judging of the clergy for sensualism, or of Spiritualism for any of the many slanders and abuses heaped upon it. There are most probably as many among the orthodox opposers of Spiritualism seeking divorce, but there is not so much said about it. It is not so popular to post them.

But there is another very remarkable feature to be noticed in the conduct of our orthodox opponents. They are so intent upon demolishing Spiritualism, that they attack and seek to destroy the very basis upon which their own faith in God and immortality rests. Accord to them the truth of those positions they seek to establish, and man has no evidence, nor can he have, that there is any spirit-world or future life. They are like the famous mower, who, raising his scythe to kill a snake, so directed

his blow as to cut off his own head before his weapon reached the snake. So it is with our orthodox opponents. They make such use of their weapons as to necessarily destroy their own faith, before they can invalidate the evidences of Spiritualism. They cannot destroy the evidence which Spiritualism offers to the world, unless they impeach the faculties by which spiritual existences can be perceived. They must show that man has no faculty by which to perceive the presence and communion of spiritual beings, or that, possessing such faculties, he can make no certain use of them; either of which positions are fatal to the external evidence upon which their own faith is based.

Spiritualism embraces in its facts all the evidences upon which the world must rely to prove the existence of a spirit-world and a future life. That philosophy which can overthrow Spiritualism in its facts of spiritual intercourse, can successfully combat all the evidence which history brings to us, proving the actuality of spiritual existence in any age of the world; that which successfully impeaches the evidence of to-day, and accounts for modern spiritual phenomena without the necessary agency of spirits, removes the last barrier to the final triumph of atheism.

It cannot be denied, that so far as intellectual, moral, and religious development are concerned, men are as competent to judge of the value of evidence to-day as they were eighteen hundred and three thousand years ago. Their senses and perceptions are as reliable now as then. They are no more subject to sensible or other illusions. The tests by which to distinguish between the *real* and the *imaginary*, are better understood now, than they were then. Upon what principle, then, are we required to receive, with undoubting faith, the testimony of men and women upon this subject, who lived eighteen hundred years ago, and yet required to reject, without reserve, the testimony of those equally competent and honest to-day. So far as the spiritual constitution and character of man, and his relations through that constitution and character to the divine government, are concerned, I am not aware of any change. Let those who affirm a change, make their affirmation good. Then why should the

spiritual phenomena of those days be received as truth, and the like phenomena of to-day be denounced as false or from the devil? Who will answer?

If it be true that all the visions of spiritual things, persons, etc., which are now had, are mental hallucinations, self-imposed, or received through sympathy with other minds in the body, what assurance can we have that the angels seen by the women at the sepulchre, and that the individual supposed to be Jesus, seen by disciples, etc., were not mere psychologic impressions made upon their minds. These things are said to so occur now-a-days, that their spurious character cannot be detected. Jesus did not appear to the world after his crucifixion — none but his friends saw and conversed with him. Such facts, now-a-days, are descanted upon as evidence of fraud and trickery.

We would take this opportunity of suggesting to our opponents, that care should be taken not to impeach the faculties by which men may see or perceive spiritual beings. To do that, will be fatal to all spiritual faith. If spiritual beings exist at all, and if man as man, possesses any faculty or sense by which such existences can be perceived, then such phenomena are among possible events. Now to deny in man the existence of any such faculty, is to deny the possibility of his cognizing spiritual phenomena. To deny such possibility, is to deny that spiritual beings ever have been seen. For if spiritual beings ever have been seen or heard, that proves the existence of such beings, and also it proves the existence of faculties in man, which, under favorable circumstances, can perceive such existences.

If we wish to maintain the *facts* that spiritual beings exist, and that man has seen or perceived them at any time, we must be careful and not deny the existence of these faculties in man. For if we do so, our facts cannot be sustained by any possible evidence. Nor will it do to impeach the integrity of these faculties. To affirm, that they can in no case become absolutely reliable, is the same as to affirm their non-existence. If there are no means by which man can positively distinguish between real and spurious mediumship, or real and spurious spiritual phenomena, then there can be no certainty that there are any

genuine spiritual phenomena, or that spiritual beings ever have been seen. To affirm the certainty of any fact, involves the means by which such fact can be made certain. Hence, to affirm the certainty of spiritual phenomena in any age, is to affirm the *certain reliability* of the faculties by which those phenomena are made known.

Hence, it will not do to deny the existence of the faculties in man, by which spiritual existence and action can be perceived; neither will it do to impeach the integrity of those faculties, unless, like the materialist and atheist, you strike at all spiritual existence and manifestation of every age. Hence the arguments of our opponents upon this point are atheistic, and if true, atheism must prevail.

But admitting the existence and integrity of these spiritual faculties, then the remaining question is one of evidence; and to be settled, like any other question, by the evidence. Then, if our witnesses are honest, and have the capability to perceive and judge, their word is to be taken. To this standard, we, as Spiritualists, are willing to come. Are our opponents willing to meet us there? will they try us by the same rules of evidence by which they demand to be tried?

Can not our opponents perceive the fairness of this proposition, and will they not act upon it?

Again, our opponents are not only denying the possibility of the evidence upon which their own faith is based, but in their eagerness to overthrow Spiritualism, they are denying the evidence based upon spiritual gifts. The *fact* of the existence and exercise of those powers, called "spiritual gifts," in the days of the Apostles, cannot be denied. They are capable of the most positive and certain proof. But how are these facts of to-day met by them? By affirming that they are no evidence of spirit-presence and power.

St. Paul said, "The gift of tongues was a sign to the unbeliever" in Christianity. Mosheim, in his History of the Times and Works of the Apostles, says: "The person to whom the Divine Omnipotence and liberality had imparted the gift of tongues, might conclude with the utmost assurance, from the

gift itself, which a wise being would not bestow in vain, that he was appointed by God to propagate the truth, and employ his talents in the service of Christianity. But to-day the gift of tongues proves nothing, and is a sign of weakness and bedevilment." Mahan says, it is the outworking of a latent *unconscious memory*, through the stimulating influence of odd force, or something of that kind. So that apostolic gift, upon which they used to rely, now goes for nothing. The pentecostal season, if not an evidence of drunkenness, would now be judged to be an evidence of bedevilment, deserving the reprobation of all sensible and good citizens.

