

TIFFANY'S MONTHLY.

DEVOTED TO THE

Investigation of the Science of Mind,

IN THE

PHYSICAL, INTELLECTUAL, MORAL AND RELIGIOUS PLANES
THEREOF.

JOEL TIFFANY,

EDITOR AND PROPRIETOR.

VOL. V.

JULY, 1859.

No. III.

CONTENTS.

Qualifications Essential to Preachers.....	101	The Uses of Religion.....	138
Only a Picture.....	111	In Memoriam.....	139
Entrancement and Obsessions.....	112	Romanism—No. II.....	140
Mormonism.....	119	A Letter.....	143
The Covetous Man.....	121	"I in Thee, and Thou in Me.".....	146
Chicago Discussion.....	122	Special Notice.....	147
Statement No. II.....	124	Music—A Hundred Years to Come.....	148
The Father the Only and the Sufficient God	128		

NEW YORK:

PUBLISHED BY JOEL TIFFANY,
No. 6 FOURTH AVENUE.

THE CHILD'S LIBRARY.

We are happy to inform the readers of the Monthly, that we have just issued the first of a series of little volumes for Children. The first volume is entitled

Scripture Illustrations for Children,

It is a neat little volume of Sixty-four pages, bound in muslin, large fair type, containing six interesting stories, with appropriate hymns for children, by Mrs. L. M. WILLIS. The stories and hymns were prepared by her for her Sabbath School class, in Coldwater, Mich., and they are admirably adapted to the purpose for which they were designed.

CONTENTS OF VOL. I.

The Little Peacemaker.—Child's Prayer.—The Desire to be Good.—Little Mary.—Harry Marshall.—Wishes.—The Golden Rule.—Let me Hear the Gentle Voices.—Filial Duty.—Unfading Flowers.—The Dream.—Evening Hymn.

Persons sending twenty-five cents, will have one copy mailed to them post-paid. Five copies for One Dollar. Usual discount to the trade for cash. It is the best thing for children we have seen.

BOOK OF WORSHIP.

We will send to all wishing, a prospectus for the publication of our Book of Worship. We will also furnish a specimen sheet.

☞ We now have on hand the First, Second and Third Volumes of our Monthly, bound in muslin, and will furnish them at \$1.50 per volume, and pay the postage. Orders will be promptly attended to.

J. TIFFANY.

FREDERICK CARRICK

FIRST-CLASS

BOOK AND JOB PRINTER,

248 CANAL STREET,

Between Centre and Elm.

GOODYEAR'S PATENT TRADE NOTICE.

All Manufacturers and Dealers in SUSPENDERS, GARTERS, SHOE and other WEBS, TAPES, BRAIDS, BELTS, CORDS, GLOVES, WRISTLETS, and all similar Goods,

ARE INFORMED

That the Exclusive License and Ownership of C. GOODYEAR for VULCANIZED RUBBER, applied in these Fabrics, and many others, are in me; and all such goods sold without my name and authority, are in violation of exclusive rights, adjudicated to be mine; and I must hold all parties infringing responsible.

LICENCES TO SELL THE PATENT

May be had on application at my office or warehouse,

NO. 23 CORTLANDT STREET.

Orders for every article in this line executed promptly, or reference for supply to parties to whom specific rights have been consigned.

HORACE H. DAY.

QUALIFICATIONS ESSENTIAL TO PREACHERS.

THE relation of preacher to people should be that of teacher. Therefore those who attempt teaching the people spiritual and religious truths, should be qualified for their office, by understanding that which they profess to teach, and also, the condition and capacity of those who are to be taught. Of all classes of men and women, such teachers need to understand the nature and needs of man in every phase of his unfolding, as well as the divine method of supplying such needs.

In every other department of teaching the one who fills the office of teacher, must be qualified for his work, by understanding the subject to be taught, and by being "apt to teach;" that is, by having the faculty of adapting his instruction to the capacity of his pupils. No one could think of apprenticing his son to a mechanic to learn a trade, unless he was satisfied the master understood his trade, and could address himself to his apprentice's capacity. And the master must have a *practical* as well as a *theoretical* knowledge of his business to teach it properly.

The same is also true with respect to any of the professions. In qualifying our children for the business of this world, they must be put under competent instructors, who are known to understand their business, and who will be systematic and methodic in their instruction. They must be such as have demonstrated the truth and propriety of that which they teach: and such as are capable of redemonstrating the same when ever required.

It is not enough that the teachers of our children shall be capable of interesting and amusing them; of preparing pleasing exhibitions to tickle their fancy, and awaken feelings of wonder, admiration and delight. They must teach them those principles and truths fundamental to the proper understanding and practice of that we wish them to acquire. If they are to teach the science of mathematics, they must teach them the axioms, and neces-

sary definitions; and then exercise them therein, by means of problems and propositions, until they are appreciated. If they are to teach them philosophy, then must the elements of that philosophy be fully investigated and demonstrated, and the pupils must be led along step by step as, by their understanding, they are qualified to proceed.

In teaching successfully, it is indispensable that a true method of adaptation be pursued. Nothing of importance can be accomplished without it. Unless the teacher fully understands his subject, and also the capacity of those to be taught, such method of adaptation cannot be pursued. This lack of method of adaptation is most apparent in our spiritual and religious teachers, and it is owing to their want of knowledge. They neither understand the subject to be taught, or the capacity of those they teach.

First, they do not understand the subject to be taught. They deny that man can know the nature and the needs of the spirit. The condition of things in the spirit world is so utterly different from that of this world, that man cannot rely upon his understanding of the condition and laws of spirit here, to teach him anything certain of the hereafter. To them, the spirit world is a department, belonging to the supernatural; from which reason, science and philosophy are excluded. So far as human understanding and human affections are concerned, they are no guides for ascertaining the condition of the disembodied spirit. All that pertains to the human in thought, feeling, and affection, are to be annihilated there. Maternal love is to be so far destroyed, as to rejoice in the eternal damnation of the objects of its tenderest solitude and affection. And thus with all that pertains to humanity.

According to their teachings, man cannot learn of his own nature, needs and destiny, without the aid of a supernatural revelation, so given and attested, as to command his faith and acquiescence in doctrines and conditions altogether unintelligible; and, so far as anything natural is concerned, impossible and absurd. To receive this revelation, man is called upon to denounce his intellectual faculties and moral sensibilities, and to yield un-

resistingly to the behests of authority. Thus man is called upon to surrender the right of private judgment, and become the mere tool and dupe of authority. This, of itself, begets an arrogant and irresponsible despotism on the one hand, and a debasing and bigoted servility on the other, both of which conditions are fatal to true development.

Under this kind of teaching intolerance, bigotry, and superstition, are developed and fostered; and wherever they prevail, integrity, purity, and justice, are the least appreciated. Those qualities and attributes of the soul which are fundamental to the true life, are repressed, and, as far as possible, destroyed. Wherever intolerance, bigotry, and superstition, govern, divinity and humanity are ignored. It is inevitable that it should be so. The bigoted pharisee, receiving his faith upon authority, without requiring it to harmonize with the dictates of sound sense, or the deductions of a rational philosophy, could receive no truth not in accordance with its deformities and monstrosities. He could not appreciate the spirit of truth, purity, and justice as manifestations of the divine wheresoever found. Therefore he could release a murderer, and crucify Jesus, thinking he was doing God service. Saul could engage in the pious service of the temple, and tithe his mint, annis, cummin and rue, and then hold the garments of them that stoned to death Stephen, because he said he saw Jesus on the right hand of God.

The man or class of men, who, in their real ignorance, profess to possess the infallible word of God, and to be infallible enough to determine its applicability to all other classes, and to be authorized by God, to enforce faith in and obedience to their requirements, are *too selfish and vain* to learn anything as they ought; and of all others, most unfit to become the religious and spiritual teachers of the race. The man who is obliged to resort to authority to find out what God has said and taught, has the least of God's teachings in his soul; knows the least of that which is essential to make man wise unto salvation.

There is no other kind or class of truths men can receive upon authority; then why should they receive religious and spiritual truths thus? Man cannot learn, by authority, of light, color,

sound, taste, etc. He may learn that there are sensations, etc., thus designated ; but he can only learn the sensations themselves, by their presence in his conscious selfhood. He must see light for himself, to know what is meant by the term. Reflection will teach any mind, capable of its exercise, that there is a wide difference between the *belief in the existence of a truth*, and the *perception of that truth*. The belief merely makes the individual no wiser : it is the perception and realization of the truth itself, that enlarges the spiritual selfhood, and enables the individual to honor and obey the truth. No one doubts that the darkest pagan worshiper, believes in the existence of a deific power and presence, and hence, in the existence of God, as seen in his works ; but his belief in the existence of a *God* is one thing, and his faith in the *only living and true God*, is quite another. So it is in respect to truth ; man may believe in the existence of a truth, but it takes the perception of that truth in his understanding, to make him the wiser and better therefor.

This has been, and is the fatal error of most of our spiritual and religious teachers. They have not realized, in their understandings, the necessity of learning truth from its conscious presence in the spirit. If this could be appreciated, the whole manner or mode of religious teachings would undergo a change, and the true method would soon be apprehended. The errors of Old Theology would fade out speedily, if men could realize that truth is its own teacher, and that for such purposes authority is valueless.

Out of this doctrine of supernaturalism, under which every thing pertaining to man's spiritual and religious nature is supposed to belong, and by means of which all rational methods of investigation are ignored and denounced, there is, and can be, no system of rational instruction. There is neither method, sense, or logic, in the stated administration of the word by the clergy. If, in other departments of education, the same lack of method obtained, nothing would ever be accomplished for science, literature, art, or philosophy. If our teachers, in our common schools, did not better methodize their instructions, our children would never be prepared for anything higher. If they were to

sit as dumb listeners, to, or witnesses of, the exhibitions and fanciful displays of those having them in charge, not permitted to reflect upon, or reason, concerning the positions assumed by their instructors, they would come from school and college the merest blockheads.

Yet such, and such only, is the kind of food we get from our spiritual guides. Something must be said to the people once in about so often, for which they expect to make payment; and in consideration of which payment, somebody is willing to say it. The something to be said, must be such, if possible, as will interest and please those who have come together to be interested. The man that says it, need not be acquainted with his audience; he need not have any knowledge of their intellectual, moral, or religious state; he may know nothing of their previous instruction, and improvement under it. He may talk to them of spiritual algebra and geometry, while yet they know nothing of spiritual arithmetic. Every word he says may be to them intellectually and philosophically, Greek or Chinese, it is all the same to him or them, if he is an interesting speaker, and interlards his discourse with a plenty of the beautiful, imaginative and ideal: and his audience will go away delighted, lauding his effort to the skies, without retaining one thought, comprehending one truth, or having awakened one aspiration for a truer and nobler life. And this constitutes popular preaching, called "the dispensation of the gospel:" called "the breaking the bread of life."

In the second place, these spiritual teachers do not understand the capacity of those they are called upon to teach; and hence, they so present that which is true, as to convert it to falsehood, in the false understandings of those who hear them. The proper adaptation of truth to the understanding, is absolutely essential to the true development of the spirit. All efforts at presenting truths to the mind, which lie beyond the sphere of its comprehension, are worse than useless. Truth, as a part of the understanding, can only be revealed to the understanding. That which is not understood by the mind, is not true to the mind. All efforts at comprehending that which is incomprehensible, tend

to incorporate in the mind false ideas, and thus to substitute them for the truth. Hence, as he would avoid error, the spiritual teacher should understand the spiritual capacity of every one he is called upon to instruct, and should adapt his instructions to such capacity.

In every congregation there are a variety of minds differently conditioned, so that what is suited to the one is not suited to the other. Consequently the teacher cannot perform faithfully his duty to his congregation unless he ascertains their various conditions and adapts his instructions thereto. In our common schools, a teacher would be thought to be unwise, who should not make provision, in his teachings, for the differently progressed minds. Hence, he is obliged to classify the pupils, and also his instructions. The same instruction suited to one who is completing his course in mathematics, is quite unsuited to one who is just commencing that course.

These things seem to be quite overlooked by our clergy and spiritual teachers; and the consequence is, that there is little definite instruction given through their preaching; and not unfrequently, much error. Persons, who have sat under the preachings of the same clergyman, year after year, are unable to tell what single truth they have learned, what progress they have made in the unfoldment of their spirits. The common idea seems to be, that they are not to expect to accomplish much in this world, toward the perfection of their spiritual natures. The most that is to be hoped for here, is to keep from drifting so far hell-ward, that they may reach the gate of heaven at the time of physical death, and then become free from sin by a sort of supernatural and mystical process, that shall at once bleach out their sin-stained souls, and present them spotless before God. This dogma cannot be proved by any principle of known truth or philosophy. There is nothing in the intellectual, moral, or religious constitution of the soul, that would indicate any such thing. Therefore they must resort to naked authority to prove it, and denounce all efforts at comprehending its mystical truth. Consequently there is no systematic or rational instruction to be

given. It is a mystery no mind can fathom, and one the "angels desire to look into" in vain.

