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HORACE H. DAY.

DR. N. L. RICE ON SPIRITUALISM.

“He that answereth a matter before he heareth it, it is folly and shame unto him.” Prov. 18:13.

WHEN a person attempts to discourse upon a subject with which he is not acquainted, he exhibits a condition of ignorance and conceit. He comes under that class described by one of old when he said, “Seest thou a man wise in his own conceit, there is more hope of a fool than of him.” Dr. N. L. Rice, of Chicago, has more than once demonstrated his own character, by his foolish attempts at enlightening the world upon the subject of Spiritualism. It is possible that certain of his friends and admirers, who are as ignorant upon the subject as himself, may think he is doing honor to his profession and service to the cause of truth, by such ill-advised exhibitions of his vanity and his ignorance. But if the time ever comes to him or them, that they shall become meek enough to learn of their present ignorance, they will then be very much ashamed of such exhibitions.

Why the Dr. should think himself qualified to lecture or preach upon the subject of Modern Spiritualism, without first having thoroughly investigated its facts and truths, cannot be explained consistently with his reputation as a man of good sense and integrity. That he has not investigated Spiritualism with any degree of earnestness and attention, is most apparent from his productions on that subject. The most casual investigator of Spiritualism cannot fail to perceive Dr. R.’s utter incompetency to enlighten the world upon that question. We publish below an abstract of the Dr.’s lecture on Spiritualism at the Metropolitan Hall in Chicago, as reported in the Press of that city.

REV. DR. RICE ON SPIRITUALISM.—THE LECTURE AT METROPOLITAN HALL.

He commenced by a comparison of mesmerism and clairvoyance with modern Spiritualism, a review of the different forms of revelation by trances, by dreams, and finally by actual—as claimed—spiritual manifestations in rappings and tippings and

writings. All error, he said, is made up and compounded with a greater or less proportion of truth. No one administering poison by stealth to another, would expect to see it taken unless mixed with something apparently nutritious and good. He would agree with Spiritualists that spirits both good and bad were interested and concerned in the affairs of men. We call the good spirits angels, to which the Spiritualists deny existence. The Bible teaches that angels are ministering spirits. Peter was released from prison and bonds by an angel. Angels came to announce the birth of the Savior of men. On Bible authority, we believe that good angels visit earth and have a ministry in the plan of salvation. And we further believe in the existence of evil spirits, and their influence and agency in human affairs. The New Testament even teaches the doctrine of demoniacal possession. It is strange that Infidelity once sneered at a doctrine it now comes forward to approve and defend.

But there is this difference—the angels never need to cast about for a *medium*. The angel at Peter's prison did not wait to hunt up a medium. The bad spirits, it is true, in instances on record had mediums, and even seemed to need them—the woman in her divinations, the poor man possessed with demons. In this latter instance, too, when by the command of our Savior the evil spirits were forced to seek another medium, by permission most humble mediums were accepted, greatly to the detriment and ruin of the swine, who doubtless didn't understand the case.

He was not about to deny, at the outset or at all, certain wonderful phenomena, moving of tables, rapping on doors, and various other material manifestations. Such had their existence; were established, many of them, as having taken place; but was it certain that a spiritual agency was demanded to cause any or all of them? It was an open question, and able writers, Mahan and others, had published volumes in which it was asserted and claimed as proved that these phenomena could be accounted for without spirits. This investigation is another matter and not for discussion at this time.

He was accustomed in argument to follow the excellent rule never to deny more than is necessary for the sake of the truth.

For the sake of the argument he would allow that spirits did these things; that spirits rap and write out these communications to men; and let us pass to testing the question as to the reliability of these communications.

There are certain coincidences to be allowed and expected. Cresius consulting the Delphic oracle, and Trajan's letter, were coincidences in history. Prof. Hare, a man of considerable learning, brought invention and mechanics to bear upon the question, and, as he claims, produced a machine to test the presence of spirits. Admitting the spirits to be present as indicated, the question is, what do they bring to us. What of their message and its reliability? The message is worth nothing unless you can believe it on sufficient grounds. There are several tests to be applied to the communications from spirits, which are safe, infallible, and commend themselves to human reason and judgment. The first of these is, a good spirit will not bring a communication from the spirit world, at variance with sound philosophical principles; nor will a good spirit, as the bearer of a message from God, come to me without credentials. He must work miracles; he must prove to me his divine mission as an Apostle sent from God; for even this we ask of human ambassadors, that they display their credentials. Again, these teachings should bear the stamp of accuracy—should agree with each other. A good spirit will not be the bearer of a demoralizing communication. These tests are fair ones, and they one and all unite in showing that Spiritualism is part and parcel a system of philosophy, and of religion, false, absurd and demoralizing. And for this let us consult its leading teachers. Judge Edmonds and others aver that Lord Bacon and other equally illustrious dead, are through them, living men, expounding philosophy and religion. These spirit teachers ought to have learned something in the other world, ought to have advanced in wisdom, according to the doctrines of the Spiritualists. Why, Prof. Hare tells us of the testimony his father's spirit bears to the breadth and universality of the studies of those in the spirit world, in philosophy, mathematics, &c., &c.

Now, Lord Bacon for three centuries in that world of such

pursuits must have been the gainer from the same. He must have advanced upon what was his earthly state of intellectual acquisition, and yet what do we find him teaching?

The lecturer then went on to read from Harmonial Philosophy the expressions "eternity of matter," "matter without parts," and the theory of creation, the bringing together of matter scattered and diffused throughout the universe. Now this theory was two thousand years old, the first dawning of a philosophy long since exploded, and by none more efficiently than by Lord Bacon himself, "living," and yet he comes back to earth three centuries later to teach the same. Can this be believed?

Did Lord Bacon ever tell Andrew Jackson Davis that "God is a principle," and "as some hold in this (spirit) world the product of a developed intelligence." Could he have taught this bad philosophy and worse religion? A principle exists only *in something*, an intelligence exists only in an intelligent being. Could Bacon teach that God might be simply an expansion or development of an intelligent being, the finite into the infinite?

Again, would Lord Bacon ever teach to Edmonds the "Development Theory," and refer for authority to the "Vestiges of Creation?" That man is but a development from infusoria through slow gradations, giving his ancestry higher and higher as it approached himself through the humble forms of animal life? Yet this is all wrought out in the "*Harmonia*" of A. J. Davis. If Nature had "developed" once why not now? Where and why did she stop? the laws of matter are immutable. The fact that she does not now "develop" is proof that she never did.

The truth is, Geology killed this theory. She taught, and thus teaching sustained the Bible, that in and at its creation every thing and every order of animals is "perfect after its kind," and that no class ever developed into another.

The leading geologists are of one united opinion upon the point. The "Development Theory" appealed to the Science of Geology against the evidence of the Bible, and Geology in its maturity sustained the Bible. With the development principle goes too, on the evidence of science, the kindred theory of moral progression. Physically there has been no progress in the hu-

man race, even if we have not lost since the days of Greece and Rome. Intellectually dare we challenge a comparison, expecting it to be much in our favor, with the orators and poets of old. And morally, save where external circumstances have been at work, there has been no progress. The pagans and heathen nations of Africa and the Isles of the sea are no whit better than the barbarians of old time. Nowhere is humanity better and nobler than then, save where the external influences of the Bible and the religion it teaches have wrought the change.

The lecturer, after dwelling upon the inevitably demoralizing tendencies of the doctrine of the materiality of mind and the Deity, passed to another point. If it be granted the communications be in some instances from good spirits, how shall this be known. The medium may be a deceiver, an impostor. How do I know I am not deceived? Professor Hare and Judge Edmonds both acknowledge and complain of the existence and agency of mischievous and lying spirits. We want a test of the spirits themselves. Prof. Hare's machine, it was claimed, indicated the presence of spirits. We want a machine that shall indicate the character of the spirit.

Then we have the acknowledged difficulty, the imperfections of mediums. Edmonds says, "rarely can we tell that we say as mediums just what the spirits wish." Prof. Hare sat down at his book with a female medium and went on rapidly until he found that the woman was mixing up ideas of her own with those of the spirits, and the work had to be recommenced with another medium. Judge Edmonds himself gives fourteen difficulties in the way of satisfactory and reliable communication with the spirit world as follows :

First, the physical condition of the medium. Second, his or her mental state. Third, the atmosphere prevailing. Fourth, locality, high land and hills being favorable, and plains and low swampy lands being unfavorable, (whence the lecturer inferred that Illinois must be a bad State for the growth of Spiritualism.) Fifth, the condition of persons, spectators. Sixth, condition of the spirits. Seventh, the passiveness of the mediums, their tendency, or otherwise, to "mix in their own ideas." Eighth,

timidity or diffidence of mediums. Ninth, vanity of same. Tenth, fanaticism ditto. Eleventh, medium's want of confidence. Twelfth, excess of same. Thirteenth, changes in the medium. Fourteenth, there are no two mediums in the world alike.

Now where you admit the existence and reality of spirit communications and await hopefully the same, how can you be assured that some one or more of these fourteen acknowledged difficulties does not shut up and defeat you? How can we be certain that the spirit is correctly reported? How do we know that Lord Bacon did not in reality say "God is a *spirit*," and the medium write "*principle*" instead? What can savor more of uncertainty and blind confusion. And too, the teachings of the spirits are contradictory, and inconsistent with themselves; they are against the Bible, they are for the Bible in part, or as a whole; they teach Polytheism, and every ism. The greatest wonder is, if evil spirits have anything to do with it at all, why they do not keep together and tell the same story.

The lecturer passed to dwell upon the morality of Spiritualistic teachings, where no system of morals existed, where nothing was right or nothing wrong, where no law was known or recognized. "Elective affinities" was the rule and law of their heaven, and believing what is good enough for heaven to be good for earth. Spiritualism has by its elective affinity doctrine been busy in subverting the ties of home and family. Husband and wife, wearying of the marriage tie, know no law to hold them from their respective "affinities."

Spiritualism, the lecturer pronounced a doctrine worse than French Atheism. The theory that man was to know but a future existence, and that it was his duty to enjoy all he could of pleasure here on earth,—this animal atheism died rejected by human reason itself. Its successor comes to make the soul of man material and its animal traits to exist forever. Its results were not departures, but in strict conformity to its teachings—its principles carried to their legitimate end.

The Dr. says "He would agree with Spiritualists that spirits both good and bad were interested in the affairs of men. We

call the good spirits angels to which the Spiritualists deny existence." Here the Dr. is altogether at fault. The Spritualists affirm in the most unequivocal manner, the existence and agency of these angelic beings. And they affirm that these good spirits 'are called angels *because* they are employed as messengers for good under the divine administration. In this the Dr. errs, either from a lack of knowledge or from a lack of integrity. He may excuse himself upon whichever ground he pleases. Spiritualists believe that angels are *ministering spirits*, and in this the Dr.'s faith coincides with theirs. They likewise believe in the existence of evil spirits, or those who are not in the love of truth, purity and justice: and that they exert an influence over, and "have an agency in human affairs." They believe that "the New Testament teaches the doctrine of demoniacal possession." And they never sneered at the doctrine, or were more infidel upon it than were the Church and Clergy prior to these modern manifestations; or, than very many of them now are: and we state a truth which we can maintain by proof, that there is more Infidelity in the Church to-day, upon that and kindred subjects, than there is among Spiritualists.