But the "gift of tongues" is not only stricken from the test, but the "gift of healing" now belongs to the "black art." I know of not one gift, once relied upon to prove the genuineness of Christ's mission, through his spiritual works, which is not now impeached, and declared to be of no worth, when applied to any other system. So that it is now certain that the old arguments of our theologians will not answer for the future of their faith. Either they must abandon this method of attacking Spiritualism or give up their former method of proving their own faith. This may be a trying "dispensation of Providence" to them, but there is no escape from it.

Our opponents conduct very strangely in the light of other facts. It was said by them of olden times, "Whom the gods would destroy they first make mad." Our opponents, if they would inform themselves thoroughly upon this subject, would find it unnecessary to make these kinds of attack upon Spiritualism. The evils incident to modern Spiritualism can all be ascertained and corrected in a way consistent with truth and a pure Christianity. Therefore these universal denials, and atheistic arguments on their part, are unnecessary, and do much harm and no good.

The fundamental facts and principles of Spiritualism can all be admitted consistent with the principles of Christianity. There is no such war or antagonism between Spiritualism and Christianity as has been supposed, by some of each party. Every leading fact and principle fundamental to Spiritualism is also funda-

mental to Christianity. The existence of a spirit-world, and the possibility of intercommunication between the two worlds, is a doctrine older than Christianity, and facts, designed to prove it, are recorded both in the Old and New Testaments. And the facts recorded in those books cannot be true, unless the above propositions be likewise true.

That man has spiritual faculties by which spirit-presence and power may be perceived, and recognized, is an article in our common faith. The Bible, from the beginning of Genesis to the end of Revelations, is one continuous record of facts which prove the truth of this second article of our common faith; and, from my earliest recollection until now, it has been the doctrine of the Pulpit and of the religious Press, that man possessed these faculties, and was the subject of spiritual influences both good and bad, according to his own state.

That man, under certain conditions, can see spiritual forms and communicate with them, is a doctrine of the Church. "The Communion of Saints," spoken of in the Apostolic Creed, refers to the intercourse and communion existing between the two spheres of existence. That has been and is the faith of a large portion of Christendom. And every neighborhood, and almost every family, have treasured up facts, showing that our spirit-friends do often meet us at the gate of death. It never was deemed heterodox to entertain and teach such a faith until quite recently, and only the most bigoted now consider such doctrines heterodox.

Many of their Doctors of Divinity and Bishops, who are in good and regular standing, still affirm their faith in these things. One says "it is good genuine Bible doctrine that the spirits of our departed friends can and do manifest themselves to those who are left behind;" and that the "Church and ministry ought so to understand and teach the Bible." "Yes," says a Bishop, "it is not only 'Bible doctrine,' but it is a 'comforting doctrine' too."

If the facts which our orthodox opponents profess to believe be indeed true, then spirits, as such, have power to make physical demonstrations. This was not questioned in former times. The phenomena recorded in the New Testament, if true, settle

this question. The angel or spirit who opened the sepulchre and rolled back the stone from its mouth, could not have performed that work with the necessary faculty. The ones who opened the prison doors, and liberated Peter at one time, and Paul and Silas at another, gave some very strong physical demonstrations. The taking of Philip away from the Eunuch, and transporting him the distance history mentions, was quite a spiritual feat. It would be pretty hard for our opponents to believe it, had it taken place less than eighteen hundred years ago. All these things show that we must have a common faith upon this point.

There is another point of faith held in common between us and our opponents. We believe that man can by his own spiritual, as well as physical conditions, determine to a great extent, the character of the influence to which he is or shall be subject. We believe that he can be subject to good or bad influences, according to his own spiritual state. That if he seeks the good with all his power or affection, the evil cannot influence him. We believe that we can by our own voluntary acts and conditions aid or embarrass these influences and manifestations. Now this, in principle, is in perfect accordance with the doctrines of spirit influence, as preached from the orthodox pulpits. They claim that we can yield ourselves to the influence and working of the devil, or the Holy Ghost, just as we please. That man is subject to both classes of influence, according to his own spiritual state.

We both believe in the doctrine of guardian angels, and a very large proportion of our orthodox opponents believe these guardian angels to be the spirits of our deceased friends. We have often heard this preached at funerals, especially before modern manifestations demonstrated it to be so. This faith in the existence of guardian angels necessarily involves a faith in all that is necessary to make them efficient as guardians. Consequently, we must believe in their power to perceive and influence those over whom they watch, and thus make themselves to be felt and observed.

We also have a common faith as to the existence and influence of spirits of diverse characters, called good and bad. And also, as to man's susceptibility to these diverse influences, accord-

ing to the corresponding states within himself. If man, by his earnest aspirations, becomes superior to his selfishness, falsehood and lust, he is naturally in communion with spirits of a corresponding character; but if he is under the influence of his passions, etc., he is as naturally in communion with a very different class.

Thus I might proceed, pointing out the principles of our common faith, showing that our opponents are obliged to admit the essential truths of Spiritualism, to make a basis for their own religious faith; and that in this indiscriminate onslaught upon us, they must either fail, or destroy themselves.

It therefore has seemed very strange to me that the professedly religious world should have been so blind to their own principles of truth, as to have conducted as they have with respect to Spiritualism. Nothing was more imperatively demanded at the particular juncture the world was in, to arrest the tide of Materialism and Atheism, than these very phenomena. The conflicts which had been going on for a long time, between the philosophers and theologians, had involved the thinking minds in the greatest doubt and uncertainty, respecting spiritual existence and a future life. Science and doubt as to a future life were quite sure to be united, for two reasons. First, the theologians had strenuously opposed the progress of scientific truth upon the plea that it contradicted the Bible: and compelled the philosopher to combat both them and the Bible, to maintain that which he believed to be true. This conduct on the part of theologians, often arrayed against them the most learned and astute minds; and the result of their investigations led them to discover the uncertainty of ecclesiastical history and of everything coming through that channel. In every conflict with the theologians and the Bible, science ultimately succeeded. This did not assist the faith of the doubting, but rather weakened and destroyed it. A second cause for this growing skepticism arose from the direction given to the mental energies of leading minds. The rapid progress of science, the development and perfection of art, the stimulus given to the inventive and constructive faculties, withdrew the attention from subjects of a religious and spiritual cha-

racter, and tended to externalize and materialize the mind. Seeking for wealth, as a means of influence and power, caused nearly all to lay up their treasures in earthly things.