Thus our clergy and spiritual teachers, by their system of faith and method of instruction, stultify the intelligent faculties of the soul, require the renunciation of manhood, and the degradation of humanity, that the mythical God may be exalted and honored. They seem to think that God cannot be glorified in the perfection of humanity, but only in its destruction: therefore their entire system of faith and practice tends in that direction. It is true, that the religious sentiment in the soul has hitherto been sufficiently strong, to save the race from utter and hopeless degradation, by such a dehumanizing system, and our hope for the future is, that *God in the heart* will overcome this *diabolism of the head*.

It is humiliating to see how little has been achieved for the understanding through the theological labors of the past centuries. How little is known of man as a spiritual being; or of the true laws of his unfoldment. When we look at the present state of theological science, it is darker than Egyptian night. The plainest and most obvious principles of moral and religious culture, are ignored and denounced, and self-evident absurdities and contradictions are insisted upon as God's truth, and essential to be believed in order to salvation, and hundreds of thousands of men are engaged, and millions of dollars are expended, to give position and force to these wicked vagaries. But the time is at hand, calling for a radical reform in our spiritual and religious teachers.

But to introduce a thorough reform into this department of instruction, what is first necessary? We are under the workings of a government, omnipotent in its energy. Its laws are immutable, and cannot be changed to suit our false condition. It has its mode of blessing in every department of our existence; and we must adapt ourselves to it, if we would bless or be blessed. There is no way of salvation except through obedience; therefore that which is first necessary for reform, is to understand the government under which we live; and the laws of that government which we must obey, if we would attain our true destiny.

The first essential qualification on the part of those who become our moral and spiritual teachers, is, that they understand thoroughly the spiritual nature and consequent needs of man. That they know what is his true destiny; and what are the laws to be obeyed to accomplish in him that true destiny: and what are the conditions to be sought, and the means to be used, to bring man where these laws can work to accomplish that true destiny. There should be no doubt, no uncertainty on these and kindred questions. All the phenomena of the past, which are garnered up in history, and the experiences of the present, should be examined, and the lessons they teach should be learned, that the laws of true spiritual unfoldment may be known.

Our spiritual teachers should be men learned in all science, that they may comprehend the sense and use of all science, in the nature and destiny of the immortal soul. They should be men and women of the most enlarged liberality of thought, feeling, and sentiment: they should cultivate, in the highest degree, their intellectual powers, that they may comprehend the many difficult problems they are called upon to solve. They should have a most extended and comprehensive religious and spiritual experience, based upon observation, reflection and inspiration.

There are principles fundamental to every existence, action, and manifestation. There are laws based upon such principles, by which existence and action are unerringly regulated: and there are conditions necessary for the action of such laws. These pertain as well to the mental, moral, spiritual, and religious planes, as to the natural and physical. Therefore the teachers of moral, spiritual, and religious science, should first of all ascertain what are those principles fundamental to every existence and manifestation. Ascertaining what is indeed the true destiny of every immortal being, and what are the laws of its attainment, they should seek to cultivate such conditions and relations in the spirit as will permit the true workings of the laws of unfoldment.

The work of the true religious teacher, then, is not one that can be guessed at, and be pursued as an ideal and fanciful exercise of the imagination. He has something to do beside catering to the tastes of a dissipated auditory; arousing their marvelous-

ness, pleasing their fancy, and exciting their imaginations. His work calls him to other duties than defending mystical creeds, ceremonies, and rituals, sustained and practiced upon the authority of the fathers, for the honor and glory of God. The world of mankind are involved in moral and spiritual darkness; under the influence of lustful and selfish affections; prone to be false, unjust, and impure; and, as the result of such state, they are in the constant practice of vice and crime, begetting antagonism, discord, suffering, and death; drifting away from that life and character which would lead them to the Divine. The great questions for the religious teacher to solve, are: How is ignorance and darkness to be dispelled? How are these selfish and lustful affections to be cleansed? How are these false, unjust, and impure conditions of mind to be destroyed? How are men and women to be caused to delight in the divine will, and walk the strait and narrow path?

These and many other like questions can be answered—intelligibly answered—if we will make ourselves acquainted with the nature of man. We have only to study him carefully in every department of his being, to ascertain his origin, nature, need, and destiny. There are those conscious affirmations of the soul, which become to the earnest investigator, the axioms of each department of truth, from which he can proceed and demonstrate step by step, every immediate and proximate cause of his departure from the right way; as well also, as the means or method by which he is to be brought back.

If then we are to have religious and spiritual instruction to aid us in finding the true life, let us have teachers whose investigations and experience qualify them to teach those things so needful to be understood: and let those who seek instruction in spiritual and religious truth, seek it earnestly, that they may grow wiser and better in condition, relation, and action. Religiously and spiritually, let all act consistently in seeking after light. Being pupils, seeking to learn the laws of the divine government, let them seek to know, that they may obey them. Let all spiritual and religious meetings be for education and discipline.

Who can imagine how much could be accomplished by a life earnestly devoted to such investigations of the conditions and laws essential for true unfoldment. If our children were as thoroughly instructed in the fundamentals of a true and virtuous life, as they are in those pertaining to fashion, art, science; as they are in the laws of trade and worldly prosperity; they would be prepared for the solution of all those difficult problems of government, which have hitherto remained unsolved. They would learn to harmonize the duties of the moral and religious man, with the business affairs of life, so that it would not need to be said that "man is obliged to be dishonest to thrive in business."

Every society or association of individuals, constitute problems to be solved; and every individual in society, is a problem to be solved; and every leading characteristic in the individual, is a problem. Each and all are an expression of the workings of law; and speak of the omnipresent power working out results, according to conditions and relations, determining such forms and modes of manifestation. True history is but a collection of such problems; and becomes to the wise reader, "philosophy teaching by example." Let us, then, commence in a proper manner, the study of those principles which are necessary to aid us in the solution of all these life problems. Let our children be educated therein, that the future under their rule may be wiser and better than the past.

THE teacher of any science should understand the axioms and definitions pertaining to the same. But in this respect our religious and spiritual teachers are sadly deficient. Those clergymen who have spent many years in learning their profession, and long lives in teaching the principles of a spiritual life, seem, at last, to be ignorant of all fundamental principles and axiomatic truths. They know nothing definitely of man's spiritual nature and ultimate destiny: or of those spiritual laws by which such nature is to be perfected, and destiny attained. Their whole system is, eminently, one of conjecture and uncertainty.

ONLY A PICTURE.

ONLY a picture—and is that all?
 Only a picture upon the wall:
 The smile so beaming, the cheek so bright,
 The eye so dancing with sunny light,
 I almost fancy my baby boy
 Is springing to me in his pride and joy.
 But 'tis only a picture upon the wall,
 A silent picture—and that is all.

Only a lock of silken hair
 Lying alone in its casket there!
 Where is the head that in sportive glee
 Was wont to toss it so careless and free?
 The baby head that upon my breast
 So lovingly nestled each night to rest!
 Only a lock of its silken hair
 Is lying alone in its casket there.

Only a shoe that is soiled and torn,
 But where is the foot that that shoe has worn?
 That darling foot so dimpled and small,
 That made music so merry in chamber and hall.
 O, to catch of that little step one sound,
 How wildly now would my pulses bound;
 But there is only a shoe that is soiled and torn,
 The foot comes no more that that shoe has worn.

Only these relics and nothing more!
 Can nought to our arms the lost one restore?
 Must we hopeless yearn as the years go by,
 For the bounding step and the beaming eye;
 And of all that beauty and life and grace,
 So fondly cherished retain no trace,
 Save these sad relics! O never more
 Will the grave to thy arms the lost one restore!

O, wo for love, when from all its store,
 It points to those tokens, and nothing more!
 When the vacant hall, and the silent stair,
 But echo the groans of its wild despair;
 And from all the voices in the earth and sky,
 Comes back no word to its wailing cry,
 Save the mournful echo—"O never more
 Will the grave to thy arms the lost one restore.

O joy for love, when it yearns no more,
For that which the grave cannot restore !
When it upward stretches its drooping wings,
And in darkness and sorrow still sweetly sings
Of the brightness and bliss of that better home,
Where the lost are found, and no partings come ;
O joy for love, when its priceless store,
There safe is garnered for evermore.

ENTRANCEMENT AND OBSESSIONS.

WE have been most severely tried for the last few days with cases of spiritual obsession. The position we occupy upon that question was demonstrated to be correct through the temporary insanity of three individuals with whom we have spent considerable time during the past week, trying to restore them to a proper state of self-possession. One of the individuals has been a spiritual medium for some time, and has been subject to spirit control, speaking and personating different individual spirits. She has practiced with considerable success as a healing medium, and, though feeble herself so far as physical strength is concerned, she has performed many very remarkable cures. The other two were a mother and a sister who were brought under the influence through the sympathy they had with the sister medium.

It was a case marked in its character, and one capable of satisfying the most skeptical of spirit control. The obsessing spirit exhibited the character of a demon of no very exalted kind ; giving expression at times to the most virulent outbursts of anger and madness. A remarkable manifestation of its influence was exhibited on Thursday evening, the 7th April. Having power over the two sisters, it would frequently pass from the one to the other almost instantly, leaving the one perfectly sane and making the other mad, and then reversing it at pleasure.

The medium had been insane for several days. Suddenly on Thursday evening her sister was seized, thrown into spasms, prostrated upon the floor, like demoniacs of old. This was no sooner

done than the insane sister was restored to herself sane as ever, in a moment. The subject of her rantings and prophesyings appeared to her in its true light, she conversed with us, regretting what had happened, and desiring that the influence might not return. Her sister lay prostrate upon the floor upon her face for many hours utterly unconscious, but could not be raised up without going into frightful spasms, because the obsessing spirit would not permit it. After midnight the spirit consented that she might be raised up and be seated in a chair, promising to leave her. She was raised up, and as soon as the influence began to leave the medium was again obsessed, insane as ever. In this manner the influence passed backward and forward from one to the other despite all our efforts, leaving one sane and making the other insane, for many times in rapid succession. At length it seized again the sister, filling her with the greatest distress, declaring that it would thus torment her unless the husband would come to his terms and promise obedience to his demands. This continued for some time, until all hope of relief failed. He then promised obedience on condition the spirit would relieve his wife, and leave her, to which he assented. Shortly after both medium and sister were restored to sanity, and at three o'clock in the morning we were permitted to retire to rest. This suspension of influence continued until after breakfast Friday morning, when it returned again upon the medium, and has extended to her sister and mother. We tried to remove it, and at times could do so from one; but then it would centre all its force upon another, and thus baffle all our efforts. We could not separate them except by force, and that produced the greatest desperation. What is to be the result we do not know. We hope for the best.

All this has arisen out of the practice of this medium, in allowing herself to be controlled by spirits. For some time she has been subject to their direction, obeying implicitly their requirements without any will or judgment of her own. The medium is remarkable for the gentleness, mildness and amiability of her temper—a model of purity and sincerity, and such an one as we should least expect would become subject to evil influences. But the result is just what every one might expect who makes

himself familiar with the principles of entrancement and obsession—which we purpose to consider in this article.

As a condition of entrancement or obsession, the first thing is to yield unresistingly to the control of another, the mind and body. Individual judgment is suspended: reason is silenced and thus overthrown, and the individual becomes the subject of authority. No matter how foolish or absurd may be their requirements, according to human understanding, those requirements must be obeyed without question. The medium must trust implicitly in the wisdom and integrity of the spirit, and then a mighty work will be accomplished. This seems to be the first lesson the obsessing spirit teaches the medium. And to this condition do they come when they become willing mediums.

This, in itself, is an unnatural and false condition; one that strips the individual of every prerogative constituting him or her a true and proper individuality, consisting of perception, affection and volition: a condition that must be put off, or the true destiny can never be attained. Man's sense of perfect individuality in thought, feeling, and especially in volition, must not be interfered with. If it is, his sense of responsibility is destroyed; and with that lost, away goes the true dignity of individual immortality. Man, as an individual, might as well not be at all, as to be only an attachment to, or dependence upon a mighty will, with none of his own: a mere "reed shaken in the wind." Man's sense of freedom and individual independence, his sense of proprietorship of himself, and of the responsibilities incident thereto, are necessary to make him that which his highest demands. Anything less than this is akin to annihilation.