"But," the Dr. says, "there is this difference—the angels never need to cast about for a medium. The angel at Peter's prison did not wait to hunt up a medium." Here is an exhibition of stupidity enough almost to amount to inanity. Peter, himself the medium, according to the accounts given of him from the day of Pentecost until that time, both seeing spirits and hearing them; possessing spiritual gifts in a high degree, under the influence of a spiritual inspiration, did not need any other mediumship than his own for that manifestation. Nor would a like medium of to-day need any other. The conditions described and attributed to Peter constitute mediumship; and without which, we have no evidence that the angelic power could have been exercised in his case. Those who have been the instruments of manifestation and communication between the spirit-world and this, have been the mediums in every age, and without such mediumship the manifestations and communications could not have taken place.

Why did God speak to the world through the agency of

prophets and inspired Apostles, if he could as well have spoken to them without such agency? Why did Jesus appear only to his disciples and friends, and require them to establish the truth of his resurrection and ascension by their testimony, if he could as well have appeared in his spiritual or resurrective state, to the material senses of the world? If he needed no medium of manifestation to physical sense, why did he not appear bodily before Pilate, Herod, and the Jews? Why did he not walk the streets of Jerusalem, and, to put all caviling to silence, ascend to heaven in the presence of the multitude? If the Dr. is capable of reflection, and had taken time enough for a second thought, his better angel would not have permitted so foolish an exhibition of stupidity as to allow him to say, that *spiritual* beings have no need of a *medium* for *physical* manifestations. By such position he utterly ignores every principle of science, every fact of revelation, and every demonstration of philosophy. He is the last man to require that the one who discusses with him, shall have the "reputation of a scholar." Many a plain man, without any scholastic attainments, can teach him much upon this subject, if he will condescend to hear, if the above is a fair specimen of his present information and understanding.

The Dr. says he will not deny, that certain wonderful phenomena take place; nor is he prepared to say that they can be accounted for upon any other than a spiritual hypothesis. He is disposed to come directly to the question of their reliability, use, etc. Well, this is quite fair on the part of the Dr., although he ought to know from his own investigation of the subject, whether his admissions are true and justifiable. Now what shall be the test of reliability? I suppose he will not object to the Bible test, which was, that if what they said or prophesied came to pass, then they were true, genuine, reliable: but if what they said did not come to pass, then they were false or unreliable. Now according to such tests, modern manifestations reveal the presence of both classes, to be determined in the same way. And we will say to Dr. Rice, that as a Spiritualist, we will agree to be tried by any standard of truth to which he will submit the trial of his faith and the evidence upon which it is based.

The Dr. suggests several tests by which to try the spirits. He says: "A good spirit will not bring a communication from the spirit-world at variance with sound philosophical principles; nor will a good spirit, as the bearer of a message from God, come to me without credentials. He must work miracles," etc. The Dr. must remember that in laying down principles by which to test the genuineness of our faith, he must be careful to adopt such as he will be willing to have applied to his own: and when applied to his own, he must not dodge and take refuge under the plea of "miraculous intervention."

Now when Joshua commanded the Sun and Moon to stand still and they did so; or, when Hezekiah caused the shadow to go backward fifteen degrees on his dial, did these things take place "in accordance with sound philosophical principles"? And when a spirit in the body or out of it asserts such to be a fact, shall I believe him as being within the first test the Dr. lays down? The Dr. must remember that we have the same right to dodge under "miraculous intervention" that he has: and that the same loop-hole out of which he can escape, is open to others.

The Dr. says the spirit "must bring his credentials; he must work miracles." How is the Dr. to decide what is, and what is not a miracle? If the spirit produces results by the use of means lying beyond the Dr.'s knowledge, how is he to know whether it is a miracle or not? And again, can none but good spirits perform these wonders? According to Bible evidence they can. According to the history of Moses and the Magicians of Pharaoh, the Magicians could do every thing that Moses did except make lice out of the dust. We think it would trouble Dr. Rice to prove, "according to well established scientific principles," that the making of lice was any more miraculous than turning a rod to a serpent, water into blood, or producing an incredible number of frogs. It may be more difficult to make lice than frogs. It is certainly smaller business.

The Dr. says, "A good spirit will not be the bearer of a demoralizing communication:" and also, that their "teachings should bear the stamp of accuracy—should agree with each other." The Dr. is very hasty in his conclusions: does not make his

points very clear. While it is true that a good spirit will not be the bearer of a demoralizing communication," it is likewise true that truthful and moral communications are liable to be misunderstood and perverted by prejudiced, corrupt and immoral minds. And thus in the influence exerted they are liable to become, in the judgment of the Dr., demoralizing communications. And furthermore, the Dr. does not affirm, and if he did, he could not sustain his affirmation, that all the communications of modern Spiritualism are demoralizing. If some are, that does not vitiate those that are not so. If there are two classes in their character and influence, that is no more than was true in the days of Jesus and the Apostles. If it is necessary "*to try the spirits,*" that must be because there are *two or more* classes of them. Therefore if there are contradictions and disagreements between the good and the bad to-day, is that a reason why *both* should be rejected? And would the Dr. by his test exclude the good and truthful because they contradict the bad? That is his argument.

Hear the Dr. on the "development theory." He utterly fails to comprehend its simplest truth. He says that the doctrine is, "that man is but a development from infusoria through slow gradations, giving his ancestry higher and higher as it approached himself," etc. And he goes on to remark "if nature had 'developed' once, why not now? When and why did she stop? the laws of matter are immutable. The fact that she does not now 'develop,' is proof that she never did." He adds, "The truth is geology killed this theory. She taught, and thus teaching, sustained the Bible, that in and at its creation, every thing and every order of animal is 'perfect after its kind,' and that no class ever developed into another."

We will attend to the Dr. on each of these points. It is no part of the "development theory," that man, as a *spiritual* being, came up through the earlier and less progressed conditions of the material Kingdoms: but that man as a material and earthly being, derives his material form from the earth; and that the conditions essential to his existence have been gradually unfolded from the commencement of the mineral, through the vegetable and animal kingdoms, until the lowest of the human and spiritual

were born. That man could not have been produced at an earlier period in the history of creation: that the incarnation of the spirit, giving birth to immortality in the human form, could not have taken place until after all the preceding orders of unfoldment had occurred. And so far is it from the truth, "that geology has killed the 'development theory'" it has demonstrated its truth, and revolutionized the teachings of *theology* on the subject of creation. Geology shows that the work of creation has been, and is, one of development and progress; and that the *six days of theological creation* have been extended to *immeasurable periods of geological duration*. It has demonstrated, that, instead of finishing up the world in six days, God is not done with it yet. That the work of creation is progressing as rapidly to-day as at any former period.

The Dr. denies that there has been any progress in the race since the days of early antiquity, except it be under the influence of the Bible, etc. It matters not what may have been the cause of the progress; the Bible, Christianity, or whatever form of truth. If there has been progress of ever so little, for the last six thousand years, from any cause, that proves the existence of the law of progress, and the Dr. defeats his own argument.

I am inclined to think there has been some progress in intellect, morals and religion since the days of Noah, Lot, Abraham, Isaac, Jacob, Judah, David, Solomon, etc. I do not think the character and conduct of Lot would make him the most righteous man even in the City of Chicago to-day. I am inclined to think if Dr. Rice should do there what Lot did in Zoar, he would find the moral and religious sentiment of Chicago too hot for him. I do not think that Solomon would have been the most wise or saintly man on earth, if he had lived in this noon of the nineteenth century. I am satisfied that no unbiased mind can read the recorded life and doings of Moses without coming to the conclusion that if such was the highest expression of divinity in his, (Moses') day, there has been some progress since that time, taking a pure Christianity as a standard of judgment.

The truth is the Dr.'s lecture is unworthy his reputation as a man of talent and learning. No part of it will stand the test of

criticism. His positions are hastily and rashly taken; and are such as he would abandon the moment they were turned upon himself. It is almost incredible that a great and good man could conduct so foolishly. If the Dr. really wishes to overthrow Spiritualism let him first qualify himself by ascertaining what it is, and not act so foolishly as to attempt to "answer a matter before he heareth it."

A SKETCH FROM NETTA'S LIFE.

"I HAVE been gazing on the resting-place
Of the cold sleepers of the earth, who trod
This busy planet for a little space,
Then laid them down, and took the verdant earth
To curtain the low cot wherein they sleep,
Forgotten, save by some few hearts that o'er them wept."

CHANDLER.

NETTA was the daughter of what the world calls a "good man." He read his Bible, prayed in his family, taught his children the catechism, went to Church every Sabbath, and when there sang louder and longer than any of the congregation; in short, he was the Deacon of the Church, oracle of the parish, and noted for his sanctity. He would and did denounce every one who had the presumption to differ from him in opinion, in not very gentle terms.

"Infidel" was a term he applied to all who did not read and interpret the Bible just as he did. He was stern, rigid, and dictatorial in his family and in Church; his word became law and gospel to them all, except one. She, his daughter Netta, dared to think and reason for herself, even when very young. No dogma would she receive because her parents believed it; she must examine, reason, think for herself. From what she saw of God in his works and felt in her own soul, she knew him to be Infinite and Holy; she loved him as He was revealed to her comprehension in the flowers that decked the earth in beauty, and the birds whose melody she loved and imitated. From the

cold, formal, dark creed of her parents and the Church where she attended, her pure mind revolted.

She could not for a moment believe in a God who delighted in the misery of any of his creatures; the *hell* so often preached to her, as the reward of misdeeds and short-comings, looked like the mere idle fancy of a diseased mind. She spurned it as unworthy the God she loved and worshiped. Thus situated, and with these views even in childhood, she learned to live within herself. She saw a God in every flower, loved and cherished it as the work of Infinite Wisdom and Goodness.

Netta was a happy, light-hearted child, sang as merrily and sweetly as the birds; no sorrow visited her, but her large, full, black eyes would light up with a bright, hopeful, gentle expression whenever the goodness and love of God were spoken of as displayed in all his works. The tiniest flower or moss, to the most stately tree of the forest, was an object of adoration to her, for in them she recognized the Deity she had enshrined in her heart; but when the wrath of God was spoken of, which should be poured out without measure upon his creatures, her brow would contract, and a settled gloom would rest upon her, which at once would show her disbelief of it.

Many were the warnings she received, many denunciations were pronounced upon her; she was incorrigible, given up to hardness of heart and blindness of mind. Her parents looked upon her as a child of perdition; they could not frighten her into their religion, so concluded she was foreordained for destruction, and wisely resolved to let God do with her as he saw fit. They had done their duty. This unction they laid to their souls and left her to go her own way.