Other causes still might be assigned for this growing skepticism, at the time these manifestations of spirit presence and power first appeared so as to be recognized. But whatever the cause or causes, the fact of such prevailing disbelief was most apparent. These manifestations came to bridge over the gulf of Atheism, which lies between *authority* and *reason*. Without *facts* demonstrating spiritual existence and presence, few, indeed, can throw off the shackles of authority and escape Atheism. But with facts, such as modern manifestations have brought within the reach of all who would patiently and earnestly investigate, man easily passes from the despotic rule of authority, and yet retains his faith in God and immortality.

These spiritual phenomena have arrested this tide of disbelief in a spiritual and future life; have established thousands and hundreds of thousands in that belief; and have demonstrated that a perfect destiny awaits all who will seek for it. These phenomena, multifarious as they have been, have revealed to the attentive observer, and the careful student, more of man's nature, relations and destiny, more of the constitution and structure of the spirit-world, than all previous revelations. The sum total of these spiritual phenomena, have been to the spiritual student, what the sum total of geological phenomena are to the geological student. In no other way could man learn the science of the earth's formation, than from the language of its phenomena. Theories of creation, the idle and fanciful speculations of poets and dreamers, must give way to the more certain teachings of God, as he has made the record himself, in the tables of stone found on all the mountains and in vallies of the earth.

These spiritual phenomena, combining with modern science, have given us the key to all past mythologies and superstitions. Witchcraft can never again afflict that portion of the world, where modern Spiritualism is known. Witchcraft was the child of ignorance and spirit influence. Our opponent, Signor Monti, charged modern Spiritualism with being a revival of ancient

superstitions. He is mistaken in this. Spiritualism is a revival of the spiritual part thereof, with science enough to destroy the superstition, and hence, to put an end to witchcraft. There will be no more witchcraft, unless old theology prevails. Let the light of science continue to shine; let the spiritual phenomena, in all their variety, be found in the mental cabinets of our judges and lawyers, and if possible our clergy; and the world will have nothing to fear from any revival of ancient superstitions and witchcrafts.

Spiritualism has not yet wrought its work upon society. It found the world spiritually where Christianity found it, enveloped in ignorance of all the real principles of spirit-life and action; full of selfishness and lust; ready to prostitute everything to its own selfish pleasure and gratification. Such was the soil into which its seeds of truth were cast, and it is not surprising that it has not yet brought forth its best fruits. When Paul went to Corinth and gathered the first Christian Church there, what was the result? He had scarcely left them, before their ignorance and lust perverted every truth, and made them a spectacle to the world for vice, disorder and dissoluteness. They became contentious, full of pride and lust. Their meetings were most disorderly and disgraceful. They became intoxicated at their sacraments, and conducted themselves more like the disciples of Bacchus than of Jesus. Read Paul's first letter to them. His sharp rebukes made many of them his enemies. They threatened him, they slandered him, they impugned his motives, they accused him of domineering, because he rebuked them. If what Paul, in his letter to them, said of them, was true, they were worse, and behaved worse than any body of Spiritualists I have yet heard of. He told them that they committed fornications not known among the heathen; that they got drunk at their sacraments; that they were carnal and contentious in their intercourse with each other; and disorderly and bedlamitish in their meetings.

This state of things at Corinth had its origin in the ignorance and lust of the Corinthians, not in the doctrines Paul taught. In the same manner has it been with some who have received

Spiritualism as a mere fact. It is not the fault of Spiritualism as a system of truth and philosophy, but rather the fault of many receiving it.

The opponents complain that Spiritualism is irreligious, and seeks to destroy religion. This is not true. All that has given to it that appearance is chargeable over to the illiberal and wicked conduct of our professedly religious teachers. Had they, like earnest men seeking the truth, come up fairly to the investigation of the subject, instead of shutting their eyes and stopping their ears, and pouring out their denunciation and contempt upon it, its religious influence and character would have been quite different.

Just so they complained that science and philosophy were irreligious. But what made them so? The bigoted and proscriptive conduct of those who opposed them at every advance. Taking the conduct and character of those persecuting, bigoted and proscriptive theologians as a fair specimen of the influence of their religion and faith, they did reject them and it. But true science and true philosophy are most religious, when left free to work their best work in the mind and heart of the earnest man. They give strength and grandeur to the soul, while religion beautifies and harmonizes it.

Spiritualism in its first manifestations was not irreligious, and it never became so any farther than the false character and conduct of the professedly religious world tended to make it so. That tendency is now passed, and there is nothing which will more certainly and permanently awaken the religious aspirations prompting to right action, than a true Spiritualism.

There are many other considerations I would gladly present to your minds at this time, but time forbids. I would that I could command the time and the attention of the world to set before them Spiritualism as a fact, philosophy, and religion. If I could succeed in portraying in their minds that beauty, harmony, and order by which it is revealed to my own, I should feel somewhat that I had finished the work given me to do. To God and His grace I commend it and you, praying most fervently, that it may speedily bring forth in you all its best fruit.

INTERCOURSE WITH SPIRITS OF THE LIVING.

MR. TIFFANY.—*Dear Sir* :—In answer to your inquiry I would state, that long since I arrived at the conclusion, that if there was any truth in the Spiritual philosophy, the spirits of the living could communicate as readily as the spirits of the dead, and in some cases without any externalization on the part of the spirit communicating to its form or ostensible body.

My investigations had clearly established as a fact to my mind, that the spirit of every man was ubiquitous and omnipresent; that if God made man after his own image, it did not mean the form of sixty years as exemplified by man, but the form of the real or spirit man. That the form of God was the form of all things was equally evident—therefore the spirit of every man was not only the epitome of all matter which preceded him, but imbued all matter, and hence was omnipresent.