The conditions to which one is obliged to submit to come under the control of any other spirit, are destructive of the principles of a true individuality, the penalty of which very often is, individual derangement or insanity. And this insanity, being spiritual in its character, extends beyond this physical life, unless corrected through a healthy organism before entering upon its spiritual state. Hence, the derangements attending spiritual mediumship belong almost exclusively to this class. There is no safety in such forms of mediumship, because the conditions to

which the individual must submit deprive him of the power of self-protection : and the circumstances by which he is surrounded, very often deprive him of the protecting presence of wise and judicious spirits.

Insanity is the result of either an undue action of certain faculties of the mind, or of the repressed condition of the same ; that is, the mind is unbalanced by the too intense action of certain faculties, or by the too morbid condition and non-action thereof. The cause of this intensity may be either spiritual or physical, and being spiritual, may extend to and disease the physical, and thus both may exist together, rendering morbid certain faculties, and too intense others, at the same time.

The brain, as the organ of manifestation, is most sensitive to the changing spiritual condition of the mind, and is that part of the organism through which a foreign spirit controls or obsesses the medium. In this condition of obsession the spiritual consciousness of the medium is in abeyance, while the physical organism through its brain, is under the control of another and different consciousness. Now it must be most manifest to the reflecting mind that there is great liability to intensification of certain faculties or organs of the brain. If the controlling spirit is more fully developed than the medium in any of the spiritual faculties, that fuller development will tax the corresponding organ of the brain of the medium, by the use of that which is not competent, through weakness, to express such strength ; and the consequence must be great intensity of action. This intensity of action tends to produce inflammation, which produces insanity, and which will become more or less permanent according to the continuance of this inflammation.

Every observing mind who has had much experience in life can instance examples of this kind. Religious insanity is usually begotten in this manner. The preacher, and his corresponding class of spirits, call into action a certain class of faculties, and so intensify them as to produce inflammation of the corresponding organs. It is not unfrequently the case that they are thus brought under the permanent influence of a class of obsessing spirits, and thus become hopelessly insane. Almost all cases of incurable

insanity are of this kind. If there be no other cause of the disturbance than cerebral inflammation, that can usually be cured with proper physical treatment. The great danger is that some crazy spirit will take possession, and continue the irritation, rendering the subject incurable.

This danger is largely increased when the first cause of the insanity is the too intense action and consequent inflammation of certain cerebral organs through the agency of an obsessing spirit. Having suspended the judgment and destroyed the individual will of the medium, the obsessing spirit seems to have all power over the organism; and unless the spirit have integrity and judgment, the case is quite likely to result in insanity, and become permanent. When an individual has yielded the point of self-control, and thus become liable to obsession, there is but one method of safety; and that is, through a life of earnest prayer and religious exaltation, to arise to a spiritual condition superior to that class of spirits who, through ignorance or lack of integrity, are liable to possess and injure the medium.

Some have supposed that the absence of impure and wicked desires would be a sufficient safeguard against the approach of such spirits. But this is not so. Unless there be that positive and active condition of the spirit for purity and holiness which excludes and renders impossible the *approach* of undeveloped influences, those who rely upon such *negative* state for protection will become the victims of their false confidence. It must be remembered, that spirits in search of instruments for the accomplishment of their purposes, do not rely upon affinities to give them access to minds in the body. They can and will approach those whose negative and impressible condition is not guarded by an influence antagonistic to their purposes. Yield the point of self-control, and become negative and impressible, and you will be about as well guarded as would be that maiden who should abandon herself to the streets of the city without any desire for evil, yet devoid of self-control and very impressible. The seducer could approach her, and breathe his influence over her without any expressed desire on her part inviting him to his work. If an affinity did not exist, coming under his influence, and being

impressible, one could be created. In this state her negatively virtuous condition would afford her but feeble protection.

The liability to intensification and consequent insanity will be perceived in philosophy as well as be demonstrated by fact, by all those who take the trouble to inform themselves upon the subject. It is a very simple and truthful proposition, that each individual brain is exactly suited to the expression of that spirit which developed it and made it the instrument of its expression. Now, as no two spirits in the relative development and intensity of their faculties are exactly alike, no one brain is exactly suited to the use and control of two spirits. The fact that it is adapted to one, is the reason why it is not adapted to a different one; and whenever it shall be made to adapt itself to another, it will become unsuited for the use of its original proprietor. Hence all cases of obsession and entrancement naturally tend to this individual inharmony between the spirit and the brain as the instrument of its manifestation.

This is verified by fact. Among the many cases of insanity among mediums for spirit manifestations, almost all belong to the class of obsessed or entranced mediums. There may be a few who have lost their balance through intense thought and feeling in a certain direction; but that number is very small when compared with those of the other class. Our position as an investigator of the facts, phenomena and philosophy of mental and spiritual manifestations, has given us an opportunity for making extensive observations upon this and kindred points. The whole range of mental phenomena, whether exhibited according to the modes of spiritual mediumship, or revivalism and religious phenomena generally, come within the scope of our profession as an investigator of mental and spiritual science. We have therefore looked beyond the phenomena of modern Spiritualism to ascertain if this intensification of certain faculties of the mind, and consequent stimulation of the cerebral organs, tended to insanity. And we have been fully sustained in our position. Religious mania is frequently nothing less than obsession by fanatical spirits. It is almost always the case where the insanity becomes incurable. The exercise of the utter abnegation of self,

giving up individual will, and lying prostrate at the feet of an imaginary being, the mere slaves of authority, is a process very similar to that of becoming fitted for an entranced and obsessed mediumship.

Hence the spiritualistic and religious mania are very similar in their character and tendency; and they often produce similar results in the insanity of their subjects. The great error or sin of each consists in the surrender of individuality, and the yielding to the arbitrary control of another being. This is a violation of the first law of individual existence, and its penalty, if disobedience is persisted in, must be insanity, through the unbalancing of the faculties, and the consequent dethronement of reason. An individual may disobey occasionally without very apparent evil results; like any other kind of disobedience, if persistent, must bring ruin.

It is a curious fact, which we often have witnessed, that many spiritualists, who denounce authority as applied to men and books, and who affirm that man must maintain the supremacy of reason, are ready to yield themselves up without reserve to the dictation and control of spirits, and become the most abject vassals of authority; only requiring that the spirit shall put off his material form, without any evidence of having become wiser or better than when in the body. They are ready to proclaim their independence of men and of the opinions of men, and yet manifest the utmost dependence upon and servility to spirits, simply because they are spirits.

In conclusion, we cannot forbear to admonish all of the extreme danger attending external spiritual mediumship. The first step to be taken, and without which mediumship should be avoided, is to become qualified for it, through the cultivation of the holiest and purest spiritual conditions of the mind. As long as impure and wicked desires have any place in the mind, and until pure and elevated ones become constant and active, external mediumship cannot be otherwise than dangerous; and entranced and obsessed mediumship should always be avoided as abnormal and disorderly in the extreme, subjecting the medium to dangers which it is exceeding sinful for any one to incur. We shall speak again upon this subject.

MORMONISM.

(Continued from May No., p. 51.)

WE have made this statement because some have supposed the Book of Mormon to have been originally written as a romance, by one Solomon Spaulding. In truth, it is very well proved by several witnesses that Solomon Spaulding wrote very much such a book as early as 1811, and that he purposed getting it printed; but failed to do so. The manuscript was supposed to be traced to Pittsburgh, and there lost. The supposition was and by some is, that Sidney Rigdon found it there and stole it, and manufactured therefrom the Book of Mormon. We think this idea to be erroneous. We believe that a band of spirits, of no very exalted character, were concerned in the production of this work. That Joseph Smith was a medium, and to a certain extent honest, when he translated the work.

Joseph Smith, junr., was one of a company of money-diggers: and we are obliged to suppose that there was some degree of sincerity among them, or they would not have spent so much time, and performed so much labor, in digging for money. It requires faith to become a money-digger; and there must have been to their minds, some evidence upon which such faith was based. Joseph was the seer. He had a stone, in which, when it was placed in his hat, and his face buried therein, so as to exclude the light, he could see as a clairvoyant. In this manner Joseph looked after money, and it was during one of these seasons of examination, that he obtained his first glimpse of the Golden Bible.

From our examination of the subject, we have no idea that there was any "Golden Bible," or that Joseph Smith, junr., ever found any plates of any kind. But we are of the opinion that he was under a psychological influence, which led him to suppose there was something of the kind, and that psychologically he was made to see, hear, and handle what to him were the "Golden Plates."

The whole thing can be accounted for upon purely psycholog-

ical principles. Joseph Smith, junr., being what is called now-a-days a medium, and being subject to the influence of such a class of spirits, they could present before his vision anything they chose. The whole band of money-diggers were more or less mediative, and could be easily influenced. Had the subject of Mesmerism, Clairvoyance, and Spiritualism been as well understood in 1827, '8, and '9, as they now are, Mormonism would never have obtained a foothold. The wonderful facts which caused the Smiths, Harris, Cowdry, and others, to believe the Lord was in the work, would then have been explained upon a very different hypothesis.

Many suppose the whole thing was a sheer fraud, deliberately planned, and purposely executed. That the entire pretence was a base lie. We have no doubt that there has been much of the spirit of "pious fraud" in the origin and progress of its development. That Joseph and Martin, and others, have strained their conceptions of the truth, in their representations. This spirit of exaggeration seems to be almost inseparable from the minds of those who become earnest advocates of any cause. Indeed, it will always exist in such cases, where it is not excluded by the most perfect integrity of spirit. This was manifested in the early history of Christianity. The myths and fables connected with all religions have this origin. The same spirit now exists in the Catholic and Protestant Churches, and we are sorry to be obliged to say, prevails to an alarming extent among Spiritualists and Mediums.

But while this spirit of "fraud" and exaggeration exists, it usually has an excuse in a conviction that the thing certified to is true to a certain extent; and, that although the particular fact asserted or pretended, may be false, yet the thing it is designed to prove is true—and hence the lie is justifiable to establish a truth. Such was the plea of the Pythagoreans, and early Christians, and we doubt not such has been the silent excuse of Mormons and others when they exaggerated.

We are satisfied that Joseph Smith, junr., Martin Harris, Levi Whitmore, Oliver Cowdry, and others of that faith, have been largely guilty of fraud and exaggeration in their statements;

but we are also satisfied that they earnestly believed the leading facts, which their exaggerations were designed to prove to be true, and that they excused themselves to themselves that the falsehoods thus told were only false in form and not in spirit.

The conclusion to which we have arrived are, that the Book of Mormon is to a very great extent, a spiritual romance, originating in the spirit world. That Joseph Smith, junr., was the medium, or the principal one, through whom it was given. That there was a mixture of sincerity and fraud, both with the spirits and their agents here, in bringing it forth. That morally and religiously it had a very low origin, and that its influence can only tend to evil. Although Brigham Youngism is no part of the letter of original Mormonism, yet it is a natural and legitimate out-cropping of it in that strata of society. All this we will try to make clear as we progress with our history of its facts.

(To be continued.)

THE COVETOUS MAN.

The covetous person lives as if the world were made altogether for him, and not he for the world; to take in everything, and to part with nothing. Charity is accounted no grace with him, nor gratitude any virtue. The cries of the poor never enter into his ears; or if they do, he has always one ear readier to let them out than the other to take them in. In a word, by his rapines and extortions, he is always for making as many poor as he can, but for relieving none whom he either finds or makes so. So that it is a question, whether his heart be harder or his fist closer. In a word, he is a pest and a monster: greedier than the sea, and barrenner than the shore.

He is worthy of honor who willeth the good of every man; and he is much unworthy thereof, who seeketh his own profit, and oppresseth others.

THE CHICAGO DISCUSSION.

NOTICE of a discussion upon the subject of Spiritualism, to be held in Chicago, between Prof. Young of Indianapolis and ourself, has been somewhat extensively circulated. We had no agency in this matter, and do not feel responsible for what has been said. We are frequently interrogated upon the subject, to know why the discussion did not take place. We know of no better way of answering all these inquiries than by publishing the letter which we wrote to H. M. Higgins of Chicago upon the same subject. We saw Prof. Young in Chicago, and conversed with him upon the subject of such discussion, and, for reasons assigned in the following letter, we declined the discussion.

CHICAGO, May 16, 1859.

FRIEND HIGGINS—You desire me to state the reasons why I declined to discuss with Prof. Young the principles of Spiritualism. I answer, because Prof. Young knew nothing of the subject, and consequently, in my opinion, he was not qualified to discuss intelligibly and philosophically, any question peculiar to the Spiritualists' faith. I have been engaged in an investigation of the facts of Spiritualism for many years. I have made myself familiar with all its varied phenomena. I have acquainted myself with the principles of Mesmerism, Clairvoyance, Psychology, etc., that I might be competent to judge of the value and significance of these phenomena; and as one of the results of such investigation, I have concluded that no person can be competent to discuss intelligibly those principles, who has never investigated them. And, when a person puts himself forward to discuss these questions, and commences by denying those facts which every investigator, having any knowledge on the subject, must know, I cannot but conclude that such person is either too ignorant or too dishonest to make a discussion profitable or interesting.