Netta was far more amiable, pleasant, and much better beloved than any of their other children. She consulted the happiness of her parents and every one around her more than any of her brothers or sisters; but they were all safely housed in the bosom of the Church, so with them all was well. Thus Netta's life passed for several years, she cheerfully striving for the good of all around her, little heeding herself, loving and being beloved by every one, sweetly chanting the praises of the Deity

she had enshrined in her inner soul, the maker and preserver of all things, whom she knew would not add one sorrow to any of his creatures in wrath.

"Infidel" was the term applied to her by those bigots, and a "Female Infidel" was looked upon as a monster of wickedness, without one redeeming quality. But Netta cared not for these things. She loved and served her Father in Heaven, and knew that when released from the cares and toils of earth she should be permitted to enjoy the delights of a higher and more glorious sphere, knowing that the seeds of her own salvation were deeply implanted within her soul, and that no power out of herself would sweep her into endless death.

Netta had just bloomed into womanhood, a bright, beautiful, loving, and lovable creature as God ever formed; an object almost of worship to all who knew her. But, oh! she was an infidel—a female infidel; that was a mark as indelible as that set upon Cain, to those blind sectarians; for to them the Deity was a God of wrath and destruction to all without the pale of the Church.

Near by Netta's parents lived a beloved cousin, but she was safely lodged in the fold of the Church; her parents and friends believed that all was well with her. She was visited with sickness, laid upon her bed, and must die. Oh! the darkness that surrounded her; the creed of her father stood between her and the light of life for ever. Her minister visited and prayed often with her; he pointed to a Saviour who had died for her to appease the wrath of an angry God. Her mind was darkened by the errors and dogmas that had been instilled into her mind; she feared God but never loved Him, as He had ever been held up to her as an object of terror; and as she was about to pass into his more immediate presence, she shrank from Him. Now was the time for Netta's religion to reveal itself.

She took her place at the bed-side of her cousin, watched day and night, was physician to both soul and body; she swept the clouds of error from her mind, freed her from the shackles of superstition, pointed her to an ever-present and loving Father, who was revealed in all his works, who delighteth not in the death of the souls of any of his creatures, but to the weary, care-

worn, tempest-tost children of men stands with outstretched arms of love to receive them, and bids them enter into their rest, beneath his eye and under his fostering care.

Under Netta's instruction the veil of darkness was removed; she saw a God of love ready to welcome her home to mansions prepared for her. She loved Netta's God, trusted in Him, and passed to the spirit-world, feeling assured that all would be well with her.

The horror and terror of her friends knew no bounds. Netta had thought her cousin to believe in a God who would save all his creatures; they would rather that the impenetrable darkness which brooded over their child's mind had remained, than believe in a Deity who had not created a part of his family for destruction. They would upbraid her for seducing her cousin from the belief of her church; that naught but a hell would be her portion; mild and loving as she was, she had infringed upon their orthodoxy; but Netta's only reply was, "Cousin is happy singing with her sister angels of all God's goodness."

Thus Netta lived and outwrought in her daily life the goodness and purity of her inner self, but her work was soon to close. So fair a flower was not to struggle long with the darkness that surrounded her, but was soon to make one of that band of angels whose delight it is to watch over the loved ones they have left on earth.

Sickness came to her in its mildest form, adding a charm to every feature, and a brilliancy and lustre to every grace. The full black eyes shone with a radiance that revealed the inner peace that reigned in her loving heart. The soft mellow tint of a slight hectic suffused her cheek, and reveled on her fair face. With all her charms, all her warm, loving nature, her care for all, even the smallest insect, for it was the handiwork of her God, still she was infidel to the church; if she believed in God, which all knew she did, she believed in one who loved all his children, and sent none to perdition, which was as bad in their estimation as no God.

As Netta's strength failed, her spirit grew brighter, more trusting and loving. She often said that "The angels would

convey her home; she saw them, she heard their songs." But time sped on, many believing that she would be aroused from her fatal dream of security as life waned, but, alas! for them, their hopes were never realized; the voices of angels were whispering in her ears, "You will soon come home." Her friends were seated around her bed, watching the fitful flickering of life's taper as it waned and burned in its frail socket, until they heard Netta say, "Yes, I will go; welcome my Saviour." They asked her what? She replied, "They have come for me. Do you not hear them sing?" When asked who, "The angels; I see them, I hear them, there they are; I go, farewell." And her pure spirit joined its angel sisters, who conducted her safely across the Jordan of death, and ushered her into the realms of glory.

Netta is now a ministering spirit, often sent to earth on errands of love and mercy; many a poor crushed heart has she cheered, and wafted the dark clouds of ignorance, bigotry and superstition from their minds, and enbalméd them in the effulgence of God's love. Her mission is to visit, cheer and encourage earth's daughters.

H.

THE death of the material body emancipates us from the laws which govern only in the material kingdom—consequently we can know, to a certain extent, the freedom of the disembodied spirit. Death to any department emancipates from the laws and conditions thereof: but life in any department of existence holds us subject to the laws and conditions of such department.

THE soul through its desires, aspirations and prayers for the good, pure and true, is lifted above its selfishness, falsehood and impurity, and thereby is qualified for conjunction with that to which it aspires. Through such conjunction, that which is desired, flows into the needy spirit, and strengthens and confirms it in the good sought. Thus its prayers to God for its own elevation and purification are answered. "Seek and ye shall find"—"Ask and ye shall receive," etc.

THE MAGDALEN.

THE following poem from the pen of Richard Henry Stoddard we clip from the New York *Saturday Press*. Read it, think of it, and be just. Let the spirit of Jesus possess your hearts, while you say to the erring one "Neither do I condemn thee, go and sin no more."

The lamps are lighted, the streets are full,
 For coming and going, like waves of the sea,
 Thousands are out this beautiful night;
 They jostle each other, but shrink from me!
 Men hurry by with a stealthy glance,
 Women pass with their eyes cast down:
 Even the children seem to know
 The shameless girl of the town!

Hated and shunned I walk the street,
 Hunting—for what? For my prey 't is said;
 I look at it though in a different light,
 For this nightly shame is my daily bread!
 My food, my shelter, the clothes I wear!
 Only for this I might starve or drown;
 The world has disowned me, what can I do,
 But live and die on the town?

The world is cruel. It might be right
 To crush the harlot, but grant it so,
 What made her the guilty thing she is?
 For she was innocent once, you know;
 'T was love! that terrible word tells all!
 She loved a man and blindly believed
 His vows, his kisses, his crocodile tears;
 Of course the fool was deceived!

What had I to gain by a moment's sin,
 To weigh in the scale with my innocent years,
 My womanly shame, my ruined name,
 My father's curses, my mother's tears?
 The love of a man! It was something to give,
 Was it worth it? The price was a soul paid down
 Did I get a soul, *his* soul in exchange?
 Behold me here on the town!

"Your guilt was heavy," the world will say,
 "And heavy, heavy your doom must be;
 For to pity and pardon woman's fall,
 Is to set no value on chastity!
 You undervalue the virgin's crown,
 The spotless honor that makes her dear."
 But I ought to know what the bubble is worth,
 When the loss of it brings me here!

But pity and pardon? Who are you
 To talk of pardon, pity to me?
 What I ask is justice, justice, sir!
 Let both be punished, or both go free.
 If it be in woman a shameful thing,
 What is it in man, now? Come, be just;
 (Remember, she falls through her love for him,
 He, through his selfish lust!)

Tell me what is done to the wretch
 Who tempts, and riots in woman's fall!
 His father curses and casts him off?
 His friends forsake? He is scorned of all?
 Not he: his judges are men like himself,
 Or thoughtless women, who humor their whim;
 "Young blood,"—"Wild oats"—"Better hush it up;"
 They soon forget it—in him!

Even his mother, who ought to know
 The woman nature, and how it is won,
 Frames a thousand excuses for him,
 Because, forsooth, the man is her son!
 You have daughters, Madame, (he told me so),
 Fair innocent daughters—"Woman, what then?"
 Some woman may have a son like yours,
 Bid them beware of men!

I saw his coach in the street to-day,
 Dashing along on the sunny side,
 With a liveried driver on the box;
 Lolling back in her listless pride,
 The wife of his bosom took the air:
 She was bought in the mart where hearts are sold;
 I gave myself away for his love,
 She sold herself for his gold!

He lives they say, in a princely way,
Flattered and feasted. One dark night
Some devil led me to pass his house:
I saw the windows a blaze of light;
The music whirled in a maddening round,
I heard the fall of the dancer's feet:
Bitter, bitter, the thoughts I had,
Standing there in the street!

Back to my gaudy den I went,
Marched to my room in grim despair,
Dried my eyes, painted my cheeks,
And fixed a flower or two in my hair!
Corks were popping, wine was flowing,
I seized a bumper, and tossed it down;
One must do something to kill the time,
And fit one's self for the town!

I meet his boy in the park sometimes,
And my heart runs over towards the child:
A frank little fellow with fearless eyes,
He smiles at me as his father smiled!
I hate the man, but I love the boy,
For I think what my own, had he lived, would be:
Perhaps it is *he*, come back from the dead—
To his father, alas! not me!

But I stand too long in the shadow here,
Let me out in the light again.
Now for insult, bows perhaps,
And bitterer still my own disdain!
I take my place in the crowd of men,
Not like the simple women I see:
You may cheat them, men, as much as you please,
You wear no masks with me!

I know ye! Under your honeyed words
There lurks a serpent; your oaths are lies;
There's a lustful fire in your hungry hearts,
I see it flaming up in your eyes!
Cling to them, ladies, and shrink from me,
Or rail at my boldness—Well, have you done!
Madame, your husband knows me well;
Mother, I know your son!

But go your ways, and I'll go mine;
 Call me opprobrious names, if you will;
 The truth is bitter, think I have lied;
 "A harlot?" Yes! But a woman still!
 God said of old to a woman like me,
 "Go: sin no more," or the Bibles lie;
 But you, you mangle his merciful words
 To—"Go, and sin till you die!"

Die! the word has a pleasant sound,
 The sweetest I've heard this many a year;
 It seems to promise an end to pain,
 Anyway it will end it—here!
 Suppose I throw myself in the street?
 Before the horse could tramp me down,
 Some would-be friend might snatch me up,
 And thrust me back on the town!

But look, the river! From where I stand,
 I see it; I almost hear it flow;
 Down on the dark and lonely pier—
 It is but a step—I can end my wo!
 A plunge, a splash, and all will be o'er,
 The death black waters will drag me down;
 God knows where! But no matter where,
 So I am off the town!

THE soul that has no moral perception or love, is without spiritual life. In such state there can be no self-condemnation or remorse. Wherever there is remorse or self-accusation, there is moral perception—and wherever there is spiritual pain, there is spiritual life or love. Hence there can be no suffering in the spirit-world unless there is a perception of the right and the wrong, and a love or desire for the right.