I freely admit that the spirit of every man exhibits *its intensity* in the particular form by which he is designated on earth, and that such form is a means of his progression. But all this does not prove that the spirit is confined to this form, and that all impressions are received through the external senses. Impressions of distant scenes, whether true or untrue, are said by some to arise from the imagination; but who has defined what the imagination means? The same may be said of memory, or recurrence of past facts, scenes, etc. Are those stored up by the form, or any part thereof? Or is it the act of the spirit externalized again and again as occasion may require? May not the spirit, imbuing all matter from whence it arose, be storing up facts and observations to be used upon the senses as required? May not the spirit communicate these facts to other spirits or forms than the individual form to which it is supposed to be attached? Are not such instances recorded by Judge Edmonds, in his Tract No. 7, and by many other investigators? Did not Mr. Fishbough see the spirit of C. C. Wright, when far from his form, and while Mr. Wright was still living? Have we forgot-

ten the vision of the Philadelphia publisher by Mr. S. R. Brittain? Are we not often reminded of persons long absent a few minutes before meeting them, and that too when the senses could not have assisted us in such remembrance? I have often thought of an absent friend, and on turning a corner a few minutes afterwards, met him face to face. This occurs too often for accident, and almost becomes the rule. Do we not imagine the appearance of places before arriving at them, and on arrival find these impressions to be correct? By which of our external senses do we so rapidly prejudge the characters of men whom we never saw but once, and then hurriedly? May not all these be the act of our spirits apart from and beyond the body? How else can the truths of Psychomancy, Psychology, etc., be accounted for? Is the love of parents, children, friends, etc., to be attributed to the exercise of our external senses, or to our spirits following some natural law and externalizing results through our forms? I remember one instance which occurred in the city of Washington, thus: A spirit announced himself as Lorenzo Dow, and said he was sent by a circle, then being held at the Irving House, New York, reporting to us, in Washington, the names of all the parties comprising the circle in New York, and requesting us to call each other by name that he might report our names at New York. This was done. One of the circle then said, "I feel the sphere of Mr. —; was he not at the Irving House?" Dow answered, "Yes, I forgot him." And all this proved true.

On another occasion I was conversing on Spiritualism, or rather on a particular subject connected with Spiritualism, in the country. The lady with whom I conversed remarked that she felt the presence of Laura, who was at that time in the city. The next day Laura wrote, "I was with you in spirit yesterday; you were conversing on such a subject, and said so and so,"—repeating in the main what had been really said. Why should this be attributed to any other spirit but Laura's? The very quality of a spirit is independence of time and space, and the peculiar function of the form is to externalize the observations of the spirit.

PHENIX.

REFLECTIONS.

TROY, *Feb. 1st, 1859.*

THE old and the young, the male and the female are out on the ice, having rare sport — sliding, skating, riding and walking. The Hudson has done the pretty thing for them. She has put on her thick icy overcoat, and glides quietly along beneath their feet, pushing her way to the mighty ocean, but saying to the inhabitants along her shores, “Enjoy yourselves upon my back until the warm days of Spring shall compel me to lay aside my outer garments.” The people seem to have heard her voice of invitation simultaneously, and with one accord they are upon her back. It gives us pleasure to see so much life and joyousness, especially among the children. They are at a time of life when the demand for physical development is great; and consequently, when there must be much life and activity to answer to such demand. And these little ones go out with a right good will to do their own pleasure, and in doing so, they are doing the will of their Father in heaven.

The young need all this life and activity to give them health and vigor, and prepare them for the future developments of their intellectual, moral, and religious natures. *Now* it is more important to give them good physical constitutions, healthful, vigorous bodies, and active physical habits, than to give strong intellectual and moral powers which are not required in their juvenile condition. Childhood is the time for preparation. These higher natures will be readily developed if suitable preparation be made through a healthy and vigorous physical constitution. This can only be done by giving to nature her course. She will inspire the child with an inclination to be joyous and full of life, and to seek expression in running, playing, dancing, singing, etc.

We see this exemplified in every department. Exercise is necessary for development, either of body or spirit; and consequently, while young, and while the demand for physical development is great, there must be much active exercise. It is as

natural and as necessary for the young to skip and play, as it is to eat, and drink, and sleep. There seems to be an excess of life in them, and they are making an effort to work it off. The farmer is reminded of his own boyhood while he looks out upon the antics of his lambs, his calves, and his pigs. Those who have attained to a full physical development, and are thus matured, have little demand for these exercises. From a state of mental unrest or dissipation, they too may seek these sports and exercises. But with them, it is not a *natural* demand. It is only an unnatural state arising from a neglected or perverted spiritual condition. The sober mother looks upon the sports and gambols of her little ones, and, from a desire to please them, may sometimes join with them. But, for herself, she has little or no inclination to engage in such youthful exercises. The natural difference between them is, the mother has attained to her full physical growth, and now seeks to maintain that development which she already possesses, but not to increase it. The young have not attained their full development; therefore this demand for physical exercise to increase or perfect their physical development.

The child, like the young animal, has this demand for physical development. It is at an age when it needs strength of bone and muscle more than it needs strength of mind. Consequently it cannot keep still. It must keep in motion. Activity is its greatest need. Undertake to enforce stillness or quiet and you have on hand a task. You may coax, scold, threaten, and even punish; it cannot obey you without committing treason against its own nature. You may compel obedience; but you do so at the expense of joy and life. Imprison the little one in the school or the workshop, and it will soon become pale, puny, and feeble. Its eye will grow dim, and its spirit will languish.

During these earlier years the child is under the rule of its physical needs. It is not old enough to cope with the more difficult problems of the intellectual and moral world. Its demand for knowledge and society will indicate its readiness for these things. The instincts of its affections will be sufficient to regulate its social intercourse, if it be not afflicted with a bad organization, or influenced by bad examples.

It is not desirable that our children should be precocious in intellectual, moral, or religious development. Such an organization is an inharmony and a deformity. Nature and God speak most decidedly on this point. All such die young; die before they are developed in their other natures. If one department is in excess, it is so at the expense of the other; and yet such other nature is indispensable to the perfect man. So common is it for those to die early who have this disproportionate development, that it is universally expected. Poetically it is said, "God culls the fairest flowers."

The days of childhood should be days of activity and glee. The child should be carefully disciplined in all that pertains to correct habits, and the future man and woman. But this discipline should not interfere with that spontaneous joy and activity of its young spirit and body. Teach it principles of purity, justice, and truth. Bring out the loving soul. Warm it with perpetual love, kindness, and good will. Make its little tasks delights. Be sure to teach it by example as well as precept. Raise high its aspirations and its hopes. Make stable its faith in God and humanity. Make truth, purity, fidelity, and love an incarnate presence in its little being. All this can be done, beautifully and surely done, consistent with the freedom of its body and its soul.