I will never discuss the *facts* of Spiritualism with any person who has been so indifferent to these phenomena, as not to have

investigated them for himself. I know, and there are *millions* of others who know, that the *phenomena* of Spiritualism are genuine; and I also know that Prof. Young could know the same, if he would earnestly investigate the subject. And I likewise know, that he cannot understand Spiritualism well enough to discuss it properly while he is ignorant of the existence of these phenomena. Therefore when he comes forward and offers to discuss the principles of Spiritualism, and at the same time denies its facts, he demonstrates to me a condition of ignorance and vanity which I fear to encounter; and I would rather play the coward in the estimation of his friends, by declining the proffered discussion, than to play the fool in my own estimation by accepting it. A man unacquainted with the subject to be discussed, may answer for a *sham* opponent for boys and new beginners to practice upon; but for myself, I do not feel the need of any such "bag of sand" to beat against.

I told Prof. Young in the outset, that I would not discuss the question of Spiritualism with any man who had not investigated it sufficiently to know its *facts*, and who, knowing them, was not honest enough to admit them. That, as a geologist, I would not discuss the principles of geology with an opponent, who had not learned of the existence of its phenomena. That as a chemist, he would not discuss the principles of chemistry with one who ignored the facts known to every investigator of that science. And that upon the same principle, I would not discuss the principles of Spiritual intercourse with one who knew nothing of its facts. If man must know the facts of every *other* science to be qualified to discuss their principles, I know no reason why Spiritualism should form an exception. I said to Prof. Young, go and investigate for yourself these facts, and ascertain their existence as they are *known* to hundreds of thousands of men and women, and then if you wish to deny the legitimacy of the deductions I make from them, I shall be happy to meet you. I will go *one* or *five* thousand miles to do it: but until you do this, I will not debate with you any such question.

I am told that some of the friends of Prof. Young are disposed to exult at what they are inclined to call "my backing

down." That is of no consequence to me. I have no ambition to be considered the "Champion of America" in any kind of "prize ring." I have challenged no man to any sort of a fight: nor shall I do so: neither shall I decline a challenge, when a proper subject is to be debated, and an opponent is proposed, who, in my opinion, is qualified to elicit the truth, and give true worth to the discussion. This same kind of "backing down" can be had from me, as often as any person shall see fit to challenge me to discuss that, which either one or both of us, in my opinion, are incompetent to discuss. Yours, etc.,

J. TIFFANY.

STATEMENT—No. II.

MUCH has been said by the opponents of Spiritualism of its licentious tendencies. It is not always safe to say, that a particular mode of faith tends to this, that, or any other particular evil, because one professing such faith may be guilty of such practices. The profession of faith may be a mere pretence, and such professor may be hypocritical. The fault complained of may be the result of a nature and inclination in him, older and deeper than is his faith in that which he professes. Sensible and earnest truth-loving minds will be careful to commit no such errors.

We ought not to deceive ourselves by our own prejudices; and through a spirit of untruthfulness—as the spirit of prejudice always is—shut our eyes to facts which do exist, or substitute our own fancy for facts which do not exist, and thus become instrumental in deceiving others. Therefore, I say again, it is not sufficient to ascertain that a professing Christian, or a professing Spiritualist, is base and licentious; and thence conclude, that his Christianity or his Spiritualism makes him so. We should be able to point out the particular connection there is, or may be, between his faith and practice. In that way, justice would be done, and the world would be enlightened.

Thus, take Mormonism as an illustration,—I mean Mormonism

as taught and practiced by the Saints of Salt Lake, under the teachings of Brigham Young, and the ministers of that Church. It is claimed as a fundamental article of their faith, among other things, that the Lord has a large number of souls created for our earth, which cannot come here, because of the lack of bodies to contain them. Therefore, there is a pressing necessity for the manufacture of bodies for these souls; and the Latter-Day Saints are the instruments, designed by the Lord, for this purpose; and that it is therefore the duty of every saint to marry as many wives, and beget as many children, as his means and strength will enable him to do.

As a result of such a faith in such a doctrine, coupled with the lustful inclinations of the natural man, polygamy, and all its incident evils, must necessarily arise. This doctrine not only does not restrain man from the indulgence of his passions, but it encourages and sanctions him in it. Polygamy is found among this class of people, and is justified upon principle, therefore we are not left to inference in determining its cause. We are not compelled to say, Mormons have a plurality of wives, and therefore Mormonism leads to polygamy. We can come nearer, and point out the doctrine or principle taught by Mormonism, which must ultimate in such a result. This is legitimate proof.

But there is another species of evidence less positive in its character or manner than that to which I have above alluded, but equally certain for certain important purposes. Suppose an individual to be a real, earnest believer in any particular doctrine, say spiritual communications, and to be certain, suppose that individual to be a medium for communications. Suppose the evidence of his mediumship to be such, that it cannot be questioned; and yet the individual is known to be false and impure in his conduct and practice. Although I would not say, upon such evidence, that he is false and impure *because* of his faith or mediumship, I would be justified in saying he is so *notwithstanding* his faith and mediumship. Evidence of this kind would be good to rebut the presumption that his faith and mediumship would inevitably make him a true and pure man. It would lead us to infer, that there must be something higher and better than

the influences exerted upon him through his faith and mediumship. It would not seem to be doing violence to sound judgment, to conclude from such evidence, that, whatever might be *his* opinion of the exalted character of his spiritual associates, they were either not *pure* or *powerful* enough to make him what he ought to be.

From this point of observation, I propose to present to your readers a very noted character, in the ranks of those professing communication and communion with spiritual beings. He belongs to that class who sometimes converses, as he supposes, with God himself. He thinks, or did think, that he was an especial favorite of Heaven, and I have heard many of his admirers affirm the same thing. That he has often talked with angels of a very high and exalted character, they do not pretend to doubt. His character is much respected by a very large class of spiritual believers, and by those occupying very high positions in society for their wealth, learning, and influence. This man, Mr. A—, for that is the initial of his name, is known to have been guilty of certain practices, which I think, and which every enlightened and christian mind must think, to be vicious and criminal, even while in the exercise of his mediumistic powers. So far has he carried it, that he claims, or it is claimed for him, that God aided and directed him in his conduct.

The first charge I make upon him, and one that can be proved, if it is denied, is, that notwithstanding he had a very lovely and beautiful wife, his relations to one of his domestics was such, that she had a child by him. He kept her and the child in his family until his wife demanded that she should be turned away. He then sent her away with her child, to be cared for by the world, the spirits, or such agency as she could find without his attention. He, when spoken to upon the subject, justified the act, claimed that God or the spirits had counseled him in the premises, and so far as his life and influence are concerned, he justifies such practices.

Besides this instance, there were other females living in his family, between whom and himself an improper intimacy existed, and more than one became *enciente*. Now, I do not charge

that these things were the result of his mediumship, or that these spirits with whom he communed stimulated him to these acts. They may or they may not have done so. That must be determined by other evidence. But this I do affirm, the influences exerted upon him by these spirits were not such as to prevent such conduct, or to lead him to condemn it after he had been guilty of it. There are other things to which I might refer, connected with the character and practices of Mr. A——, which do not seem to me indicative of a high spiritual condition; but I think the foregoing are sufficient. Those who would justify Mr. A—— in those things I have mentioned, would not hesitate to excuse him in everything else he might do.

I now appeal to the public, as enlightened and Christian men and women, if the lives and influence of such men are not pernicious, when held up before the world for our young men and women to look at, as models worthy of imitation. I submit, if the evidence is not at least presumptive, that the influences which thus operate in and through them, are not of the type of those promised to the true believer, by Jesus of Nazareth. Can men and women, who are in their souls temples meet for the indwelling of the Holy Spirit, be led thus astray by their appetites and passions? Can they be in communion with God and the angels nearest the throne? I must again say I believe "that a good tree cannot bring forth corrupt fruit," and that by their fruits we may know them.

Yours in the cause of righteousness.

MAN's great failing is in his lack of fidelity to his highest convictions of right. Were he as earnest in his strivings after obedience, as he is in seeking excuses for his disobedience, he would be found living the true life. His very excuses are a confession that he has fallen short of his highest conceptions; and, in his life and actions, is under the rule of that which tends to lead him astray. His apologies are his own sentence of condemnation.

THE FATHER THE ONLY AND THE SUFFICIENT GOD.

BY THE REV. SAMUEL LONGFELLOW.

A STATEMENT of theological belief, recently made to the public by a deservedly distinguished and popular preacher, has revealed the fact, already suspected, that a large part of the Christian world has not yet found its Father. The statement is this :

“Christ Jesus is the name of my God. All that there is of God to me is bound up in that name. A dim and shadowy effluence arises from Christ, and that I am taught to call the Father. A yet more tenuous and invisible film of thought arises, and that is the Holy Spirit. But neither are to me aught tangible, restful, or accessible. * * * Christ stands my *manifest* God. All that I know is of Him and in Him. I draw all my life from Him.”

We should not quote these words, if we thought them only the statement of an individual belief. They doubtless represent the prevalent belief in the Churches with which the writer of them is connected. We presume the theologians in those Churches will not accept the statement. But we feel assured that it expresses the notion that lies generally in the minds of Trinitarian Christians. We believe that they would accept it as a very good statement of their conception of God. We believe, if they were honest with themselves, they would say : Just so we think, just so we feel about God. The Father is to us a faint abstraction ; the Son, Jesus Christ, is our God.

And we think we can see why they should say so and so believe.

First, because the human mind and heart cannot, after all, really have more than one God ; that is, more than one Supreme, more than one Infinite.

The speculative theologian may form to himself an abstract conception of a Trinity that is still Unity. But to the practical understanding the idea of Trinity is virtually that of threeity ; to it the *three persons* must be *three gods*. It can make them one,

only by selecting and giving prominence to one of them and letting the others fall into a shadowy unreality—names but not persons. But one God the Trinitarian must have by the necessity I have spoken of. Hence a selection is made. The Son is chosen and set forth in prominence and light: to him the affections cling, to him salvation is intrusted, to him prayers are made—"helpless hangs the soul on" him. The Father and the Holy Spirit retire into the background, into vague, shadowy effluence and twilight—are named but not trusted in or known.

But why this selection of "the Son," of the "second person?" Why is not "the Father," the "first person," by all claims, nay, by very force of these names, the chosen God?

Because, and this is the second point of an explanation, because, in the popular theology, "the Father" *is not such a being as the heart can cling to, or trust to for its safety, or willingly pray to.* He is represented as an awful and unapproachable sovereign, sitting remote from the universe upon a throne from which He watches the worlds and rules them, communicating with them by His messengers. Worse than this, He is represented as a judge who has made an irrevocable law, by which He is bound to inflict upon every one who has sinned an eternity of torment, in a hell of which unquenchable fire is the instrument or the symbol. But every man, inheriting from the first a fallen, corrupted and totally depraved nature, has sinned and is exposed by this Divine "Justice" to eternal torment, which that "Justice" having once proclaimed cannot and will not remit; for the Judge is not only inexorable, but he is also full of wrath, angry with the sinner every day, pouring forth His vengeance upon the guilty, whom He will by no means clear. This is the being whom we are taught to call the Father. Is it strange that they shrink from meeting Him, deeming it a fearful thing to fall into His hands? Is it strange that they do not look to Him for salvation or for compassion? Such a being they could not possibly cling to, rely upon or love; they must gladly escape from the thought of him, banish him from their hearts as much as possible, and look elsewhere for their God. And when "the Son" is represented to them as a being equal in omnipotence to this

“Father,” but as full of love and compassion as the other of vindictive justice and everlasting wrath; when he is represented as interceding for them, averting the divine anger, redeeming them from the penalty by himself paying the debt, by himself suffering the bodily and spiritual tortures which would else fall on them, as shedding his blood to quench the fiery heat of the Father’s burning throne, as seeking and saving the lost, is it to be wondered that they gladly turn to him, embrace him, cling to him, hang all their hopes on him? Is it strange that they choose him for their God, and gladly, if they can, dismiss into the vague background of their conceptions and the unfrequency of their thoughts the fearful being they have been taught, by a strange mockery of language, to call the Father?