GUELFs or Guelphs is the name of a celebrated family which, in the Eleventh Century was transplanted from Italy to Germany, where it became the ruling race. The same family continues in the two lines of Brunswick, the royal in England, and the ducal in Germany.

A CORRESPONDENCE.

MR. EDITOR—I have been a reader of your monthly since you first commenced its publication. I have found much in it with which I was pleased; and some things which I did not approve. I have, however, been pleased with your frankness and sincerity, and am fully satisfied that you have the courage to say to the world what you believe to be true; and hitherto, I have seen no lack of disposition on your part, to say it. I am, like yourself, a spiritualist. I most religiously believe in the facts of intercommunication between the two worlds. I think I can say in all truth, *I know* that the spirits of our deceased friends do, at times, manifest themselves in various ways to us while in the body. I have been a constant observer and investigator of these phenomena for several years. I have tested them by every test known, to prove their actuality, and have found much that was genuine, and some that was spurious.

I have also been a close observer of the influence which Spiritualism has exerted, and is exerting upon those who profess its faith, and especially upon its mediums. I did not wish to be cheated. I did not wish to cheat others. I desire to be impartial, truth-loving and truth-observing, in judgment, character, and action. *I have been* and *am* willing to try the *doctrines* and *influence* of spirit intercourse by the same rules of criticism we try other doctrines and influences. I have been led to believe that many spirits which communicate in a physical or external manner, are very far from being true in their characters, or pure in their desires. That the influence they exert upon those who are most subject to them, is pernicious. That, instead of awakening a deep and fervent religious spirit, leading the soul to "hunger and thirst after righteousness," bringing it into communion with the holy angels and God, it tends to make the individual more like the old conceited Pharisee, thanking God that he is wiser and better than those who differ from him. That such has been the tendency with many, I know: and I fear it is too generally so. Believing that you are willing to hear both

sides, and to give to your readers the means of forming their own judgments. I propose to write to you, from time to time, the result of my own observations and experience, requesting you to publish my articles, if you think them to be such as are calculated to awaken inquiry, direct the attention, and correct any of the evils which may now exist in connection with Spiritualism.

I propose to give you truthful sketches of the lives and characters of leading men who have figured before the world as teachers of the doctrine of spiritual communication. I will bring forward none except those who are acknowledged as eminent, by all their spiritual friends—those whose names are referred to, and whose authority on spiritual subjects is supposed to be great. I will make no statements respecting them or their character, which cannot be proved to the entire satisfaction of all their friends and admirers. In truth, I will state nothing but what I shall expect to be called upon to prove, and shall hold myself responsible for proving. I will pledge myself further, that I will “nothing extenuate, nor set down aught in malice.” I will not be coarse or vulgar in my language—I will not offend the most fastidious ear. But what I state shall be the simple unvarnished truth. I shall not give the names of the gentlemen referred to, neither their places of residence, unless they are called for. If they are, I will communicate them at the proper time. Will you publish my articles? I can assure you and the world, my only object is to subserve the cause of truth, justice, and righteousness. I will inclose herewith one of the statements I have to make, that you may know something of their style and character. The questions to which I wish to call attention are, “What is the probable influence of outward or external spiritual manifestation upon the character of mediums and others under their influence? Are they elevating and refining, or are they of a contrary character? You have my name and place of residence. By inquiring, you can satisfy yourself of my reputation, and whether my statements are probably reliable. I do not wish my name to go before the public at present; but if need be, it shall be known in due time. Yours truly.

STATEMENT.—NO. I.

MR. L——, a man of some note, residing in the town of S—— had a wife, and family, consisting of two daughters. He professed to be a medium, if to see and converse with spirits, constitute mediumship. His standing in society is good. So far as I know or have heard, no one doubted his word. He was respectably connected. His uncle, Mr. A——, of M——, is a very noted man. One who has figured largely in the political and religious world. For a time they were together in business, perhaps not in partnership, but very intimately connected.

Mr. L—— claimed to be in communication with spirits of a very exalted character. I believe he sometimes claimed to talk with God, or to commune directly with his spirit. He certainly claimed for himself the especial and providential protection of these angelic beings, and claimed to be led and governed by them. He was fond of telling of a remarkable escape which he had through the agency of the spirits. His wife was not a believer in his mediumship, and seemed to have very little faith in his spirit communications. She lost her life in a very singular manner, and Mr. L—— always claimed that it was a judgment of heaven upon her for her unbelief.

I have been thus particular in speaking of the character and condition of Mr. L——, that we might judge the more accurately of him in the light of what I am about to relate. I am disposed to judge of the character of Spiritualism, for good or for evil, from its influence upon those who receive its doctrines, and especially upon those who are mediumistic. If good spirits are in communication with us, I should expect they would impart an elevating and purifying influence: and where that influence is not imparted, the evidence is not favorable for believing in their good character.

My belief is, that none but “the pure in heart” can see or commune with God. That none but those who, in their aspirations, arise above the influence of their lusts, can be truly inspired by the good angels. Consequently when I see conduct indicating an impure and wicked state of mind, I am led to

doubt, if not to conclude, that such individuals are not in communion with pure and holy beings. And notwithstanding all their professions, I cannot but feel, "that a corrupt tree cannot bring forth good fruit." That Christ and Belial cannot dwell in the same soul.

Such being my convictions—and I believe that such must be the conclusions of all, who earnestly investigate this subject—when I found that this same Mr. L——, at, or near the time of these supposed heavenly visitations, was guilty of conduct which every pure mind must condemn, I could not but conclude that he must have been mistaken as to the character of his spiritual visitants. The evidence is very conclusive that he was a spiritual medium. The tests he gave are such that they cannot be explained upon any known hypotheses which exclude the agency of spiritual beings. I wish to be understood as affirming his genuine mediumship. But what I question is the *character* involved.

One of the daughters of Mr. L—— was found to be *enciente*, and on examination, it was proved by her own statement, that her father, Mr. L—— the medium, was the father of her child. He did not deny it; but affirmed that he was under spirit influence when the event took place, and seemed to think that it was all right. At least, I never heard that he was in the least ashamed of it, or even regretted it.

Now, according to any standard of morality by which individuals in society should be judged, who can doubt that the conduct of Mr. L—— was reprehensible in the extreme. Are we to suppose that pure and holy beings are in sympathy with any such conduct or practice? That not only licentiousness but *incest* is to be encouraged by excusing the conduct of this medium? I see by the Herald, that a trial is going on before Justice Quackenbush, in your city, in which a Mr. Hume is charged by a Mrs. Morrill, with having criminal intercourse with her while she was in a trance state. Admitting this to be true, can it be supposed that a pure spirit would have continued its influence over Mrs. M. during any such performance?

It is quite conceivable that an impure and lustful spirit

might have been engaged in such a work; and not only have held Mrs. M. in an individually unconscious condition, but also have stimulated Mr. H. to commit the crime charged upon him. I am not denying the spiritual agency in such cases, I am only calling attention to the character of that agency.

I have one other circumstance to which I would refer, in connection with the conduct of Mr. L—— with his daughter, and then I will close this statement: promising to continue other statements of fact, provided you see fit to give the world the benefit of them by publishing them in your magazine. You may rely upon the truthfulness of my statements, for I will be very careful not to make any false charges, or to exaggerate those I do make.

The circumstance is this: the friends and neighbors of Mr. L. who believe in his mediumship, are not shocked or even surprised at his conduct. They seem to take it quite as a matter of course; thinking it all right, or at least, not decidedly wrong. It does not shake their faith in Mr. L——, nor does it lead them to question the high and exalted character of his mediumship. They even claim that God approves of it; and that he has exalted purposes to accomplish through it.

Now I submit to you, and through your magazine to the public, what are we to expect for the character and morals of our children, when, under any circumstances, such conduct is to be excused, or in the least palliated? If Mr. L—— is held up before them as a pattern of righteousness, with such a character as this conduct must indicate, will not they come to the conclusion that *licentiousness*, and even *incest* is not wrong? Will they not silently, in their own souls, excuse and palliate the like feeling and conduct in themselves? Whenever by any means, you make vice and crime keep company with those supposed to be great and good, you lend it favor, unless, by the severest censure, you condemn it. We cannot be too careful to keep before our own minds, and the minds of our children, the certain and inevitable punishment which must follow all sinfulness of condition and action.

I wish to be understood. I am not denying the genuineness

of spiritual manifestations. I am not affirming that none but evil or impure influences are concerned in these manifestations. I think that good and holy ones can and will commune with us, when we present the proper conditions of spirit. The question I wish to press upon all, is this. *Do we present such pure and holy conditions of spirit* as to afford the opportunity to such beings? Is this physical mediumship, which is purposely sought after and practiced to reveal wonders, and excite the marvelous in men, as well as to get a livelihood for the mediums, favorable to communion with pure and exalted intelligences? This is the question I propose to examine in the light of its facts.

Yours, for truth and holiness.

TRANCE.

WE clip from the *Spiritual Age* the following account of a Trance and Vision had by Wm. R. Dickerson, Esq., of Philadelphia. It is well worthy of careful perusal. Its facts are very significant. To us, the vision is very suggestive. We are confident that our Brother will not find the true sphere of his activity in the practice of his legal profession. We hope he may soon find his true mission, and engage in it with all his power. With full trust in God, he can go forth fitted for a mighty work.

A FIVE DAY'S TRANCE.

GENTLEMEN:—Sitting in my office, my attention was attracted to the statement in your paper of the trance as represented by the late William Tennent. A lady (Mrs. Myers) read it aloud while I was writing, and I replied to her, "That was just what I saw when in my trance." This astonished her, to learn that I had lain in a trance for five days, and she immediately said I ought to make it public, and I promised her so to do. Allow me to select your paper for that purpose.

In order that I may occupy my proper position before the world in thus giving this history, allow me to premise that I have

always been a healthy man and in very full practice as a lawyer, for twenty years and upwards laboring incessantly; and during all that time I have fortified my constitution against disease by horseback-riding in the morning before breakfast; the result has been that I never had an hour's sickness in all that time; never had the headache until in the early part of Feb., 1855. I had some professional business to transact in St. Louis, and went there for that purpose. When I arrived at that city I was attacked with a breaking out with red spots all over the body. I submitted my case to three efficient physicians in that city, no one of whom could tell me what was my complaint. I became perfectly prostrated in body and spirit, and was confined to my bed at the hotel for six days, and then got out and transacted my business as best I could, when I started for home. In crossing the prairies in Illinois I took a heavy cold, and have not had a well day since. On my arrival home I was advised to take warm baths, which I did at almost boiling heat, which caused the disease to return to the surface. I called it the leprosy, although it did not really correspond with the disease of olden time. By the slightest change in the weather this disease would strike into the system, in which case I became very stiff in my limbs, scarcely able to walk. I would then take a vapor bath, when I would soon get out again. Thus I progressed until I concluded to go to the country for the summer, and I accordingly removed to German-town, some six miles north of the city proper.