Some people think it to be wicked to indulge children in childish sports and glee. They think it to be inconsistent with their duties to God, etc. They seem to think that all lightness and levity is from the devil; and that this disposition to sing, and dance, and play, is an evidence of the total depravity of their little souls. Such people ought never to be near children. They never should be permitted to instill their wicked dogmas into their minds. They should have nothing to do or direct in their government. They will be sure to fill their tender minds with the most false and pernicious ideas of God and his goodness. They will do more to make the little ones depraved, than all the devils in the universe.

If we teach the child that all this life and joyousness is from the devil, and that the opposite thereof, which the very nature

and need of his early being causes him to abhor, is from God, we give the devil the advantage in the mind of the child. His little unsophisticated judgment at once decides that the devil is the kindest being of the two. Such kind of influence and instruction is wicked and pernicious in the extreme.

No, no. Let the young child skip, and play, and dance, and sing. Let every motion of its body, and of its limbs, speak of life and joyousness. There is more praise of God in such child-like worship than is to be found in your fashionable meeting-houses, and popular prayer-meetings. God is more honored in the expression of life and joy seen in the sportive lamb and child, than in the lugubrious countenances, and solemn expressions of those who are continually trembling lest they should meet the wrath of God and fall into the flames of an eternal hell.

FRIENDSHIP OF THE WORLD.

THE friendship of the world is based upon selfishness. Its highest love is the *use* of the one called friend. The one who lightens its burdens, who dissipates its gloom, who chases away its hours of sadness, and cheers it in its despondency, it is disposed to consider as a friend. Such are valuable for what they do. Whenever the friend ceases to administer to its pleasure or profit, the friendship ceases, and the chances are, that the disappointment will awaken feelings of resentment; and the feeling of kindness be changed to one of hate. Almost every one has a similar experience. The intensely selfish man or woman can not be a true friend. Can not act from the basis of true friendship. When they visit or call, they go where, under the circumstances, they expect the greatest advantage or enjoyment. When you observe intense selfishness in those you rank as friends, beware! Your time is at hand. Trust nothing to their honor, for you will be betrayed.

"NEITHER DO I CONDEMN THEE."

THE question to be settled respecting character is not what one has been in days or years gone by, but what is he now? He may have been true, pure, and just, and yet he may be now quite the opposite. Time writes changes for the better and for the worse, and if time has elapsed, there may have been change. So also, although he may have been wicked in years gone by, he may have seen the folly of his ways and have repented. Such things have taken place. Hence, in pronouncing upon character, we need look to present evidences to prove present conditions. Said Jesus to the repentant woman, I condemn thee not in the present, for the offences of the past; go and sin no more.

When the poor unfortunate has been betrayed, abandoned, and cast down, and has learned the bitter fruits of sin, and turns away with sorrow, asking to be forgiven, she is denied a place for repentance. Bitter denunciation is poured out without stint; and in whatever way she attempts to escape her doom, she is met and thrust back. She would return to the ways of virtue; she would win for herself again the confidence of society; and with tears of penitential sorrow, she pleads for forgiveness. Why should she not be received? Why should not helping hands and sympathizing hearts come to her aid? Who needs it more? who would more gladly respond to such proffered aid?

Are there no real disciples of the humble Nazarene, to say to her, "Neither do I condemn thee, go and sin no more?" We are satisfied that thousands upon thousands of these unfortunate beings would gladly accept the means of escape from their dreadful doom. That they would enter upon a virtuous life with alacrity and joy. Shall not an opportunity then be given them to return? Who has the courage to undertake the work of carrying the Gospel to the poor? and saying in the language of love and heaven, "Come unto me, all ye weary and heavy ladened ones?" Who will go to the despised and outcast, and take them by the hand, and speak words of comfort and holy cheer? Jesus

said, "I am come to seek and save them that are lost." Can we claim to be worthy disciples of his, unless we imitate his example? Who will lead the way? Who is ready to say, "Lord, I will follow thee whithersoever thou goest?"

"FAITH AND WORKS."

FAITH stimulates to action, and thus produces works. Both united, when wisely directed, will bring the individual into a true and just condition towards God and man. But "faith without works is dead." Hence Faith in the righteous condition of another will aid us to the extent that it causes us to make that condition ours. Faith in the teachings of Jesus will do us no more good unless it cause us to obey those teachings, than faith in the instructions of any other teacher, which we neglect and disregard. A person would hardly be supposed to be a good musician simply because he had faith in those exercises, which, if practised, would make him a musician.

JUSTIFICATION BY FAITH.

As man can be just only in respect to what he is, and what he does, faith can have no other justifying power than to cause man to find out the right, and then induce him to do it. Before a man will travel across the ocean to visit London, he must believe that London can be found there; and before he will adopt the means of crossing the ocean, he must have faith in those means, that he, doing his part, will attain the end, through the efficiency of the means. His faith, that there is a London over the water, and that the means are competent to take him there, will be of no avail to him, unless he, by works, comply with the conditions necessary to make the means his. In this way man attains to a just condition through faith in the appropriate means, provided that faith cause him, through works, to appropriate the means.

MIRACULOUS DISCOVERY OF CRIME.

A Belgian journal extracts from the *Gazette d'Arad* the following extraordinary statement :

"A few days ago, two brothers, Jews, set out from Gyek with the view of placing their two daughters to boarding-school, at the town of Grosswardein. During the night of their absence, the youngest daughter, aged ten, who was left at home, woke up her mother suddenly during the night, and, crying bitterly, declared that she saw her father, uncle, and all being murdered. The mother for some time took no notice of the child's declaration, but, as she persisted, and would not be pacified, she began to be alarmed herself, and the next morning took the child before the mayor of the town, to whom she declared her dream, stating at the same time, that the murderers were two men living in the neighborhood, whom she deliberately pointed out, and further added that the murder was committed at the entrance of the forest, on the road to Grosswardein.

"The mayor, after receiving this revelation, thought it prudent to make inquiry after the two neighbors indicated by the child, when, singular enough, they were discovered to be absent from home.

"This suspicious circumstance induced the mayor to dispatch some officers to the forest alluded to by the child, who discovered the horrid spectacle of five bodies extended on the ground, which were those of the two brothers, the two daughters, and the driver of the vehicle in which they all took their departure. The corpses appeared to have been all set on fire so as to destroy their identity, and the vehicle was nowhere discovered. This horrid tragedy led the officers to examine the whole neighborhood, when they fortunately pounced upon the two neighbors at a fair not far distant, as they were in the very act of changing some notes, on which some spots of blood were visible. On being seized, they immediately confessed their crime; and on the child's dream being related to them, acknowledged the anger of Providence displayed in their capture."