There is still a third reason for this selection of Jesus Christ as God, and it is one which influences many who, like the writer quoted, do not accept all the repulsive notions of which we have been speaking. It is this: the difficulty they find, or suppose to exist, of *conceiving of a purely spiritual being*. Pure spirit, they say, is so vague and intangible a conception, that they are at once lost. They cry out for a God of whom they can form a distinct image, a God whom imagination can picture. This tendency, this supposed necessity, is precisely what in all ages has given rise to fetichism, idolatry, image worship, saint worship and mariolatry. In all these, it is the unspiritualized mind groping after an *eidolon*, an embodied, a visible, a human God. It might seem as if this necessity would not exist among a people whose religion, now for thousands and thousands of years, has forbidden the making “any graven image or any likeness” of God. Nevertheless, now, even as among the people to whom this command was of old given, the tendency shows itself in what is called *anthropomorphism*, or the ascribing to God human parts—hands, eyes, ears; human passions and limitations, such as anger, repentance, changeableness, successive thoughts, detailed plans and individual affections. Even this, it seems, is not enough. The affections, not truly spiritualized, still ask for more; and Jesus, though he must necessarily be an ideal, becomes the “visible God;” of him the imagination can make a

distinct picture; therefore he is selected as the God to love and to trust; the affections, always anthropomorphic, cling to him; and the unincarnated, invisible Father retires, a vague and shadowy effluence.

We have thus stated, or attempted to state, the common Theology, and the reasons for it. We have done this, sketching it in as a background, that we might make more clear the view which we hold to be the truer Theology.

And this we state in those old words of Paul: TO US THERE IS ONE GOD, THE FATHER. Here we have a doctrine of God, simple, definite, sublime and tender, entirely sufficing for every need of the soul, for every problem and stress of life. To us, the Father, and the Father alone, is a sufficient God and Savior. None can love us so much as He: none surely can be as mighty as He to help. When we have named the Infinite and called Him Father, we have named the Name which is above every name: the Love above every love: the Power above every power. We have named Him who, if known, must be nearest and dearest of all, and to all: we have named Him who is the All *in* all.

To us there is *one* God. Our prayers are not distracted, our worship is not divided, our thoughts are not perplexed by any Trinity. Through all manifoldness of operation and of manifestation, we reach and perceive the "One and self-same Spirit," the universal, the only God. To us He is the ONE God; He is not divided against Himself. In that perfect mind, there is no dissension. His Justice is not opposed to His Mercy; His ability does not contradict His desire. There is no need of any expedient to reconcile His Love with His Law. His Justice is but a form of His Love; His Mercy is also His Law. It is not His Justice that condemns and His Mercy that forgives. "If we repent of our sins," as one said of old, "He is *just* to *forgive* us our sins," because true repentance *deserves* forgiveness. If we continue in sin, His love sends every penalty of suffering that we need to admonish and recall us; because true love is not the weak indulgence that spares its object all pain, but the strong good-will that gives pain when the good of its object demands. To us there is *one* God, throughout the world and the ages, under

whatever name; and He is as willing, and as able, to save the Jew who comes to Him through Moses; or the Parsee who comes to Him through Zoroaster; or the Mussulman who comes to him through Mohammed; or the Theist who comes to Him through his own spirit, as He is to save the "Evangelical Christian," who comes to Him only "through Jesus Christ," if they only really come to Him, as they may.

And to us, this one God is the FATHER. We ask no higher name, we can have no dearer or nearer. It satisfies the most yearning heart, and it justifies itself to the intellect. For what do we mean by "the Father?" Certainly not a metaphysical abstraction, the name of the "first person" of a metaphysical "Trinity;" not an "effluence" and a "film." The name is to us vital as with life-blood; significant of the utmost reality. It does not give us, indeed, a God visible to eyes or our imagination, tangible to our hands; but it gives us a God perceptible to our Spirits, apprehensible to our Reason and our Love.

When we call God our Father, we mean, first, that He is the source of our being, and that our being is akin to His. We mean not merely that we are creatures of His power and objects of His love, *but that we are born of His very substance*. Our essential life is a germ from His essential life. Our nature is essentially His nature. We, as spirits, are emanations from, and therefore manifestations of Him, the Spirit. Made in His image, we inherit His likeness. By this kinship, we are perpetually bound to Him and He to us. Here is a primal tie which can never be abolished. This makes Him accessible, apprehensible to us. Our own essential, that is, spiritual, faculties are representative of what He is. As we live in them, He becomes known to us through the law of affinity. Justice, Reason, Conscience, Love, Will, in us, are not different in kind, but only in degree, from the same qualities in Him. So the Son in us reveals the Father in him; and we can rightly judge of thoughts, purposes and deeds attributed to Him, by their correspondence to the highest faculties in us. In fact, all men unconsciously and in practice do so. Hence no relation can be so intimate, no being so near, as God, our Father, may be to us; while at the same time we reverently

recognize that, as Father, He is to us, children, far above us, higher, greater, not comprehensible, if apprehensible. The intimacy takes away no reverence, but inspires it. The great mystery of God remains, only not to terrify but to uplift; and it is plain that, as we live filially with Him, this nearness, intimacy, union and likeness will become more and more, from a possibility, an actuality. Our growing spirituality is a growing revelation of the Spirit to us; for no one truly knoweth a father save a true son and him to whom true sonship shall reveal him.

In the second place: in saying that our God is the Father, we mean that He is perfect Love. He is no father who does not love his children; and He is not the Infinite Father who does not love His children with absolutely unlimited and inexhaustible Love. We can, therefore, never impute to Him hate, wrath or anger, even against the most rebellious and wicked of His children; whatever men of old time may have thought and said. These, in men, are perverted passions, and not spiritual faculties, and they have no likeness or correspondence in the Divine Nature. They are unworthy of a true human father, and to attribute them to God is to make Him less than man. A being of infinite wrath is simply Devil, not God. We will never tell our little ones, even, that God will not love them if they do wrong, or that God is angry with the wicked. If we want a figure to shadow to them the alienation which sin causes, we can say that God is grieved if they do wrong, and that they cannot feel His love till they repent. And God being perfect Love, when most just He is most loving; for His justice is but the application of His love. And when that Justice appears in the most terrible retribution of sin, we see it to be Love still, because the spirit sees it to be restorative, and never vindictive. This love our heart first feels, and then our reason justifies, seeing everywhere proofs of the perfect Providence; and where it cannot see, it trusts still the affirmation of the heart, and believes. It may seem, at times, as if this Providence were only Power and not Love, and so God a Ruler and not a Father; for at times it looks as if the individual were quite disregarded and crushed in the on-going of the great Will. But a farther-reaching look and a more spiritual insight

justifies the heart still, and sees that in a spiritual estimate, in the eternal view, a great law of compensation is revealed, and we shall find that the individual is cared for in the end as scrupulously as the race, the atom as the universe, and none are lost. The perfect Providence is individual, not by being special, minute and detailed, but by being universal. We can reconcile, with the thought of a loving and all-mighty Father, the existence of evil and suffering so long as they are temporary and capable of being lost at last in infinite good; but the moment you speak of everlasting evil and everlasting misery, you have dethroned the Father, and must look for another God.

In the third place: in calling God the Father, we mean that He is the Infinite Will, the Supreme Law, the Absolute Authority. As our Father, He has a rightful claim to our *obedience*. For His Power is not arbitrary strength, but it is the energy of wisdom, love and justice. His law is not arbitrary enactment or statute, but it is the Divine method of the universe, it is the law of His own essential being. It is therefore the law of *our* being, and we can live completely and happily, only in accordance with it. We obey Him when we obey the inmost laws of our being, since His law for us is written in our constitution; while at the same time we gladly recognize it as a law above ourselves, and look to Him to reveal it to our reason and conscience, and to give strength to our will to obey it when revealed. God is judge and sovereign, but is these as the old patriarchs were, and is not less, but all the more, our Father. Our obedience is not the reluctant service of slaves fearing the lash, but of sons glad to carry out the Father's will, and to work in accomplishing His pleasure. If we disobey, we are harming ourselves; but that does not make Him angry, nor does it break His law. That law, which is perfect justice and perfect love, meets us, then, as retribution. It pursues us till it restores us to unity with itself. So the same who judges, also redeems. And our Father is our Savior, too.

Such is our doctrine of the Father. We hold it sufficient for every need of the soul, for every private want and every public emergency.

You are lonely, desolate, friendless: here is One bidding you know Him as the Father, and in that name giving you assurance of tenderest sympathy; a friend who, because He is Spirit, can be always present with you, and can enter into your inmost spirit, to comprehend, to strengthen and uphold.

The deep shadow of bereavement and affliction lies heavy on your heart and broods darkly over your home: lo! "standing in the shadow," your Father. In the silence a voice, saying "My child be of good cheer; I am with you to bear your griefs; I stand by you and you shall not fall; I touch your sorrow and change it into blessing." Is not the all-mighty, all-loving Father the sufficient comforter?

You are troubled, weary, harassed with the care and burden of life: what thought so helpful and cheering as of the eternal presence of the perfect Providence, the Infinite Father, whose calmness bends serenely above our distractions, and around "our restlessness His rest;" who is near in every emergency and disappointment, and able and willing to make everything work for good!

You are confronted by difficult duty: what thought can be so inspiring as the thought of Him, the Father, whose work every duty is; whose will is working through every true work, in and through every faithful man?

You are tempted: what thought so powerful as the remembrance of the nearness of the infinitely Holy Father, whose holiness is in your soul, too, as warning and power, if you will listen to it and obey it; whose sons should be ashamed of every baseness, since they are capable of all nobleness!

But you have fallen, you have sinned, you have disobeyed the Father's command; left his home, separated yourself from him and incurred the just penalty of his violated law. What thought so startling, so moving, so redeeming as the remembrance of your Father! His love, that bore you in your innocence in its bosom, has pursued you in all your wanderings, and stirs the penitent resolve within you, as you come to yourself amid your husks. You will go and confess all to Him; you do not fear a *Father's* perfect justice. It will give you every pen-

alty you need and every help you require to bear the penalty bravely. He has never left you, and he will redeem you, working in you and with you, an all-mighty and all-loving Savior.

We might speak of other experiences. Let these serve to show how sufficient to the needs and stress of life the doctrine of the Father is. In Him we find all that religionists, hampered by a perplexing creed, have sought and have found in Jesus Christ: have found, we say, for God cares not for names, and if men call Him Jesus Christ, He is none the less their Father, though they know Him not clearly. He, the one God, the Father, is to us Creator, Sustainer, Ruler, Judge, Savior, Redeemer, Holy Spirit, Inspirer, Sanctifier and Comforter; "for all these worketh that one and self-same Spirit."

And now I hear some one, Trinitarian or Unitarian, ask: "But what then becomes of Christ; what place have you for Him? We have always thought *he* was our Savior, our Redeemer."

It may be a Unitarian, we say, who puts the question; for in many a Unitarian book we meet with passages which speak of "coming to Christ," "relying on Christ," "giving ourselves up to Christ," "clinging to Christ," "dedication to Christ," "we must lean on Christ," "trusting unreservedly to the Savior's (Christ's) love for forgiveness and acceptance," "Christ is sufficient," "would you dare to die without resting on Christ?" till we are tempted to ask, is there, then, no God? have we no Father? or is He unable or unwilling to help us? And in Unitarian churches, everywhere, the prayers, though scrupulously addressed to the Father throughout, as if he were both able and willing to hear us through His love and our needs, are at the close "offered through Jesus Christ," as if God were *not* willing or not able to hear us, or we not able or willing to approach Him.

To us all these phrases seem to be remnants and fringes of a theology which "Liberal Christianity" professes to have cast off. They do not grow out of, they are not expressive of or consistent with, the central ideas of those who have learned to know the one God as their Father.

To the question, What place, then, do you give to Jesus Christ?

this is our answer. To *Jesus of Nazareth* we give the place which the recorded history of his life justifies. (Evangelical Christians certainly ought to be willing to go to the Gospels, the Evangelists, for their authority.) We find that life fully explained by the view that holds him to have been an inspired man, a prophet, a human spirit, in whom (through his consecration and obedience, and in accordance with the native and universal laws of the Spirit) the Father dwelt. Through him God worked, in him God was manifested; not in an altogether peculiar and unexampled, but in an altogether natural, spiritual way. He was not the Jewish Messiah or Christ, but something much higher. He was not official, permanent, universal and sole Mediator, Savior and Redeemer. But whoever has received through him Divine influences, and by them has been saved from wrongdoing and quickened to spiritual life, has found him all these in a spiritual sense. We gratefully recognize the debt which the world, and we, owe to that noble, devoted soul. But we remember that in our infancy we learned, as from him, to say "Our Father." And we do not forget that to those who leaned on him and clung to him, he was obliged to say, It is expedient for you that I go away, else the abiding Comforter, the Spirit, will not come to you. My Father is greater than I.