When we had got comfortably fixed there, the garden all planted with vegetables, and flowers in the yard, and everything suited to our tastes, my wife and three children were on the piazza sitting in the cool of the morning on the 14th of June, 1856, while my eldest daughter, Carrie, was pulling cucumbers in the garden. As I passed out by my wife, and feeling very poorly, I said to her: "My darling, I feel as if I wanted nursing this morning." She looked up at me and made no reply that I now recollect. My daughter saw me enter the yard; and while I was seated I was stricken down. The last sensation I had was the concussion of my head against the wall. Carrie being within hearing, immediately ran to me (as I am told,) and saw the

blood gushing out of my mouth. In her fright she immediately alarmed the house, and William Steward, my coachman, came and carried me to the house and placed me on my bed, where I lay apparently dead. My clothes were cut and stripped off of me, and I lay there stretched out for five days in a state of unconsciousness to this earth.

My death was announced on the following day in the *Sunday Despatch*, a paper published in this city, of extended circulation. Persons came far and near to see the corpse, as is usual in such cases, and I doubtless would have been buried alive but for a providential circumstance. My own family—parents, brothers and sisters—and that of my first wife, were Quakers. My second wife is an Episcopalian, she having been the wife of an Episcopalian clergyman in his lifetime, and she wished that my two children should wear mourning as a part of the paraphernalia of my funeral; while my mother, being an elder in the Friends' Meeting, protested against it, saying that they had not done so for their mother, and that the fact of my having married another lady did not change their relation to their family. Pending this dispute, the supposed corpse was visited by Mr. William Horrocks, of Starkfield, and a friend of his whose name I never learned. As they were passing out the hall Mrs. Dickerson approached them to pass the compliments of the day for their kind interest taken in her husband, when one of them observed that he thought I was not dead, as he fancied that he had discovered the twitching of some of the muscles of the face. She immediately, as a loving and fond wife should, dispatched one child for one physician, another for another, and a servant for a third, in the consternation caused by this announcement, which resulted in a convention of the family, and four physicians arrived in about twenty minutes.

After examination and consultation it was concluded I was not dead. They decided on the plan of treatment to resuscitate me, and I was left in the care of Dr. Wm. H. Squires, of that borough, he having arrived first, and by the courtesy of that profession, I understand, was entitled to the case. And I take this opportunity to say that no man was ever more attentive to

his patient, or made greater efforts to restore him, than Dr. Wm. H. Squires was and did for me.

At first they forced brandy into my mouth until a sufficient quantity had been absorbed by the vessels to impart vitality, after which I swallowed, and then I was fed on diluted brandy, or brandy and water, for some eight days, when I was brought to consciousness; and the first thing I recollect as having been said to me was, that I was asked to open my eyes, which I did, and found that my sight had left me. I saw a dim, hazy light, but could discern no object whatever, although they were leaning over my bed. In this state I lay for some days, and the scales were taken from my eyes and my sight gradually returned to me. When I had so far recovered my sight as to read, I was handed by Dr. Loughthen, my cousin, who had visited me, the *Sunday Despatch* containing my obituary notice, which I read, and which few persons in this country have the privilege of reading, viz:—*their own obituary notice*.

I gradually became stronger, although I was confined to my room for nine months, until my physical frame was reduced to the weight of ninety-two pounds, which I weighed the first day I got out. All the hair had vanished from my head. I now weigh one hundred and fifty-three pounds, which is and has been for many years my standard weight, not having varied therefrom five pounds in twenty years.

During the five days I lay in the trance state, I saw a daguerreotype, at a bird's-eye view, of every act of my whole life—many, many things that had passed from my memory. It seemed to me that I was in a small car, like an office arm-chair (if you please), and placed upon a track on a descending grade, with thousands in each separate car coming on behind me. I was on the main track, to which hundreds of branches in view united just behind my car. We were thus moving at a very rapid rate down this descending grade, until I came to what seemed like the abutment of a bridge on one side of a fiery lake or stream, which seemed as by comparison to be about three hundred feet across. I saw that the rails on which my frail car was placed had no trestle-work to sustain them, so that they were some hun-

dred feet above the fiery lake. This caused a shock of my nervous system. I became alarmed at the impending danger, and looked every way to make my escape; but there was no avenue, no way by which I could either get out of the car or off of the track. I saw my doom, from which nothing could save me. I could not stop the car, and it by its own momentum ran over this abutment. As soon as I had got about half way across I discovered that instead of the rails being iron, as I had presumed, they proved to be elastic, and stretched gradually to that degree that I soon found myself surrounded with the smoke arising from the burning liquid. This seemed like incense. It was a pale blue vapor, not so dark as smoke.

I saw in the lake myriads of people of all ages and conditions, as it seemed. Some swung about apparently comfortable, with smiling countenances, as the liquid flames passed over their shoulders, seeming to be free from pain; while in the same lake others' countenances were distorted awfully, indicating all the anguish of soul that the human mind can conceive. Hell itself has no torture their countenances did not indicate.

Language cannot express the feelings of my heart, the horror of my soul, as I gradually sank down, down to the hell (if you please so to call it). I saw no way of escape. Horror of horrors seized my soul, until I bordered on despair, when all of a sudden I heard from behind the veil that I saw reflected from a rainbow on the opposite side of the fiery lake, the voice of my deceased wife, who cried out to me: "Will, trust in God!" That voice in that place inspired me with hope instantly; and as quick as thought I did place my trust and faith in God (where it has remained to this day). No sooner than I had my trust placed in and on God, than despair and all its horrors vanished, and hope took possession. The cords ceased to stretch, and instantly commenced contracting and so continued to contract, until they had found their level again, when my car immediately started of its own momentum, and I was soon landed over the lake to the other side.

As I reached the opposite abutment my car struck the veil that obscured heaven from my view. This veil was suspended

from a rainbow, one foot of which rested on the corner of the abutment. No sooner had the car touched it than, as by magic, it raised up and became enveloped in folds around the bow to which it was attached. This being removed, I was ushered into the presence of the great I Am. This great I Am, as I comprehended it, was a coruscation of living light, ten thousand times brighter than the brightest day that the eyes of man ever saw when the earth was covered with snow and flakes o'ershadowed the trees, and nothing could be seen to detract from that light. This was the "Light of the world," as described by our Savior.

The first thing that attracted my attention there was what seemed a large piece of canvass, on which was daguerretyped every little incident and act of my whole life, from the time I was five years old. It brought a thousand things to my recollection which had for years been buried in oblivion and forgotten. The next thing that attracted my attention was the shouting of ten thousand angel voices in one harmonious concert ringing throughout the vast retreat or arch of heaven. This light was so bright that the eyes became dazzled and I could not gaze upon it. I saw floating in the atmosphere or ether thousands and thousands of spirits in the forms of men, women and children, all clothed, or rather wrapped, in transparent garbs of white, the texture of which was like the snow-flake, much more pure than ermine or down. I can assimilate it to nothing so nearly as to the snow-flake.

This view of heaven where this great light existed, extended as far as the eye could reach; it seemed to begin behind this curtain, and extend without limit. The place seemed filled with all the music of all the various birds warbling their heavenly notes, united with the melody of all the finest stringed instruments, together with all the sweetest voices that ever fell with heavenly accent on the human ear. These all in one harmonious concert rung within the wide-spread arch of heaven, shouting their glorious anthems in praise to Him who is Father of all—the Great Jehovah.

The aroma that seemed to fill this illimitable space was made up apparently of the combined perfumery of all the sweet flow-

ers of every clime and country on this habitable globe, refined and distilled to the most extreme and heavenly sweetness, for the enjoyment of those spirits of the just made perfect which I saw floating about in this ether or atmosphere.

It was soon announced to me that I should have to go back to earth and leave this beautiful scene and these heavenly associates; and I am free to say that I felt as Christ did when in the anguish of his soul he exclaimed: "Suffer this cup to pass from me; but not my will, but thine be done." With this feeling I came back to life, for what, I know not. There was a time before this sickness and suffering I had in my own mind my mission, and I pursued it with alacrity and cheerfulness until I buried my wife, since which time, and more particularly since my trance, the future is all dark and incomprehensible to me. I do not feel right in the practice of law now; this is not my mission for which I have been brought back to life. I shall wait patiently for the opening of the way, that I may again see that light that giveth light to the world.

I remain, yours truly, WM. R. DICKERSON.

PHILADELPHIA, March 15, 1859.

ROMANISM.

THE religious exercises of the Romish Church as a system of means adapted to the cultivation of the moral and religious, in man, have never been excelled by any or all the religious sects of the world. They are the result of the deepest insight into the nature and needs of the spirit, and of the profoundest philosophy in adapting the supply to the need. As a system of exercises for the true religious discipline of the soul, little or nothing seems wanting. The earnest seeker after the attainment of the soul's HIGHEST AND BEST STATE, can find every provision needful for its work. The universality of its provisions, making it adapted to every state of mental and spiritual development, is what has given to it its unity and strength: has made it *Catholic* in a spiritual and humanitarian sense.

The fullness of its provisions for the needs of the earnest soul, is seen in the work accomplished in the vast variety of minds, who have attained to an eminent degree of piety under the nurture of the Mother Church. The lives and characters of a Kempis, a Guyon, a Fenelon, a Molinas, and others, will certify beyond question, that true Christian character can be unfolded under the auspices of the Roman Church. And this character was not unfolded in despite of the Church forms and faith, but as a fruit. These eminently pious disciples of the Romish faith, certified to the usefulness of the Church, and to the agency it had had in their Christian progress. They individually became superior to those forms and to the external faith. They attained to a condition of spirit where they were not obliged to receive through the instrumentality of the Church. It had accomplished for them its mission; and leaving it behind, they could go forward without its aid. But they had attained to this condition through its provisions. It had been to them a nursing mother while they were too ignorant and too weak to go forward without its aid. Hence, although *they* had attained to the strength of majority, there were younger members of the family which needed the like nurture and protection, and therefore the provisions of the Church were to be respected and preserved for their use.

The universality of its adaptedness to man, is seen in its unity. This unity is not altogether the result of authority, as is by many supposed. It is as much the result of a sense of adaptation to every condition of mind, as of authority. The mere intellectualist finds in its doctrines that which taxes his highest intellectual powers, and awakens delight, as he masters many of the problems of its theology. The sympathetic and emotional, who are living under the rule of their impulses, find enough to awaken their sympathies and call into intense action their deepest emotions. The spiritual, who are seeking for the divine significance of all truth, find in her doctrines and ceremonies that which symbolizes to the mind the noblest thoughts, purest sentiments, and loftiest conditions of the spirit. In this way all classes can be made sensible of great aid through the exercise of its forms and cere-

monies, and can find that which is adapted to their sense of need.