PSALM OF PRAISE.

BLESSED is the man who refuses the counsels of the ungodly ; and who will not walk in the ways of the disobedient.

Blessed is he who turneth away from the place of the scornful ; and will not sit in the seat of the profane.

Blessed is he whose delight is in the law of the Lord ; and who exercises himself in his truth continually.

He shall be like a tree that is planted by the side of water ; that bringeth forth its fruit in the season thereof.

His leaf shall not wither ; and whatsoever he doeth shall prosper.

Whoso loveth righteousness, shall dwell under the shadow of the Most High.

Whoso doeth equity, shall abide under the protection of the Almighty.

I will say unto thee, O Lord, thou art my hope and my stronghold ; in thee will I put my trust.

He that putteth his trust in thee, has set the house of his defence very high.

There shall no evil happen unto him ; neither shall any plague come nigh unto his dwelling.

Trust in the Lord, O son of man, and the Most High will be thy defence.

He will guard thee from evil by day ; and keep all danger from thee in the watches of the night.

For He shall give his angels charge concerning thee, and they shall keep thee in all thy ways ;

And in their hands shall they bear thee up, that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and the adder, and the young lion shalt thou tread under thy feet.

Thou shalt subdue and overcome all evil ; and harm shall not come nigh unto thee.

Because thou hast set thy love upon me, saith the Lord, therefore will I deliver thee.

I will set thee up and establish thee, because thou hast kept thy word.

When thou callest upon me with all thy heart, I will hear thee and answer unto thy cry.

When thou liftest thine eyes unto me in sorrow, then will I be with thee and heal all thy trouble.

When thou art oppressed and cast down, then call upon me ; I will deliver thee, and bring thee to honor.

With eternal life will I satisfy thee, and show thee my salvation.

Unto thee, O Lord, do I lift up my soul ; in thee do I put my trust.

Show me thy ways; and lead me in the right path.

Establish me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day.

Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been of old.

Redeem me from the sins of my youth; nor let my transgressions prevail.

Examine me, O Lord, and prove me; try my thoughts and my affections.

I will wash my hands in innocency, so will I approach thine altars.

That I may publish thy goodness with the voice of thanksgiving; and show forth thy praise.

Lord I have loved the habitation of thy house, and the place where thine honor dwelleth.

OUR BOOK NOTICES.

FLETCHER & HUTCHINSON, No. 523 Broadway, N. Y., have just issued a work rarely surpassed in interest, entitled *RELIGIOUS ASPECTS OF THE AGE*. It is a series of Lectures delivered at the Anniversary of the Young Men's Christian Union of N. Y., by some of our most talented and liberal Christian Clergymen. We will not particularize any Lecture, but as a whole, we would say to all, "Read it." You will be well rewarded for the labor. It should be found in every library, and its principles and precepts carried out in every one's life. Those who read for improvement, will rise from reading it, we trust, wiser and better.

SKETCHES FOR MY JUVENILE FRIENDS.

THIS is the title of a little work published by Mrs. H. F. M. BROWN, of Cleveland, Ohio. It is just such a work as is needed for the proper instruction of the young. Our children have too long been neglected. They have been obliged to get their literature from the pens of those who are intent upon thrusting some theological absurdity upon their tender minds; trying early to cripple their intellectual powers, and to weaken their confidence in humanity. Mrs. BROWN perceiving the need in this department, has commenced the supply, by preparing and publishing this little volume. It contains 150 pages, neatly printed and bound, and we believe its retail price is 50 cents. It can be had by addressing Mrs. H. F. M. BROWN, Cleveland, Ohio, or BELA MARSH, Boston.

THE CHILDREN'S BIBLE STORY BOOK.

SUCH is the title of a book laid upon our table, published by C. S. FRANCOIS & Co., 554 Broadway, N. Y. It is just the kind of a book to suit those who

think it very important to teach children the lessons and catechism of the New England Primer, like the following:

Who was the first man? Adam.

Who was the first woman? Eve.

Who was the first murderer? Cain.

And so on to the end. The book is neatly executed on fair paper, the type large, and the printing very clean and plain. It is a good book for teaching children to read the words of our language; but we think it would not give them very spiritual ideas of the Bible. The stories therein told, so far as moral or religious truths and principles are concerned, might as well have been taken from our morning papers.

SYMBOLS OF THE CAPITAL. BY A. D. MAYO.

SUCH is the title of a very valuable book, published by THATCHER & HUTCHINSON, 523 Broadway. Those who are acquainted with the writings of the author, will need no other commendation than the author's name. The work is characterized by the style of thought, diction, and sentiment of a man accustomed to think deeply, speak plainly, earnestly and wisely, and to act truly with reference to man's present needs and future destiny. It is a valuable book, and should find a place in every man's library.

We shall publish an extract from it in our next Number, entitled *Pedantry and Power*.

TO THE FRIENDS OF OUR MONTHLY.

THE fourth volume of the Monthly will be completed with our next issue. We shall make the April number large enough to complete the 576 pages which is the complement of the volume. Now, a word in sober earnestness. We do not wish to leave the field in this hour of trial. We have kept along during the hard times, hoping that a better day would dawn upon our enterprise. We have lived to the present. Our struggle has been severe. We have not had the sympathy we needed to get along easily. But we did not despair. We knew Spiritualism to be true. As a truth it was and is what the world needs and must have. It is yet to be universally acknowledged. It will yet assume a position to command attention and respect. We shall continue our feeble efforts, and publish another volume. We need help. Will not every one of our subscribers lend us a helping hand? We wish all to renew their subscriptions immediately, and if possible get others to subscribe. Do not wait.

Our terms will be the same as for the 4th volume.

OBITUARY.