"Christian" he may not be, in the technical sense, who denies that Jesus was "the Christ." But, in the spiritual sense, he is Christian who is possessed by the ideas and animated by the spirit and aims of Jesus. Jesus *never in a single instance* that has been recorded called himself God or taught others to call him so. His constant name for God was "*the Father*," who, he said, was the "*only true God*." If we are disciples of Jesus, we shall call God by that name. If "we follow in his steps," we shall go where those steps went. They went always to *the Father*. If we worship the God that he worshiped, we shall worship *the Father* only. If we in dying trust whom he trusted, we shall commit our spirit into *the Father's* hand. And if his spiritual mediation has been accomplished it will have brought us to *the Father*, with no need of Advocate or Intercessor.

For not the words, even of Jesus, will suffice to reveal God to us as the Father, only the *Son in us*; the filial spirit of per-

fect trust, love and obedience will reveal to us fully what it is to have, for our God, the *Father*.

But as we have the idea, let us be true to it; let us put off all notions and phrases inconsistent with it; let us feel its grandeur and its richness and its inspiration and its sufficiency.

We are not polytheists; we are not orphans. Let others have what God they may or can: TO US THERE IS ONE GOD, THE FATHER.

THE uses of Religion, according to the common idea, are to fit men for dying, and for happiness beyond the tomb. This world of sin and its pleasures, is all well enough, provided the hereafter can be secured to us free from suffering. With this view the clergy often call upon the people to get religion that they may be prepared for death. They talk of the pleasures of sin, as though they were real, and to be preferred to the pleasures of holiness, were it not for the terrible hell awaiting the sinner. They talk of the sacrifices and crosses of the Christian, etc. All this kind of language indicates the character of the popular religion: demonstrates that it is only selfishness, intensified by the religious feelings. Illustrating this the following anecdote is quite to the point.

CURIOUS PRAYER.—In the State of Ohio, there resided a family consisting of an old man by the name of Beaver, and his three sons, all of whom were hard “pets,” who had often laughed to scorn the advice and entreaties of a pious, though very eccentric minister, who resided in the same town. It happened one of the boys was bitten by a rattlesnake, and was expected to die, when the minister was sent for in great haste.

On his arrival, he found the young man very penitent and anxious to be prayed with. The minister, calling on the family, knelt down and prayed in this wise:

“Oh! Lord, we thank Thee for rattlesnakes; we thank Thee because a rattlesnake has bit him. We pray Thee, send a rattlesnake to bite John; send one to bite Bill; send one to bite Sam; and, Oh! Lord, send the biggest kind of a rattlesnake to bite the old man, for nothing but rattlesnakes will ever bring the Beaver family to repentance.”

From the Welcome Guest.

IN MEMORIAM.

BY L. M. W.

"She hath gone to the day-break whence the shadows have fled away; to the hill of myrrh and the mountain of frankincense."

The night passed slowly on;
Each gleaming star
Had left its gift of light,
And from afar
Had told the wond'rous tale
Of glory unrevealed.

And beauteous dream had hung
A vision bright
Of sunny days and flowers
On banks of light,—
Within the courts of sleep
And sweet forgetfulness.

But could she longer dream,
Or wish to stay
'Mid shadows and star gleams,
Now that the day
Was waiting for her, and the gate
Of morning opened wide?

And through it she has passed,
And left ajar
The golden portals for us,
And from afar
We evermore may see
The glory thence revealed.

We gaze upon the hills
Far through the night,
And know the day-break waits
With glorious light,
For us, who tread the way
That she has trod before.

ROMANISM.—No. 2.

THE difference of mental and spiritual conditions, in different individuals, requiring different administrations for the unfoldment and perfection of their natures, is recognized by the Mother Church, and provisions are made for these differences in her forms, dogmas, and rituals. All can not understand alike the same instructions, unless they are in the same or similar intellectual and spiritual states. No more can all use with equal profit, the same forms of religious service. That class who are under the rule of their selfish and sensual natures, and are ignorant and degraded in their intellectual and spiritual conditions, can not be largely influenced by moral and spiritual considerations.

The Mother Church recognizes the truth, that government is based upon that which rules the governed: that is, that there is a natural basis for all governments. Matter could not be governed by the laws of electricity and magnetism, were it not subject entirely to such influences. Make it independent of electric and magnetic agency or influence, and it would give no heed to their laws. The same is true of every existence, animate and inanimate, conscious and unconscious. That which is to become the subject of government, must be brought into social order, through the laws of that which rules within it.

Hence it follows, that man, as the subject of government, can only be governed by that impulse or influence which is the strongest in him. Therefore, if he is living under the rule of his selfish and sensual nature, that which governs him and brings him into the right way, must first appeal to that nature. The law of a true life to him, must lay hold of his hopes and his fears, and if, in his ignorance, he cannot comprehend the true nature and requirements of such law, it must be brought as near as possible to his comprehension, through the use of that which he can understand. Figures of speech, similes, parables, etc., must be used, to shadow forth to his mind somewhat of that truth so essential to his salvation.

This great truth, the Romish Church has clearly perceived; a truth the Protestant Church would do well to give more

heed to ; and it is conformity to this truth, which has given, and still gives to that church, the character and potency of Catholicism. Her universal adaptedness, and adaptability to every state and condition, from the lowest to the highest in society, makes her, in her plan, the Church.

In whatever direction we look, we find the recognition of this principle in her doctrines and ritual. Take, as an example, her list of saints. An abstract principle can be comprehended by few, and be appreciated by none. The principle must be seen at its work, producing its result, demonstrating its uses, before the common mind can recognize it. We may talk endlessly of principles of truth, purity, justice, etc., but they do not enter into the affections, except by means of some "LIVING WAY." We love them through their incarnations. As a response of the intellect, we may admire them in nature, but as a response of the affections, we can only begin to love them in man. Some one in his image, must first enthrone them in the soul. God the Father, or the Son, is first approached through the divinely human.

The doctrines of the divine incarnations of every religion, are but expressions of this principle, that the affections can respond only to the *living embodiments* of the true, the pure, the just, holy and good. The doctrine of the Trinity has the like origin in the human conceptions ; and is one of the many expressions of that fundamental principle. The saints of the calendar, as apportioned among the days of the year, have the same religious mission to accomplish. They, according to their various degrees of holiness, and also according to their special manifestations of some of the virtues, are translations of the divine into the comprehension and realization of the human. And there must be variety among them, to be adapted to the variety of conditions to be instructed and inspired by them.

Every class of persons, whether religious or not, recognize this principle. The artist, whatever may be his native talent, must study the best masters of his profession. He finds much aid in so doing, and the more perfect the master, the greater the aid. He studies the master as a revelation of the law necessary for his own perfection ; and he feels the inspiration, as he feasts

his soul upon his perfected work. He is stimulated to more constant and earnest toil. His aspirations are intensified as he contemplates the possible attainment.

The professional man has likewise his master. Those, standing upon the summit of professional attainment, become the professional masters, and are they who are studied by all seeking to excel in that particular direction. The student likewise finds his master; and although he may aim to excel them all in the extent and accuracy of his learning, yet, while he feels his own lack of attainment, and his inferiority to any who have gone before him, he deems it proper to profit by their larger experience. The same is true of the mechanic, and all others who seek for the attainment of excellence in their calling.

If then, in every profession and calling of life, men find it necessary and profitable to study masters, and thus to learn of the laws governing in each calling by a familiar acquaintance with their highest manifestations in the past, why should not the moral and religious disciple, seek for masters to study as models of moral and religious excellence? Strange the bigotry and fanaticism, whether religious, or atheistic, which can so shut the eyes of the understanding, as to deny the benefits of masters in the moral and religious departments of man's training.

Indeed those who condemn the calendar as being impious and profane, as bestowing upon mortals that which belongs to the divine, are guilty of the greater folly and absurdity in their opposition. They are obliged to ignore every principle they profess to practice in the training their children in virtuous and religious lives. The Protestant is engaged in publishing the lives, *real* and *fictitious*, of individuals, who are supposed to have been eminent for their moral and religious attainments. They put these biographies into the hands of their children to read, for the purpose of awakening in their minds earnest aspirations after the like attainments, as well as to instruct them in the methods of such attainments. In this they recognize the principle which has given birth in part to the catholic calendar. In our next we will consider so much as is involved in the idea of praying to these saints.

A LETTER.

MR. TIFFANY, NEW YORK.

SIR—Feeling assured that you will be interested in all the movements of the day that have for their object the advancement of knowledge in the various phases in which it can add to the happiness or enhance the good of mankind, I will give you a short sketch of a very interesting meeting I have recently attended at Longwood, Penn.

The “Yearly Meeting of Progressive Friends,” assembled at Longwood, Chester County, Penn., May 29th, to transact their usual yearly business, and to comfort, encourage, and strengthen each other in their onward progress to a higher and holier life.

I will not attempt a description of the place, but simply say it is in one of the most thriving agricultural districts in the State, where nature abundantly rewards the husbandman for his toil, where warm hearts full of noble impulses, with clear heads to discern the pure and good, and intellect to devise and execute, have united in one great and holy crusade (if I may so express myself) against the popular vices and errors of the day.

The first day was one that will live in the memory of many for its glorious heart-stirring beauty.

At an early hour hundreds were seen wending their way to that humble edifice, “The Progressive Friends’ Meeting House,” prompted, no doubt, by various motives, but all bent on witnessing the proceedings of the Progressive Friends.

One hour before the time appointed for religious services the house was crowded with eager listeners, “But still they come” was the watch-word; and before ten o’clock, not even a standing place could be found in the house.

Religious services began simultaneously in-doors and out. T. W. Higginson addressed them in the house, J. A. Dugdale, E. Coates, R. Johnson, and others, out-doors, where the most perfect order prevailed. They were listened to with interest, and we trust, profit.

Mr. Higginson gave a description of the pompous ceremonies

of Catholicism, and contrasted with it the simple unpretending religion that lets not the left hand know what the right doeth. All listened with deep attention. Such was the multitude that there was not space belonging to the meeting-house lot sufficient for the people to stand. All partook of their frugal meal under the broad canopy of heaven, sheltered from the sun's rays by large trees, or in their carriages.

At 2 P.M., religious services were again resumed, and the vast multitude were addressed by three or four speakers at the same time from different stands out of doors, beside those in the house.

I have witnessed many large gatherings in different sections of our country, but have never seen so quiet, orderly, and attentive an audience. Many distinguished men and women were present and took part in the exercises, interspersing them with much of good sense, wit and humor.

Kindness and affection were the ruling elements, and the scintillations they threw out were felt in every heart.

At four in the afternoon all began to disperse, went quietly home, with scarcely an accident to mar the joy of any one on that beautiful day.

On Monday morning the usual business of the meeting was resumed, all necessary committees chosen, money raised for various purposes, &c. There was a new feature in the proceedings; they had to raise money to purchase a lot adjoining the meeting-house, that they might at least own ground enough for the vast multitude to stand upon, to say nothing of seats, and they did it I think, or very nearly.

There were several testimonies introduced on various questions which elicited much discussion. The first testimony was on Spiritualism; it was recommended as worthy of investigation. It called forth many facts and much opposition. It was debated pro and con for several hours with much spirit, and no little interest by all. After many efforts to obtain a rejection of it, the opponents acknowledged the yeas were the majority, and with many a kind word and laugh at the discussion, the testimony was accepted and placed with the report.

Tobacco was next introduced, its disuse ably advocated. It passed without the expression of a dissenting voice.

Friend Beason was present, urging with much feeling the claims of the long and greatly abused Indians, and was listened to with much interest and sympathy.

Slavery came in and received its share of attention. May Pennsylvania go on and act as nobly as her sister State Vermont, and not be a hunting ground for human beings.

The treatment of criminals called forth many judicious remarks from philanthropic men and women in relation to the effects of the solitary and silent modes of treatment. A further investigation of the subject was recommended, and with some amendments it was accepted.

A testimony on marriage was commented upon, and received the hearty approval of every judicious mother, and many others, both old and young. Under this testimony came the question of "Woman's Rights," and we may add her "wrongs."

Temperance, Education, War, Caste and Physical Education or Health, were discussed, more or less, and passed. Sectarianism was introduced and called up many "sharp shots." The most strenuous opponents of it were the most perfect sectarians I have ever met; all the world were sectarian but themselves; still there was much of genuine good feeling, and I respect them for their integrity, but cannot countenance anything like bigotry in this age of the world; there is no excuse for it.

Much of the old Quaker feeling prevailed, and may that forbearance and long-suffering evinced by the early Friends ever have its representatives. Progress is their motive to action, and as long as one son or daughter of our common family is in bondage to human tyrants, or to vice and ignorance, may they never give over.