On the other hand the various sects of the Protestant Church are each built upon a specialty, and individuals range themselves under the one sect or the other according to such specialty. The intellectualist or the individual who tries every thing by the standard of thought, becomes allied to the Presbyterian, and although he cannot harmonize his theology with his rational understanding, he concludes that the reason is owing to the weakness of his understanding and not to the absurdity of his religious philosophy. The passional and emotional mind tries everything by the standard of its feelings; consequently, it ignores the intellectual standard, despises the deductions of common sense, and takes no trouble about the philosophy of its religion, if the feelings are satisfied. This class range themselves as Methodists, or in sects nearest allied to them.

The Methodist and Presbyterian cannot go together, in their modes of worship, because they demand different exercises. The thoughtful and intellectual wish silence, order and decorum, that the flow of thought may be undisturbed. The emotional desire noise, shouting, ejaculatory expressions, everything to arouse the feelings, and do away with the cold and stiff formality of the mere intellectualists. In this way, what pleases the one disturbs or freezes the other. It is a very common expression among the shouting class, "the more noise the more religion."

Thus it is that each Protestant sect is built upon some specialty; and only those who respond thereto can find a home with them. They do not lay their foundations broad as the needs of humanity, while the Catholic Church knows no other limit. She knows that she could not be catholic did she not make provision for every specialty. She has the Presbyterian mind, the Methodist mind, the Limitarian and Universalist mind to provide for, and she makes her provisions accordingly: and because she makes such universal provision there arises no necessary schism.

We make these remarks in the commencement of our articles on Romanism, because we wish to call the attention of our read-

ers to that which is good and true, as well as to that which is evil and false in their system. We claim to be eclectic; we will recognize truth wherever we find it; and we will not permit virtue to be disgraced in our estimation, however meanly attired, or vice to be honored, however rich its apparel or sumptuous its fare. We see in the Romish Church much to admire and more to condemn. Its popular theology we believe to be false and licentious, both theoretically and practically: and we shall point out, from time to time, the particulars wherein, and the reasons why, it is so.

As a system of rites and forms, it is capable of performing great uses, and it is liable to great abuses. It can produce the *best* and the *worst* of men. As a whole, it will protect and honor its *worst*, and persecute and destroy its *best disciples*. Its dogmas are such, and the influence of its general theology, that there is nothing to hold in check the ambitious worldling: but everything to aid him in his effort after dominion. The history of the Church furnishes instances of the greatest depravity in high places—depravity, if not generated, protected and fostered by the Church. Under her teachings and influence, truth, purity, and fidelity, are not expected to rule in the hearts of those, who through her promises expect salvation. Purity of character and life, practically, are not essentials to cause one to hope to be saved.

In our investigations, we shall keep constantly in view a distinction between the aids the Church furnishes the devout seeker after a holy life, and the inducements she extends to the selfish and lustful to become such devout seeker. The earnest soul, seeking for help, can find it; and need not partake of its licensed evils. The selfish and lustful soul, seeking for power and gratification, can obtain both, without feeling the restraints of her discipline; and herein is one of the causes of her catholicity—beloved by the evil and the good, and lauded by the just and the unjust.

Roman catholicism is based upon absurdities and falsehoods in its theology; and such as are omnipresent in all the details of its system. She teaches, and acts upon her teachings, that God is angry with man, and punishes him because he is angry—and,

therefore, that God needs to be appeased or propitiated by man. She then professes to teach the way or means by which he may be propitiated, and then goes on to detail the same. She claims that God has revealed and is still revealing to the Church his method, and that he has made her the infallible expounder of his will, and the absolute repository of his power; and that she stands to man, in her instruction and administration, in the place of God. She teaches that there is a way by means of which the sinner can be saved from the penalty of his sins, and that man can be a sinner and yet be saved. Her absurdities and falsehoods have respect to the divine character and condition, to the means by which man is to come into a state of oneness with the Divine, and to the agency the Church is to have in securing to him such means.

It is most evident that the Roman Priesthood generally do not exercise the best influence over those under their charge. Our country is flooded with a class of poor Irish people, very low in character and vicious in their practices, who are notwithstanding zealous Catholics. The priest has, seemingly, unlimited power over them. They are addicted to fighting, thieving, lying, drunkenness and profanity. There are exceptions, but general baseness is the rule. The priest has all power over their consciences, and if he would he could prevent this lying, stealing, etc., to a very great extent. If he should insist upon honesty, integrity, and temperance with as much zeal and earnestness, as he does the observances of the rites, ceremonies and ordinances of the Church, he could make them conscientiously honest, truthful and temperate. If he would promise them salvation upon no other terms, and would teach them that the services of the Church were of no value further than they induced true character in the individual, they would become honest as well as earnest. But now, under their rule and practice the poor girl who would not taste of meat on Friday to save her body, would on the same day, lie and steal without remorse: and she would continue to go to the confessional and sacrament, and, through the encouragement of the priest, hope for heaven and happiness; and she would continue to repeat this through every week in the year and through

every year of her life. No one can doubt that the fault here lies with the priest. He adds to his power by permitting such things, and then holding in his hands the power of condemnation or pardons. We shall examine these things more at large in our future numbers.

LIBERAL CHRISTIANITY A PRACTICAL RELIGION.

BY REV. A. D. MAYO.

THE test of every form of religious belief is a personal character and a social state, founded on the law of love. No orthodoxy of creed, no splendor of ceremonial, no sectarian zeal, can appease this stern demand for private and public holiness. The world has never been wanting in elaborate theological systems, supposed by their disciples to contain the whole truth. Men have never been destitute of magnificent ecclesiastical institutions, clothed with power to bless humanity and glorify God. The zeal for religious propagandism has always outrun all other zeal, and again, and again, involved the race in fanaticism. But what the world has not had is this very personal character and social rectitude, which is the only reason for the existence of creeds and churches, and the sole excuse for zeal. Spite of the prodigious energies expended in religious affairs since the dawn of history, the real men and women, the actual families and nations of the world have been mournfully corrupt. The tree of faith has been planted by every people, nourished and watered with pious care; there has been no lack of blossoms and foliage, but there is still in all lands and climes a woful scarcity of fruit. What a sudden collapse befalls great religious systems and establishments, when this simple test of character is presented. Down go the most showy theories, the grandest ceremonial vanishes, the most furious zealots are found more heretical than the heretics they persecute. In fact, we know nothing about a form of religion till we see it at work among men. Strip it of its parchment and lawn, brush off its antiquated dust, cast it out of study, college,

church, turn it into the streets and the fields, and make it sustain itself among men by its own service; then first do we know what it really is.

One of the most hopeful signs of the present time in our own country is the growing disposition of men to press this radical test upon all creeds, churches, reforms and philosophies. Ours is a practical age, and we are a practical people. The land is full of religious sects and parties, each claiming infallibility. We have but one test of the value of any; old or new, refined or vulgar, popular or obscure, they must all answer the same searching questions: What kind of men and women does your system produce? How does your religion succeed in elevating the family life of America? Is it strong enough to grapple with our selfish business? Does it dare trust itself in contact with the advancing science, literature, arts, invention and general intelligence of the day, and can it purify these mighty agencies of modern life, by legitimate weight of influence? Is it able to face the terrible sensuality and physical sin of our people, and teach Americans to make their bodies fit temples for the residence of free and pure souls? Is it brave enough to overlook the voter at the polls, the senator in his chair, the President in the White House, the Supreme Judge on his bench, and demand that every political constitution shall include a Christian morality, and every law be a re-enacting of the law of God? Does it dare to marshal its hosts against American Slavery; proclaim the guilt of our nation in crushing out God's image in one-eighth of her children, for whom Christ died, and prophesy the fatal result of every new step in this crime of contempt for man? Is it vigorous enough to travel to our uttermost territories with its mission of love? Is it able to penetrate the most exclusive circle with its stringent demands? Is it greater than American civilization, its sovereign, competent to mold it into higher forms; or is it the lackey of that civilization, running on its errands, defending its faults, and so it be well housed and fed and flattered, ready to prove any old infamy or new folly the eternal Word of God?

These are the awful questions that confront every religion that proposes to save this people. Let all systems, sects and

churches present themselves ; the field is clear for competition ; but when before the tribunal, let not the Hebrew plead the antiquity, or the Spiritualist the novelty of his faith ; let us hear nothing of apostolic succession, head of the church, time-worn creed or venerable conventicle. All this is away from the point. We can dispense with all pretensions to infallibility ; we need no arguments to prove the heresy of anybody. This American people, standing on a new continent, attempting a new thing in human affairs, knows but one heresy, one infidelity, one sin : *Treason to the everlasting law of love*. Whatever best develops citizen and nation into the life of love to God and man is the best religion.

The disciples of Liberal Christianity challenge this observation, and only desire that their idea of Religion shall be subjected to the severe test they apply to others. They claim that their faith is a pure and free Christianity, the same taught in the Sermon on the Mount and lived in the career of Jesus Christ. Their whole creed is, *Love to God and Man*. Wherever this is found, they claim religious sympathy. Leaving to every soul the formation of its own theory on divine things, they only demand the result of holy character as the ground for approbation. Spurning the restraints of sects and establishments, and resisting the tyranny of parties and cliques, they rejoice to claim as coworkers the pure of every church, the good of every age, the true of every land. Standing on an immutable foundation of love, they can afford to be just to all men ; and relieved from the annoyance of hunting heresy in the opinion, they can reserve their whole energy for inculcating the reverence for truth, the obligation to preserve it and the necessity to apply it in time and eternity. Whoever loves God and man wisely and spiritually is a Liberal Christian, for love casteth out fear, servitude, bigotry and sin.

Liberal Christians therefore proclaim that their ideas of religion, and the results of these views when faithfully applied to life, are in accordance with the Christian rule of love. They prove this by placing these ideas before the better nature of every man, and calling attention to the visible effects of their faith.

They hold that it is the sacred duty of every spirit to conse-

crate itself forever to the search for truth; form its opinions in the love of God and man, and maintain its own sincere convictions on religion, with or against the world. Who will dare to rise in this age and tell the American people, that this assertion of spiritual allegiance to the truth is heresy, or that its practice leads to sin? They claim that every character is exalted in proportion as it loves the truth better than the world; that the only opinions worth having, are those honestly acquired and held; that every man and woman and every community is servile and base in proportion as this rule is violated, and the love of truth sacrificed to the maintenance of creeds. To affirm that God will destroy any soul for its sincere opinions on life, is in their view to affirm God the enemy of the human race; to obscure all moral distinctions.

They hold that if a man loves God and his brother, he will be accepted by the Father of all, in spite of errors in his theory on a subject so vast as religion, and that if a man does not love God and his neighbor, the best creed cannot protect him against the retributions of the Almighty. Who is prepared to assail this truth, or assume to condemn a good man or approve a bad man for the sake of his belief? Does holiness cease to be holiness unless united with an infallible creed? Does sin cease to be sin when clothed by an orthodox theory? *If a man is what Jesus was, a lover of God and man*, will he perish because he does not know all Jesus knew about the infinite mysteries of the universe? Let God and a regenerated humanity answer these questions.