I HAVE been called upon to attend the funeral of a little girl, the daughter of Mr. WILLIAM H. TIBBITTS, of Troy, N. Y., who died last evening, Feb. 1, aged five years and eight months, of scarlet fever. The little one has ended her physical career early. Her gentle spirit has passed to the society of angels, and will henceforth be under their loving care. Among those angels who were waiting with outstretched hands to receive her, stood her own dear mother, who went to the spirit-world some three years before her. Who of earth can imagine the enraptured meeting of that child with the spirit of one bound to its inner life and soul by the cords of a spirit-mother's love. In this life, surrounded by all the baser influences of time and sense, tried and perplexed with toil and care, until the worn and weary spirit is bereft of patience, still the mother's love rises above every other thought and feeling, to bless the object that calls it forth. Pure, holy, self-sacrificing, its prayer of blessing is ever on the maternal lip. How much more pure, holy, fervent, and divine must be the going forth of the angel-mother's love, such as greeted our little pilgrim on entering its spirit-home.

Could we realize this, our tears of sorrow would give place to tears of joy. We should hush the sighings of grief, to listen to the angelic songs. We should not mar the delights of the spirit, by sending up before them the clouds of our sadness and grief. Calmly, and with a holy prayer and trust, we should commit them to the keeping of God's angels.

The little one has gone to the home of the angels. She has been thrilled with the kiss of her spirit-mother—she has already become familiar with her heavenly voice. Her surprise is past. Her endless delight and joy have begun. Her little heart and tongue have commenced the angelic song, to be sung through an eternal round. The thought that her trials and sorrows are at an end; that she is to be tempted no more; that sin and passion have never ruffled her being; that lust has never polluted her soul; that pure and spotless, she is approaching her God, causes my soul to leap for joy—opens my ears to the angelic song, of "Glory to God in the Highest." I feel the heavenly thrill pulsating through my entire being; for at such a sight, all Heaven must be vibrant with a new melody.

To the weeping father, we would say—Dry your tears. Can you be sad at that which causes all Heaven to rejoice? Can you weep to see your little PEARL ascending to grace the diadem of Heaven? You have lost an earthly form, but you have gained a heavenly child. How should your heart go up in prayer and praise that a father's love has thus been crowned and blessed! That little cherub, so brightly shining and so sweetly singing, from the deep fountain of its love, calls you father; becomes a bright and shining star set in your crown, and a celestial magnet lifting you above the earth and binding you to Heaven.

THE ANGELS TOLD ME SO. Duet and Chorus,

Words by REV. SIDNEY DYER.

Music by HORACE WATERS.

1. Tho' they may lay beneath the ground The form of Alle dear, I know his spirit hovers round, And
 2. His form re-posed upon the bier, In sweet, che-ru-bic rest, When others came to shed a tear, And
 3. And as he gazed his eyes grew bright, And joy o'erspread his brow, While he exclaims in rapt delight, "Oh,

Rit. *Tempo.*

mingles with us here, His home may be in heaven above, Yet oft to us below, He will return to breathe his love, The
 ease his aching breast. But Willie felt no throbbing pain, As he repeats, "I know Dear Alle will come back again, The
 there is Alle now!" I knew he would return to see Those he so loved below, And be a brother still to me, The

CHORUS. Repeat *p.* [For Chorus repeat last line of each verse.]

angels told me so. The angels told me so, He will return to breathe his love, The angels told me so.

NOTE.—This song was written by thoughts suggested from the following narrative:—"A beautiful incident occurred in a family near the city of New York a short time since. A son, some eight or nine years of age, laid very ill, and had been so for some days, when a little brother, between six and seven years old, came into the house, and said to his mother, 'Alle (the sick brother) is going away where we can't see him. He is going to heaven; two little angels came and told me he was going, but he would come back and see me after he went away.' In a day or two Alle's spirit took its departure. His little brother supposed he had departed bodily. Previous to the funeral, the father took the child into the room to see the body, and explain to him his mistake. Entering the room, he exclaimed, 'Oh, there's Alle; the little angels told me he would come back and see me.'"

From "SABBATH SCHOOL BELL," by permission of HORACE WATERS, Esq., Publisher.

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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.

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ALSO, " " " " ROUND " "

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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.

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1859.]

WINTER ARRANGEMENT.

[1859.]

Lake Shore and Michigan Southern RAILROAD LINE!

Forming a Direct and Expeditious Route from

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

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

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

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

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

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

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

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

The above Trains connect at

CLEVELAND FOR COLUMBUS, SPRINGFIELD, DAYTON, INDIAN-
APOLIS, CINCINNATI,

And all Points South, Leaving Cleveland as follows:

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

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

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

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,

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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,

Buffalo, Jan. 3d, 1859.

GENERAL AGENT, BUFFALO.

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.