On the eve or the fourth day the meeting closed, all feeling that it was good they had been there. They were cheered and encouraged by many earnest friends from a distance, of every denomination of progressive Christians, who are casting off the shackles of creeds, platforms, priests and priestcraft, and are

willing to stand out before the world as earnest, truthful men and women, resolved to labor for the good of their brothers and sisters of the human family.

The hospitality and pleasure evinced by the citizens of Longwood and its vicinity will long be remembered by the recipients of their bounty.

The annual report of the proceedings of the meeting is now in the hands of the printer, and will soon be ready for circulation.

Hoping that you may have the privilege of uniting with these friends of progress at their next yearly meeting, I subscribe myself, respectfully,

H.

“I IN THEE AND THOU IN ME.”

WE have been requested to explain intelligibly the possibility of the infinite dwelling in the finite, and the finite dwelling in the infinite, as would seem to be implied in the above expression. We will endeavor to do so.

Below the plane of conscious being, we have no difficulty in perceiving the manifestation of the Infinite presence and power in every department of existence, outworking the divine will in such department. The laws or *modes* of potential action and manifestation seen in the lower kingdoms, as in the production of the crystal, the flower, the animal, etc., may be taken as an outworking, through the finite, of an unlimited or infinite, omnipresent power and intelligence. Hence our definition of law, as the mode or manner of potential action, is, that it is the *finite manifestation* of an *Infinite cause*. It is so much thereof as can be expressed through *finite conditions and relations*. The primal cause of all things must be unlimited or infinite in its being; but in its manifestations, in and through the finite, it is limited to the conditions and relations of the finite. Hence while *Being* is Infinite or unlimited, *Existence* is finite. Thus while the *individual phenomena* is finite in manifestation, the *cause* thereof is unlimited or infinite, and the phenomena is both in the cause, and the cause is in it.

In the same sense, an individual, who, in individual con-

sciousness and affection, must ever be finite to be individual, may nevertheless perceive the presence of this divine and perfect will, and his own will, as a finite one, may perfectly accord therewith, and he may thus act with, or acquiesce in that will; or, in other words, the divine will may work in and through his. In the same manner the weak and ignorant child may acquiesce perfectly in the will of its parent, and though each are in the same will, and delight in the same thing, they are not absorbed the one in the other. Each maintains his own individual consciousness, and individual will, although perfectly accordant. Although two strings may be so attuned as to give forth the same sounds, they are separate and individual strings, nevertheless, and each give forth their own vibrations, although alike.

In this view it is not difficult to understand how the Infinite and perfect may work in and through the finite; and likewise how the finite may be so attuned as to respond in every relation of its existence, to the divine goings forth of the Infinite. And in this view it can be seen how the finite must harmonise with the Infinite in its *condition*, that it may accord with the divine in its *will* and *action*. Hence the expression of Jesus, who, in his condition, was in a state of oneness with the Father. "And I pray that they all may *become one*, as thou, Father, art in me, and I in thee, that they also may become one in us." This prayer for the oneness of his disciples, was not, that they might lose their individuality, but that they might attain to the divine condition, and thence become one in *will*, *delight* and *action*.

SPECIAL NOTICE.

WILL our friends to whom we have sent the Monthly for 1858, and also thus far on our fifth volume, be good enough to forward us the pay. We have sent it in kindness and hope it has done good. At this time we are in need of all that is due the Monthly, to help us on. Will all who feel interested in the progress of truth, and the overthrow of error lend us their aid; each one become a co-worker, and send us subscribers. Get up clubs and circulate the Monthly, that its truths may be known. The Editor gives his time; that is all we can ask, though heretofore it has been a heavy expense to him. Let us now see if the friends of reform will not assist us to make his burthen lighter. May it go on and prosper until the dark errors of a popular theology be removed, and Truth—God-like *truth*—shall illuminate all our hearts. Be prompt, be just.

Words by W. C. BROWN. **A HUNDRED YEARS TO COME.** Music by J. R. Osgood.

Pia. Gliding movement.

The musical score is written for voice and piano. It consists of three systems of staves. The first system has a treble and bass staff with a 6/8 time signature and a key signature of one flat. The lyrics are: "Where! where will be the birds that sing, A hundred years to come? The flowers that now in". The second system continues the melody and accompaniment with the lyrics: "beauty spring, A hundred years to come? The ro-sy lips, the lofty brow, The heart that". The third system concludes the piece with the lyrics: "beats So gay-ly now, { O where will be love's beaming eye, Joy's pleasant smile, and sorrow's sigh } A hundred years to come." The piano part provides a steady accompaniment throughout.

2 Who'll press for gold this crowded street,
A hundred years to come?
Who'll tread yon church with willing feet,
A hundred years to come?
Pale, trembling age, and fiery youth,
And childhood with its heart of truth,
The rich, the poor, on land and sea,
Where will the mighty millions be
A hundred years to come?

3 We all within our graves shall sleep
A hundred years to come;
No living soul for us will weep
A hundred years to come;
But other men our lands will till,
And others then our streets will fill,
While other birds will sing as gay,
And bright the sun shine as to-day,
A hundred years to come.

From the "SABBATH SCHOOL BELL," by permission of HORACE WATERS, Publisher, No. 333 Broadway, New-York.

1859.]

WINTER ARRANGEMENT.

[1859.]

Lake Shore and Michigan Southern RAILROAD LINE!

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

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

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

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

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

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

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

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

The above Trains connect at
 CLEVELAND FOR COLUMBUS, SPRINGFIELD, DAYTON, INDIAN-
 APOLIS, CINCINNATI,

And all Points South, Leaving Cleveland as follows:

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

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

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

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

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

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

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

WILLIAM R. BARR,

GENERAL AGENT, BUFFALO.

Buffalo, Jan. 3d, 1859.

[OVER]

PRINCIPAL CONNECTIONS.

WESTWARD.

THE 4.00 A. M. TRAIN makes a direct connection at CLEVELAND for points South; reaching COLUMBUS at 5.30 P. M., and CINCINNATI at 10.45 P. M. Also at TOLEDO with Trains for DETROIT and JACKSON; reaching DETROIT at 7.15 P. M., and JACKSON at 8.10 P. M. Also connects with TOLEDO, WABASH and WESTERN TRAIN; leaving TOLEDO at 10.15 P. M.

THE 10.00 A. M. TRAIN connects at CLEVELAND with Evening Trains for the South; reaching COLUMBUS at 1.30 A. M., DAYTON 7.30 A. M., and CINCINNATI at 7.30 A. M. Also makes a direct connection at TOLEDO with Express Train for DETROIT, arriving at 1.35 A. M.; and also with Night Train of the TOLEDO, WABASH, and WESTERN R. R.; reaching FORT WAYNE at 2.45 A. M., LOGANSPOUT 5.55 A. M., and LA FAYETTE at 7.40 A. M.

THE 9.00 P. M. TRAIN connects with Morning Trains at CLEVELAND for the South; reaching COLUMBUS at 8.20 A. M., DAYTON 3.40 P. M., and CINCINNATI 1.23 P. M. Also connects at TOLEDO with Morning Trains of the TOLEDO, WABASH and WESTERN R. R.; reaching FORT WAYNE at 2.05 P. M., LOGANSPOUT at 5.55 P. M., and LAFAYETTE at 7.45 P. M. Also makes a direct connection with Morning Trains for JACKSON; reaching JACKSON at 12.10 P. M.

All the above Trains make a direct connection at CHICAGO with all the various Lines to the West, North and South.

EASTWARD.

THE 6.00 AND 8.00 A. M. TRAINS connect at CLYDE with Night Express Train of the SANDUSKY, DAYTON and CINCINNATI R. R., for FOREST, URBAN, BELLEFONTAINE, SPRINGFIELD, DAYTON, CINCINNATI, &c. Also connects at MONROEVILLE with SANDUSKY, MANSFIELD and NEWARK R. R., for MANSFIELD, MOUNT VERNON, NEWARK, ZANESVILLE, and points in Ohio and Pennsylvania. A direct connection is also made at CLEVELAND with Night Express Train of the CLEVELAND and PITTSBURG R. R.; reaching PITTSBURG at 2.45 A. M., WHEELING 4.20 A. M., BALTIMORE 4.00 P. M., and PHILADELPHIA 4.00 P. M.

THE 8.00 A. M. TRAIN makes a direct connection at CLYDE with Morning Train of the SANDUSKY, DAYTON and CINCINNATI R. R. for the South; reaching FOREST at 10.45 A. M., BELEFONTAINE 12.30 P. M., SPRINGFIELD 2.20 P. M., DAYTON 3.40 P. M., and CINCINNATI to Tea. Also at MONROEVILLE with the SANDUSKY, MANSFIELD and NEWARK R. R., for MANSFIELD, MOUNT VERNON, NEWARK and ZANESVILLE. A direct connection is also made at CLEVELAND with Day Express Train of the CLEVELAND and PITTSBURG R. R.; reaching PITTSBURG at 4.00 P. M., WHEELING 5.10 P. M., BALTIMORE 6.30 A. M., PHILADELPHIA 7.00 A. M. The time from CHICAGO to PITTSBURG, HARRISBURG, PHILADELPHIA, BALTIMORE and WASHINGTON is more promptly made via CLEVELAND than by any other Line.

All Trains make direct connections at DUNKIRK and BUFFALO with Trains of the NEW YORK CENTRAL and NEW YORK AND ERIE RAIL ROADS for all points East.

Buffalo, April 23, 1859.

HOFFMAN & CO.,

Practical Lithographers, Draughtsmen, Engravers

ON WOOD AND STEEL,

No. 452, BROADWAY, Second Floor, Bank of Albany, N. Y.

Checks, Notes, Drafts, Certificates, Business, Visiting, Wedding Cards, Show Cards, Portraits, Views of Cities and Hotels, Landscapes, Maps, &c.

MUSIC STORE IN CHICAGO.

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

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

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

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

HIGGINS BROTHERS,

45 Lake Street, Chicago,

AND MAKE THEIR PURCHASES.

E. WATERS, TROY, N. Y.,

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

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

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

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

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

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

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

E. WATERS IS ALSO THE PATENTEE OF THE FOLLOWING:

A NEW METHOD OF MAKING SQUARE BOXES.

ALSO, " " " ROUND "

PATENT MATCH BOX,

PATENT HEAD REST FOR CAR SEATS.

PATENT DOVETAILING MACHINE, WORKED BY HAND.

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

COLLAR BOXES

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

NEW YORK CENTRAL RAILWAY.

ERASTUS CORNING, Pres., Albany, N. Y. CHAUNOY VIBBARD, Gen. Supt.,
Albany, N. Y. H. W. CHITTENDEN, Asst. Supt., Syracuse.

April 11.