Liberal Christians believe love is religion, and the eternal pursuit of truth the obligation of every soul. This they understand to be the essence of Christianity, loyalty to truth and love. And whatever habits of thought and life they may come upon in following this path, they believe will not be evil, but good.

If in coming out from the twilight of ecclesiastical despotism and spiritual childhood to the light of this glorious liberty of the children of God, any man is dazzled, and for the time wanders in skepticism or falls into sin; let the responsibility of that error fall upon the darkness from which he came, not upon the light which he seeks. And if he be wrecked on this passage

from Superstition to Liberal Christianity, let his blood be on the despots who put out the inner light given to every man that cometh into the world, not on those who called him in the name of God to break his chains and be free. And to suppose the good Father will not bring even the worst of these estrays at last into the radiance of wisdom and love is repugnant to humanity. When, therefore, Liberal Christianity is accused of producing the skepticism and laxity of morals that pervade whole regions of American society, it replies that these are the legitimate results of the superstition, hypocrisy, creed-worship and formalism that have ruled mankind in the past. America is a hospital full of patients whose religious nature has been shattered and soured by gloomy, despotic and immoral creeds. Every form of paganism and false christianity has cast on us the results of its own mistakes.

Liberal Christianity proposes to convert these skeptics to a belief in the religion of love, to reform this laxity, and unite morality and piety in an indestructible bond. If assailed while in this work of mercy, by the taunts of its enemies, it may comfort itself with the assurance that Jesus was also called the friend of publicans and sinners. If it can convert the skeptics and sinners of America to the belief and practice of a pure religion, it is not concerned at any rejection of its claims by an infallible church; but will rest its cause on its actual services to mankind.

But when coming out of this border land of skepticism that separates a liberal from an exclusive religion, we enter the region of these sublime ideas, which are dear to the soul of every emancipated Christian, we may boldly present them all as the moving forces of the best life and society. We say that God is Love, and challenge the world to show an exercise of spiritual worship that does not flow from this belief. There may be an abject prostration of soul, or a servile adulation before a God whose character is stained with cruelty and injustice, but this is not the piety of which Jesus spoke when he said, "the true worshipers shall worship the Father in spirit and in truth." Worship is the free and joyous offering of the whole nature to a God in whom we have entire confidence. And before the human soul can thus confide in God, it must cast away those barbarous creeds that

change him to a monster of wrath, and know him as the all-loving, all-merciful Father of every creature. Whenever piety is a deep and blissful communion with the Deity, a sunshine of the soul that chases away all brooding clouds of fear, distrust and despair, it is found in connection with the faith in the paternity of God.

We say that man is the child of God, created in his image, perpetually watched by his providence, and forever inspired with his indwelling presence. And we affirm that there can be no self-respect or reverence for the neighbor, in any view of human nature opposed to this. If man is naturally or totally depraved, he deserves no more love than any other monument of evil; if he is wholly impotent and base, we can employ our reverence on a better object. From such a view of the soul, can come only despair and the relaxation of effort. But thank Heaven, nobody can believe so ill of man as the creeds proclaim, and every sympathetic spirit learns more by its human instincts than from the wisest dogma. Watch any mind in the attitude of sacrifice or toil for man, and you will find at the bottom of this inspiration the faith of the Liberal Christian. While we criticise and theorize about man we count him a natural demon; when we begin to forget ourselves in love and devotion to his good, he comes near to our hearts and we know how divine are his faculties, how vast his capacities, how he is evermore inspired by God and destined to an immortal career. One throb of a loving heart is a sufficient answer to all the logic for natural depravity, and in proportion as men come to a state of Christian brotherhood, will they confide in each others' natures, and believe in the union of the soul and its Creator.

While recognizing this inborn divinity in every spirit, we look to Jesus Christ as the most divine existence that has appeared among men, because the deepest and broadest in his humanity. We affirm his brotherhood to the race, and follow him as teacher, friend and savior. And although we hear others ascribing to him the awful attributes of Deity, and declaring much we cannot understand concerning his atonement, we do not find any quality in their sincere love for Jesus different from our own. We find enough in our view of Christ to draw us to

his words, and fill us with a heavenly longing to live like him ; we find in his sympathy a strong and powerful aid ; we feel that in proportion as we come under his benign influence we are drawn nearer to God, and in the transport of our affections we do not care to choose our words of endearment. We find only this in the best men who adopt more elaborate and difficult theories concerning his nature and mission. If we can become like Jesus, we are satisfied that we are his disciples, and more than this we believe no one can be.

We find the inspiration of God pervading all minds and upholding everything good in society. The best in every thought, the center of all knowledge, the soul of every true achievement, the mystery of every private history, the glory of the progress of humanity, is of God. So we are not obliged to fence off one book, one people, one age as sacred, and stigmatize all outside as secular. There is an eternal and a temporal element in all with which we deal. *Revelation is the eternal element in everything.* And we declare that to set man searching throughout existence for what is of God and learning to discriminate between the transient and permanent, is a more ennobling exercise than to remand him to the custody of any infallible representative of omniscience. While man seeks out the godlike in all things, he grows in power, beauty and love ; when he ties his soul to any immovable dogma or sphere of life, he withers and degenerates. We love the Bible because we find so much truth in it, and believe our characters will gain more by the intelligent reverence for the word of God, wherever found, than by any idolatry, however popular or venerable may be the idol.

We maintain the inviolable authority of the law of God and forever enforce that morality, which is the love of man, as the child of the Heavenly Father. We do not expect to escape the retribution for sin ; but know that our characters are our heaven or hell. We believe the end of man's creation is likeness to God, and have no doubt we shall be disciplined forever in as many ways as will be necessary to secure that end. We are willing to suffer for our sins, knowing that to be happy in them would be a curse beyond any other sorrow. And if we claim that a God

of love cannot permit any soul to lapse away into annihilation or endless transgression, we find in that hope no excuse for sin, but a mighty consolation in the last extremity of discouragement. We do not need an eternal hell to drive us towards the gates of Heaven. We do not believe a saint could be happy in any select corner of the universe, while one soul was doomed to endless perdition. We do not assail the character of men who believe otherwise concerning duty and destiny; but we are glad to see that in their highest ecstasies and finest conduct, they rise so far above their own despairing view that we confidently expect we shall all see alike in the light of a purer sphere. We never have seen a man converted by the fear of the Devil, but we do know that the love and service of God is the spring of all the morality upon earth.

If the result of these ideas of religion is sought in the characters of its consistent believers, and the society nearest its model, we have no fear that Liberal Christianity will be denied the merit of a practical religion. It is continually asserted that vital piety depends on a belief in the sacrificial plan of salvation; and the Christian name is strenuously denied to all outside the Catholic and Evangelical pale, by the corporations assuming these venerable titles. But all assertion is powerless against the fact that thousands of men and women among the excellent of the earth not only believe in Liberal Christian ideas, but find in that belief the source of their spiritual life. We ask men to look on the characters of those who really believe and act upon this faith, and tell us if any where on this planet is found a consecration to God, a love to man, a devotion to duty, a hope in immortality, more sure and abiding than in them? If these persons are not Christians, then all the worse for the style of Christianity that finds in their loveliness and fidelity nothing to praise. If Wm. Ellery Channing and Isaac T. Hopper and Mary Ware and Charles Follen were heretics; if Dorothea Dix and Lucretia Mott and Florence Nightingale are not in the Church; if the myriads of men and women who in private station have adorned human nature by their solid virtues, whom we behold every day serving the Father with unfailing love and departing with

triumphant joy to other service above, are called infidels, what a fearful commentary is this assertion on the ecclesiasticism that with a mournful conceit of superiority enacts the farce of shutting them outside the Kingdom of Heaven. Of such are the saints on earth, of such will be the chosen ones in worlds where the creed and conventicle will be postponed to the soul. Indeed we may safely challenge any man to show us an instance wherein the consistent application of Liberal Christian ideas has not enlarged and sanctified the character. If those whom the whole community declare best in every town and Church, best in love, work, charity, and all the graces of life, could be known to us, we believe they would be found largely among those who are farthest along in that true liberty, without which religion is only a devouring fanaticism. Not among those who think Christianity a walled inclosure where they can retreat from the contamination of heresy or secularity; but those who deem it a field as wide as human worth and expansive as the loving spirit, are found those real saints whose lives are the perpetual testimonial of the presence of God with man.

If we look to the broader theatre of society and ask, who are the leaders in intelligence, practical philanthropy, Christian politics, genial and pure social life; who are doing the most to carry forward our national civilization to the sublime ideal of the golden rule; who are most hated by the despots, bigots and hypocrites that are conspiring against our peace; who most counted on by the friends of a pure society abroad; whose death or defection would leave the greatest blank in American life; we need not answer. The answering verdict of all classes recognizes them as the liberal side of every Church, the people in every community who compel the creeds to open for their admission. Indeed the radical principle of our national life is but the assertion of that equality and dignity of all men which is the cornerstone of Liberal Christianity. Take away from a republic all it owes to faith in the native worth and godlike tendencies of man and it shrinks to a despotism. In proportion as men believe in the law of love are they dangerous subjects in Austria and France, and progressive citizens in Massachusetts and New

York. Every advance in theology has ultimated in a better social state; and the world now relies on this division of Christendom to lead the forlorn hope in every conflict and plant the standard of man's elevation ever on a higher eminence of light and love.

Indeed the very thing the men and women of our country need, especially to-day, is the prevalence of a Liberal Christianity. While we worship a God who is the image of unreason and injustice, and prefer a religion in which excited sentiment and sounding profession shoulder off unpretending sanctity into the outer darkness; while the Church is convulsed to save men from future perdition, and marshal them in exclusive sects and build costly temples, though calm and cold before deep and damning sins that cry aloud for rebuke, we shall be as now, a people that takes God on its lips and scorns him in its life. But when the God we worship becomes to us an infinite love, and the man we serve, his immortal child, and our creed the two commandments of Jesus; and our outward religion an agency to elevate the character and civilization of this very land in which we dwell, then will the hopes of the good revive, and the Republic become the world's Promised Land. The history of exclusive religion is written in four thousand years of the subjugation of the many to the power of the few. The history of Liberal Christianity, is the chronicle of that growing spirit of liberty, truth and justice, which has destroyed every social fabric built on the contempt of man, and will continue to destroy till upon this earth appears a state whose law is an organized benevolence, whose prosperity is a lively symbol of that eternal city whose foundations are love.

MENTAL DESTITUTION.—He that has no resources of mind, is more to be pitied than he who is in want of necessities for the body, and to be obliged to beg our daily happiness from others, bespeaks a more lamentable poverty than that of him who begs his daily bread.

SATAN.