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 Emg't.	Chicago Night Ex.				Accommodation Trains.	New York Express.	Buffalo Night Ex.
11 30 A. M.	4 00 P. M.	2 40 A. M.	—	Depart. BUFFALO.	538	12 30 P. M.	4 55 A. M.	9 20 P. M.
12 10 P. M.	4 45 "	*3 17 "	15	15 Mile Creek.	523	11 30 "	*4 17 "	8 40 "
12 26 "	5 00 "	*3 30 "	21	" Evan's Centre.	517	11 10 "	*4 05 "	8 25 "
12 46 "	5 25 "	*3 43 "	29	" Irving.	509	10 32 "	*3 48 "	8 04 "
1 00 "	5 40 "	4 00 "	31	" Silver Creek.	507	10 25 "	3 40 "	7 55 "
1 20 "	6 25 "	4 40 "	40	" DUNKIRK.	498	9 50 "	3 16 "	7 30 "
1 25 "	7 20 "	5 27 "	57	" Westfield.	481	8 40 "	2 30 "	6 22 "
2 45 "	7 45 "	*5 49 "	65	" Quincy.	473	8 10 "	*2 07 "	5 57 "
2 53 "	7 55 "	*5 57 "	68	" State Line.	470	8 00 "	*2 00 "	5 49 "
3 07 "	8 15 "	*6 12 "	73	" North East.	455	7 40 "	*1 48 "	5 34 "
3 45 "	9 00 "	6 50 "	88	Arrive. ERIE.	450	6 50 A. M.	1 10 "	4 50 "
3 30 "	9 00 "	7 00 "	103	Depart.	435	10 10 "	12 55 "	4 30 "
4 16 "	10 20 "	7 39 "	108	" Girard.	430	8 50 "	12 20 "	3 51 "
4 29 "	10 45 "	*7 51 "	115	" Springfield.	423	8 19 "	*12 07 A. M.	3 35 "
4 47 "	11 52 "	8 09 "	123	" Conneaut.	415	7 51 "	11 52 "	3 18 "
5 04 "	12 30 A. M.	8 26 "	129	" Kingsville.	409	7 21 "	*11 36 "	2 59 "
5 20 "	1 27 "	8 42 "	133	" Ashtatabula.	405	6 59 "	11 24 "	2 44 "
*5 30 "	1 52 "	*8 53 "	138	" Saybrook.	400	6 34 "	*11 09 "	2 29 "
*5 41 "	2 14 "	*9 04 "	141	" Geneva.	397	6 17 "	*11 01 "	2 19 "
*5 49 "	2 30 "	*9 12 "	143	" Unionville.	395	6 02 "	*10 55 "	2 10 "
*5 56 "	2 45 "	*9 19 "	149	" Madison.	389	5 52 "	*10 50 "	2 05 "
*6 07 "	3 10 "	*9 31 "	154	" Perry.	384	5 31 "	*10 39 "	1 53 "
*6 24 "	3 35 "	*9 49 "	160	" Painesville.	378	5 15 "	10 26 "	1 40 "
*6 37 "	4 05 "	*10 03 "	165	" Mentor.	373	4 53 "	*10 09 "	1 22 "
6 43 "	4 23 "	10 14 "	174	" Willoughby.	364	4 35 "	*10 00 "	1 11 "
7 07 "	5 07 "	10 36 "	183	" Euclid.	355	4 02 "	*9 41 "	12 50 "
7 30 "	5 45 "	11 00 "	—	Arrive. CLEVELAND.	—	3 30 P. M.	9 20 "	12 30 "
8 00 "	6 30 "	11 40 "	196	Depart.	342	—	9 00 "	12 05 "
8 35 "	7 32 "	12 16 P. M.	208	" Berea.	330	—	*8 27 "	11 29 "
9 02 "	8 20 "	12 44 "	216	" Grafton.	322	—	8 01 "	11 01 "
9 26 "	8 58 "	1 08 "	221	" Oberlin.	317	—	7 40 "	10 39 "
9 38 "	9 18 "	1 20 "	226	" Camden.	312	—	*7 30 "	10 28 "
9 50 "	9 38 "	1 32 "	231	" Wakeman.	307	—	7 20 "	10 16 "
10 00 "	9 58 "	1 44 "	238	" Townsend.	300	—	*7 10 "	10 05 "
10 18 "	10 36 "	2 00 "	242	" Norwalk.	296	—	6 56 "	9 46 "
10 35 "	11 04 "	2 18 "	250	" MONROEVILLE.	288	—	6 42 "	9 36 "
10 53 "	11 38 "	2 38 "	257	" Bellevue.	281	—	6 26 "	9 19 "
11 10 "	12 10 P. M.	2 56 "	265	" CLYDE.	273	—	6 10 "	8 53 "
11 30 "	12 42 "	3 16 "	272	" Fremont.	266	—	5 52 "	8 37 "
11 40 "	1 20 "	3 36 "	278	" Washington.	260	—	*5 34 "	8 23 "
12 02 A. M.	1 48 "	3 50 "	282	" Elmore.	256	—	*5 23 "	8 11 "
12 13 "	2 12 "	4 01 "	295	" Genoa.	243	—	*5 13 "	7 59 "
12 50 "	3 15 "	4 38 "	—	Arrive. TOLEDO.	—	3 50 P. M.	4 45 "	7 25 "
12 50 "	8 00 A. M.	4 45 "	—	Depart.	224	—	4 00 "	6 40 "
1 16 "	8 30 "	5 12 P. M.	305	" Sylvania.	216	—	*3 39 "	6 15 "
1 57 "	9 17 "	5 57 "	322	" Palmyra.	211	—	*3 05 "	5 35 "
2 10 "	9 32 "	6 12 "	327	" ADRIAN.	194	—	2 52 "	5 15 "
2 54 "	10 25 "	7 03 "	344	" Hudson.	178	—	*2 15 "	4 34 "
3 33 "	11 10 "	7 50 "	360	" Hillsdale.	173	—	1 40 "	3 57 "
3 45 "	11 22 "	8 04 "	365	" Jonesville.	155	—	1 29 "	3 45 "
4 33 "	12 06 P. M.	8 58 "	383	" Cold Water.	145	—	12 06 P. M.	2 58 "
5 00 "	12 52 "	9 29 "	393	" Bronson.	138	—	*12 25 "	2 28 "
5 17 "	1 10 "	9 43 "	400	" Burr Oak.	131	—	*12 11 P. M.	2 10 "
5 34 "	1 28 "	10 05 "	407	" Sturgis.	123	—	11 58 "	1 52 "
6 05 "	2 00 "	10 35 "	418	" White Pigeon.	109	—	11 18 "	1 15 "
6 43 "	2 45 "	11 24 "	429	" Bristol.	101	—	*10 57 "	12 50 "
7 04 "	3 03 "	11 50 "	437	" ELKHART.	90	—	9 38 "	12 30 "
7 37 "	3 38 "	12 30 A. M.	448	" Mishawaka.	86	—	*10 15 "	12 01 A. M.
7 49 "	3 51 "	12 43 "	452	" South Bend.	74	—	10 05 "	11 50 "
8 21 "	4 20 "	*1 12 "	464	" Terre Coupee.	73	—	*9 39 "	11 24 "
8 25 "	4 24 "	1 16 "	465	" Carlisle.	66	—	*9 36 "	11 19 "
8 43 "	4 44 "	1 32 "	472	" Rolling Prairie.	59	—	*9 22 "	11 02 "
9 01 "	5 01 "	1 50 "	479	" La Porte.	50	—	9 05 "	10 42 "
9 25 "	5 29 "	*2 17 "	488	" Homesville.	41	—	*8 48 "	10 22 "
9 50 "	5 54 "	2 41 "	497	" Calumet.	12	—	8 26 "	10 00 "
11 01 "	7 12 "	*3 54 "	526	" Ainsworth.	—	5 40 A. M.	*7 21 "	8 40 "
11 40 A. M.	7 50 P. M.	4 30 A. M.	538	Arrive. Chicago.	—	—	6 45 A. M.	8 00 P. M.

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

WESTWARD TRAINS.

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

EASTWARD TRAINS.

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

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

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