THE readers of our English version of the Bible are often much deceived by the conduct of the translators. Whatever might have been the characters of the original writers of the Bible, the translators were very far from being inspired men. They have given to us a book, in very many respects, entirely different from the original: of this many of our clergy are aware; but from a spirit resembling that of the early Fathers, called "pious fraud," they keep the people in the dark for the purpose of sustaining some favorite dogma which may have arisen out of such false translation.

The word SATAN furnishes an example of this kind. This word, which, theologically, is made to signify a demi-god of evil, an individual "PRINCE OF DARKNESS," is the Hebrew common noun signifying an adversary, an enemy, an opposition, etc., and is used in that sense in the Bible. Thus in 1 Kings xi. 14, Hadad, as an adversary of Solomon, is called *Satan* in the original text. Also, in the same chapter, 23d verse, Rezon, as another adversary, is denominated *Satan*. David was called *Satan* in the 29th ch. of 1st Sam.: and the angel of the Lord, which appeared unto Balaam, or rather unto his Ass first, was denominated *Satan*, etc. Now the translators of the Bible have, in each of the above instances, translated the word *Satan* by its English equivalent *adversary*: but in other places, where they have wished to introduce the Devil, they have left the word untranslated, that it might represent an individual. How much charity it will require to cause people to believe them to be honest every man must determine for himself.

THE DEAREST SPOT.

Moderate: 1st time Semi-Chorus.

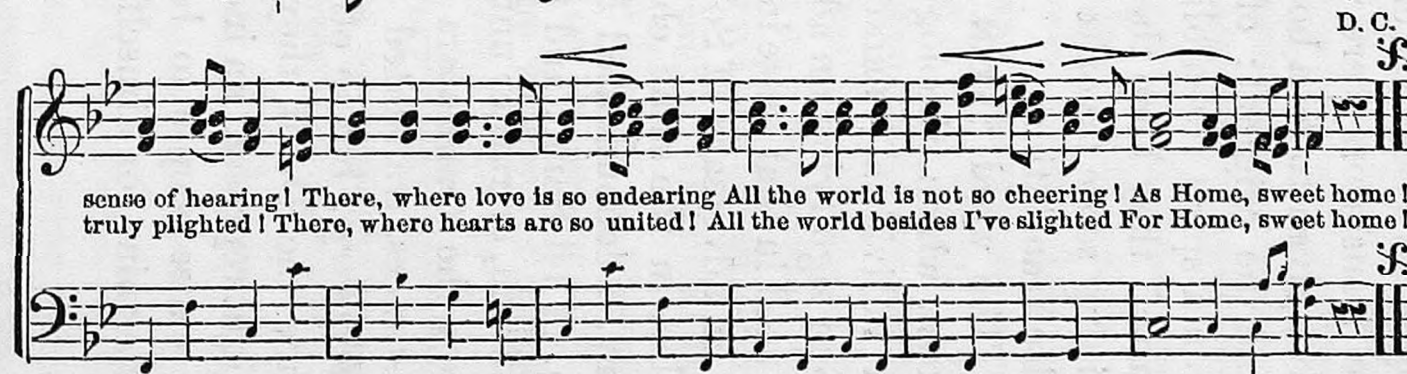
Music by WRIGHTNER.
Arranged by A. CULL.


The dear-est spot of earth to me Is Home, sweet home! The fai-ry land I
I've taught my heart the way to prize My Home, sweet home, I've learned to look with



1st. 2d. DUET.

long to see Is Home, sweet home! Home, sweet home! There how charm'd the
lov-er's eyes On Home, sweet home! Home, sweet home! There where vows are
Is (OMIT.) Home, sweet home! FINE.



D. C.

sense of hearing! There, where love is so endearing All the world is not so cheering! As Home, sweet home!
truly plighted! There, where hearts are so united! All the world besides I've slighted For Home, sweet home!

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1859.]

WINTER ARRANGEMENT.

[1859.]

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

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

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

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

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

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

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

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

The above Trains connect at

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

And all Points South, Leaving Cleveland as follows:

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

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

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

Connections are also made at Toledo with the

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

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

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

TRAINS EASTWARD.

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

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	18 Mile Creek.	523	11 30 "	*4 17 "	8 40 "
12 26 "	5 00 "	*3 30 "	21	Evan's Centre.	517	11 10 "	*4 05 "	8 25 "
12 46 "	5 25 "	*3 45 "	29	Irving.	509	10 32 "	*3 48 "	8 04 "
1 00 "	5 40 "	4 00 "	31	Silver Creek.	507	10 25 "	3 40 "	7 55 "
1 40 "	6 25 "	4 40 "	40	DUNKIRK.	498	9 50 "	3 16 "	7 30 "
2 25 "	7 20 "	5 27 "	57	Westfield.	481	8 40 "	2 30 "	6 22 "
3 45 "	7 45 "	*5 49 "	65	Quincy.	478	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 43 "	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.	480	8 50 "	12 20 "	3 51 "
4 29 "	10 45 "	*7 51 "	115	Springfield.	422	8 19 "	*12 07 A. M.	3 35 "
4 47 "	11 52 "	8 09 "	123	Conneaut.	415	7 51 "	11 52 "	3 13 "
5 04 "	12 30 A. M.	8 26 "	129	Kingsville.	409	7 21 "	*11 36 "	2 59 "
5 20 "	1 27 "	8 42 "	133	Ashtabula.	405	6 59 "	11 24 "	2 44 "
5 30 "	1 52 "	*8 53 "	138	Saybrook.	400	6 34 "	*11 09 "	2 29 "
5 41 "	2 14 "	9 04 "	141	Geneva.	397	6 17 "	*11 01 "	2 19 "
*5 49 "	2 30 "	*9 12 "	143	Unionville.	395	6 02 "	*10 55 "	2 10 "
*5 56 "	2 45 "	9 19 "	149	Madison.	389	5 52 "	*10 50 "	2 05 "
*6 07 "	3 10 "	*9 31 "	154	Perry.	384	5 31 "	*10 39 "	1 53 "
6 24 "	3 35 "	*10 03 "	165	Painesville.	378	5 15 "	10 26 "	1 40 "
6 37 "	4 05 "	10 14 "	174	Montor.	373	4 53 "	*10 09 "	1 22 "
6 43 "	4 23 "	10 36 "	183	Wiloughby.	364	4 35 "	*10 00 "	1 11 "
7 07 "	5 07 "	11 00 "	—	Buch.	355	4 02 "	*9 41 "	13 50 "
7 30 "	5 45 "	11 40 "	—	Arrive. CLEVELAND.	342	3 30 P. M.	9 30 "	12 30 "
8 00 "	6 30 "	12 16 P. M.	203	Depart.	330	—	*8 27 "	12 05 "
8 35 "	7 32 "	12 44 "	216	Berea.	322	—	8 01 "	11 01 "
9 02 "	8 20 "	1 03 "	221	Grafton.	317	—	7 40 "	10 39 "
9 26 "	8 58 "	1 20 "	226	Oberlin.	312	—	*7 30 "	10 23 "
9 38 "	9 18 "	1 32 "	231	Camden.	307	—	7 20 "	10 05 "
9 50 "	9 38 "	1 44 "	238	Wakeman.	300	—	*7 10 "	10 06 "
10 00 "	9 58 "	2 00 "	242	Townsend.	296	—	6 56 "	9 46 "
10 18 "	10 36 "	2 18 "	250	Norwalk.	288	—	6 42 "	9 36 "
10 35 "	11 04 "	2 35 "	257	MONROEVILLE.	281	—	6 26 "	9 19 "
10 53 "	11 38 "	3 06 "	265	Bellevue.	273	—	6 10 "	8 58 "
11 10 "	12 10 P. M.	3 16 "	272	CLYDE.	266	—	5 52 "	8 38 "
11 30 "	12 42 "	3 36 "	273	Fremont.	260	—	*5 34 "	8 23 "
11 40 "	1 20 "	3 50 "	282	Washington.	256	—	5 23 "	8 11 "
12 02 A. M.	1 48 "	4 01 "	295	Elmore.	243	—	*5 13 "	7 59 "
12 13 "	2 12 "	4 38 "	—	Genoa.	224	—	4 45 "	7 25 "
12 50 "	3 15 "	4 45 "	—	Arrive. TOLEDO.	216	3 50 P. M.	4 00 "	6 40 "
12 50 "	8 00 A. M.	5 12 P. M.	305	Depart.	211	—	*3 39 "	6 15 "
1 16 "	8 30 "	5 57 "	322	Sylvania.	194	2 41 "	*3 05 "	5 35 "
1 57 "	9 17 "	6 12 "	327	Palmyra.	178	2 28 "	2 52 "	5 15 "
2 10 "	9 32 "	7 03 "	344	ADRIAN.	173	1 45 "	*2 15 "	4 34 "
2 54 "	10 25 "	7 50 "	360	Hudson.	155	1 06 "	1 40 "	3 57 "
3 33 "	11 10 "	8 04 "	365	Hillsdale.	145	12 54 "	1 29 "	3 45 "
3 45 "	11 22 "	8 58 "	383	Cold Water.	133	12 06 P. M.	12 49 "	2 58 "
4 33 "	12 06 P. M.	9 29 "	393	Bronson.	131	11 38 "	*12 25 "	2 28 "
5 00 "	12 52 "	10 05 "	400	Burr Oak.	123	11 20 "	11 58 "	2 10 "
5 17 "	1 10 "	10 35 "	418	Sturgis.	109	10 04 "	11 18 "	1 52 "
5 34 "	1 28 "	11 24 "	429	White Pigeon.	101	9 52 "	*10 57 "	12 50 "
6 05 "	2 00 "	11 50 "	437	Bristol.	90	9 30 "	10 38 "	12 30 "
6 43 "	2 45 "	12 30 A. M.	448	ELKHART.	86	9 03 "	*10 15 "	12 01 A. M.
7 04 "	3 03 "	12 43 "	452	Mishawaka.	73	8 50 "	10 05 "	11 50 "
7 37 "	3 38 "	*1 12 "	464	South Bend.	66	8 21 "	9 39 "	11 24 "
7 49 "	3 51 "	1 16 "	465	Terre Coupee.	59	8 17 "	9 36 "	11 19 "
8 21 "	4 20 "	1 32 "	472	Carlisle.	50	8 02 "	*9 22 "	11 02 "
8 25 "	4 24 "	1 50 "	479	Rolling Prairie.	41	7 43 "	9 05 "	10 42 "
8 43 "	4 44 "	*2 17 "	488	La Porte.	12	7 24 "	*8 48 "	10 22 "
9 01 "	5 01 "	2 41 "	497	Homesville.	—	7 00 "	8 26 "	10 00 "
9 25 "	5 29 "	*3 54 "	526	Calumet.	—	6 40 "	*7 21 "	8 40 "
9 50 "	5 54 "	4 30 A. M.	538	Ainsworth.	—	5 00 A. M.	6 45 A. M.	8 00 "
11 01 "	7 12 "	—	—	Arrive. Chicago.	—	—	—	—
11 40 A. M.	7 50 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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GENERAL AGENT.

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