GOING WEST. Albany to Buffalo.						STATIONS.		GOING EAST. Buffalo to Albany.					
N. Y. Mail.	Night Exp.	N. Y. Exp.	Mail.	St'b't Exp.	Miles.			Miles.	Buf. & NY Ex.	S'boat Exp.	Clev. Exp.	Cin. Exp.	Mail.
P.M.	P.M.	A.M.	A.M.	A.M.		LEAVE	ARRIVE		P.M.	P.M.	A.M.	A.M.	P.M.
	4 45 5 35	10 50 11 40		6 45 7 35		.....Troy.....			8 40	8 10		8 45	8 00
						.....Schenectady.....			2 50	7 20		7 55	1 45
11 15	5 00	11 15	9 00	7 00	8	.....ALBANY.....	298	8 30	8 00	4 40	8 30	2 30	
11 55	5 40	11 50	9 40	7 40	17	.....SCHENECTADY.....	280	2 50	7 20	4 00	7 55	1 45	
			10 06		26	.....Hoffman's.....	270		7 00			1 18	
			10 17		30	.....Crane's Village.....	267		6 52			1 05	
			10 42		39	.....Tribes Hill.....	257		6 31			12 40	
12 49	6 39		10 55	8 41	44	.....Fonda.....	252	2 00	6 20	3 02	7 02	12 28	
			11 08		49	.....Yosts.....	247		6 09			12 14	
			11 16		52	.....Sprakers.....	244		6 03			12 05	
	7 02	1 00	11 24	9 04	55	.....Palatine Bridge.....	241		5 57			11 56	
			11 33	9 11	58	.....Fort Plain.....	238		5 50			11 48	
1 32	7 23		11 50	9 25	64	.....St. Johnsville.....	232		5 35	2 22	6 25	11 29	
1 53	7 45	1 34	12 20	9 46	74	.....Little Falls.....	222	1 05	5 12	2 02	6 05	11 00	
			12 39	10 03	81	.....Herkimer.....	214		4 56			10 40	
			12 46	10 09	83	.....Ilion.....	212		4 49			10 33	
			12 53	10 15	86	.....Frankfort.....	209		4 42			10 26	
2 35	8 30	2 10	1 15	10 40	95	Arrive. UTICA.....		12 25	4 20	1 20	5 25	10 00	
2 35	8 30	2 35	1 35	10 40		Leave.....Do.....	200	12 05	4 20	1 20	5 25	10 00	
			1 45		99	.....Whitesboro'.....	196		4 07			9 46	
			1 52	10 55	102	.....Oriskany.....	193		4 00			9 39	
3 04	9 02	3 02	2 11	11 12	109	.....Rome.....	186	11 37	3 45	12 52	4 58	9 17	
			2 32	11 30	118	.....Verona.....	177		3 26			8 55	
3 29	9 29		2 43	11 39	122	.....Oneida.....	171		3 17	12 27	4 34	8 43	
			2 50		125	.....Wampsville.....	170					8 35	
			2 57	11 50	127	.....Canastota.....	168		3 06			8 28	
			3 05		131	.....Canaseraga.....	164					8 18	
	9 53	3 44	3 11	12 03	133	.....Chittenango.....	162	10 51	2 52	12 04		8 11	
			3 27	12 17	140	.....Manlius.....	155		2 38			7 53	
4 25	10 30	4 15	3 55	12 40	148	Arrive. SYRACUSE.....	147	10 25	2 20	11 35	8 45	7 30	
4 25	10 30	4 15	4 30	1 10		Leave.....Do.....	147	10 25	1 50	11 35	8 45	A.M.	
			4 55		157	.....Warner's.....	138						
			5 05		159	.....Canton.....	136						
	11 15		5 20	1 48	165	.....Jordan.....	131	9 50	1 03	10 50			
			5 33	2 00	169	.....Weedsport.....	127						
5 13		4 58	5 45		172	.....Port Byron.....	124		12 45		2 52		
	11 46		6 05		179	.....Savannah.....	116						
			6 25	2 40	186	.....Clyde.....	110		12 15				
	12 15	5 50	6 40	2 57	193	.....Lyons.....	103	9 00	12 00		2 15		
			7 05		198	.....Newark.....	98		11 47	9 40			
6 20			7 25	3 29	206	.....Palmyra.....	90		11 30	9 25			
			7 40		210	.....Macedon.....	86						
			8 00		219	.....Fairport.....	78						
7 15	1 40	6 50	8 25	4 20	229	Arrive. ROCHESTER.....	75	7 55	10 40	8 40	1 10	P.M.	
7 35	1 40	6 50	9 20	4 20		Leave.....Do.....	75	7 30	10 40	8 20	1 05	5 55	
			9 35	4 40	228	.....Cold Water.....	69					5 38	
			9 45	4 50	235	.....Chili.....	62		10 15	8 00		5 30	
			9 58	5 02	239	.....Churchville.....	58		10 07			5 20	
			10 05	5 10	244	.....BERGEN.....	53		10 00			5 10	
		7 30	10 25	5 25	251	.....Byron.....	46		9 43	7 30	12 15	4 50	
8 40	2 45	7 45	10 45	5 40	254	.....BATAVIA.....	43	6 30	9 30	7 15	12 00	4 30	
					268	.....Croft's.....	29					4 15	
			11 15	6 05	272	.....Corfu.....	25					4 00	
			11 27		277	.....Alden.....	20					3 50	
			11 35		279	.....Wende.....	18					3 42	
			11 42		282	.....Town Line.....	15					3 37	
9 37			11 54	6 37	287	.....Lancaster.....	10			6 20		3 27	
10 00	4 00	9 00	12 20	7 00	298	.....BUFFALO.....		5 15	8 00	6 00	11 00	3 00	
A. M.	A. M.	P. M.	A. M.	P. M.		ARRIVE	LEAVE		A. M.	A. M.	P. M.	P. M.	P. M.

LAKE SHORE AND MICHIGAN SOUTHERN RAILROAD LINE.

THROUGH TIME TABLE OF TRAINS.

ADOPTED APRIL 18, 1859.

WESTWARD TRAINS.				Dis. from Buffalo.	STATIONS.	Dis. from Chicago.	EASTWARD TRAINS.		
Chicago Lightning Express.	Cincinnati and Chicago Night Express.	Emigrant and Express Freight.	Accommodation Trains.				Lightning Express.	Night Express.	Accommodation Trains.
4 00 A. M.	9 00 P. M.	10 30 A. M.	4 00 P. M.	1	Depart. BUFFALO.....Arrive	538	4 45 A. M.	5 20 P. M.	10 00 A. M.
*4 35 "	*9 42 "	11 40 "	4 45 "	15	" 18 Mile Creek.....Arrive	523	*4 10 "	*4 43 "	9 15 "
*4 45 "	*9 55 "	12 10 P. M.	5 00 "	21	" Evan's Centre.....Arrive	517	*3 53 "	4 30 "	9 00 "
5 10 "	10 20 "	1 00 "	5 37 "	31	" Silver Creek.....Arrive	507	*3 35 "	4 07 "	8 55 "
5 37 "	10 20 "	2 00 "	6 05 "	40	" DENVER.....Arrive	493	*3 12 "	4 12 "	8 00 "
6 15 "	11 23 "	4 00 "	7 00 "	47	" Westfield.....Arrive	481	*2 55 "	3 10 "	7 00 "
*6 32 "	11 41 "	*4 40 "		65	" Quincy.....Arrive	473	*2 15 "	2 50 "	
*6 40 "	*11 47 "	4 55 "		63	" State Line.....Arrive	470	*2 09 "	2 44 "	
6 50 "	*11 58 "	5 20 "		73	" North East.....Arrive	465	*1 59 "	2 33 "	
7 21 "	12 30 A. M.	6 30 "		88	Arrive. Erie.....Depart	450	1 30 "	2 02 "	
7 25 "	12 05 "	8 00 "		103	Depart. Erie.....Arrive	435	1 15 "	1 42 "	
8 02 "	12 42 "	9 20 "		113	" Girard.....Arrive	430	12 42 "	1 10 "	
8 33 "	*12 53 "	9 45 "		123	" Springfield.....Arrive	428	*12 23 A. M.	12 53 "	
8 31 "	*1 03 "	10 20 "		125	" Conneaut.....Arrive	415	*11 58 "	12 26 "	
8 48 "	*1 23 "	10 45 "		129	" Unionville.....Arrive	409	11 46 "	12 13 P. M.	
9 05 "	1 39 "	11 46 "		133	" Ashtabula.....Arrive	405	*11 30 "	*11 59 "	
*9 14 "	*1 49 "	12 25 A. M.		141	" Saybrook.....Arrive	400	*11 22 "	11 50 "	
*9 21 "	*2 03 "	1 03 "		143	" Geneva.....Arrive	397	*11 17 "	11 42 "	
*9 27 "	*2 10 "	1 20 "		149	" Madison.....Arrive	385	*11 13 "	11 38 "	
*9 48 "	*2 21 "	1 45 "		154	" Perry.....Arrive	389	*11 03 "	*11 26 "	
10 04 "	*2 30 "	2 10 "		160	" Painesville.....Arrive	384	10 50 "	11 13 "	
10 17 "	*2 50 "	2 50 "		165	" Mentor.....Arrive	378	*10 51 "	*10 58 "	
10 26 "	*2 59 "	3 05 "		174	" Willoughby.....Arrive	373	*10 23 "	10 49 "	
10 48 "	*3 19 "	3 52 "		183	" Euclid.....Arrive	364	10 06 "	10 30 "	
11 06 "	4 40 "	4 30 "		188	Arrive. CLEVELAND.....Depart	355	9 45 "	10 10 "	
11 25 "	4 50 "	5 30 "		196	Depart. CLEVELAND.....Arrive	342	9 30 "	9 46 "	
*11 58 "	5 36 "	6 46 "		208	" Berea.....Arrive	330	8 52 "	9 12 "	
12 26 P. M.	5 55 "	7 42 "		216	" Grafton.....Arrive	322	8 22 "	8 47 "	
12 41 "	6 15 "	8 28 "		224	" Oberlin.....Arrive	317	8 04 "	8 28 "	
*12 50 "	5 37 "	8 45 "		226	" Camden.....Arrive	312	*7 54 "	8 18 "	
*12 59 "	5 49 "	9 10 "		231	" Wakeman.....Arrive	307	*7 46 "	8 03 "	
*1 03 "	6 00 "	9 30 "		238	" Townsend.....Arrive	300	*7 38 "	*7 59 "	
1 25 "	6 15 "	10 10 "		240	" Norwalk.....Arrive	297	7 24 "	7 45 "	
1 50 "	6 25 "	10 30 "		250	" MONROEVILLE.....Arrive	296	7 10 "	7 31 "	
2 06 "	6 45 "	11 02 "		257	" Bellevue.....Arrive	285	6 55 "	7 17 "	
*2 24 "	7 04 "	11 58 "		265	" CLYDE.....Arrive	281	6 40 "	7 02 "	
*2 36 "	7 26 "	12 04 P. M.		273	" Fremont.....Arrive	273	6 24 "	6 45 "	
*2 46 "	7 40 "	1 40 "		279	" Washington.....Arrive	266	6 06 "	6 27 "	
*2 55 "	8 03 "	1 58 "		282	" Elmora.....Arrive	256	5 56 "	6 17 "	
3 25 "	8 35 "	3 00 "		295	" Genoa.....Arrive	243	5 40 "	6 07 "	
3 30 "	8 45 "	8 30 "		304	Arrive. TOLEDO.....Depart	234	5 20 "	5 40 "	
*3 51 "		9 00 A. M.		319	Depart. TOLEDO.....Arrive	211	4 55 "	5 15 "	
*4 22 "		10 57 "		327	" Springfield.....Arrive	204	4 35 "	4 55 "	
*4 38 "		11 30 "		341	" Delta.....Arrive	197	4 14 "	4 34 "	
*5 06 "		1 00 P. M.		349	" Wauseon.....Arrive	189	3 57 "	4 17 "	
*5 23 "		1 30 "		359	" Stryker.....Arrive	189	3 41 "	4 01 "	
*6 09 "		3 29 "		373	" Bryan.....Arrive	179	3 20 "	3 40 "	
*6 38 "		4 20 "		386	" Edgerton.....Arrive	165	1 53 "	2 13 "	
*6 47 "		4 30 "		391	" Waterloo.....Arrive	152	1 25 "	1 45 "	
*7 11 "		5 40 "		403	" Kendallville.....Arrive	147	*1 12 "	1 32 "	
*7 24 "		5 53 "		410	" Rome.....Arrive	135	*1 03 "	1 23 "	
*7 41 "		6 55 "		417	" Millersburg.....Arrive	125	*12 33 "	12 53 "	
				305	" Goshen.....Arrive	121	12 20 P. M.		
				322	" Sylvania.....Arrive	233			
				327	" Findlay.....Arrive	216			
				344	" ADRIAN.....Arrive	211			
				360	" Hudson.....Arrive	194			
				376	" Hillsdale.....Arrive	178			
				385	" Jonesville.....Arrive	173			
				393	" Quinsville.....Arrive	162			
				400	" Cold Water.....Arrive	155			
				407	" Bronson.....Arrive	145			
				418	" Burr Oak.....Arrive	138			
				429	" Sturgis.....Arrive	131			
				447	" White Pigeon.....Arrive	120			
				457	" Bristol.....Arrive	109			
				464	" ELKHART.....Arrive	101			
				472	" Mishawaka.....Arrive	90			
				483	" South Bend.....Arrive	86			
				494	" Terre Coupee.....Arrive	74			
				497	" Cleides.....Arrive	73			
				505	" Rolling Prairie.....Arrive	66			
				519	" La Porte.....Arrive	59			
				528	" Homesville.....Arrive	50			
				538	" Calumet.....Arrive	41			
				548	" Alnsworth.....Arrive	12			
				558	Arrive. Chicago.....Depart	—	8 00 A. M.	8 00 P. M.	

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

N. B.—WESTWARD—Trains leave BUFFALO daily, except Sundays. EASTWARD—The 6 00 and 8 00 A. M. Trains will leave CHICAGO daily, except Sundays. The 8 00 P. M., daily, except Sundays. Sunday Evening Train at 8 00 P. M. Second Class Cars are run through on the 10 00 A. M. and 9 00 P. M. Trains WESTWARD; and on the 8 00 A. M., and 8 00 P. M. Trains EASTWARD.

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

Respectfully Yours,

R. N. BROWN, . . . Sup't. B. & E. R. R.

J. A. JACKMAN, . . . Sup't. C. & T. R. R.

WILLIAM R. BARR,

H. NOTTINGHAM, Sup't. C. & E. R. R.

J. D. CAMPBELL, . . . Sup't. M. S. & N. I. R. R.

GENERAL AGENT, BUFFALO.

THE INDEPENDENT,

A Large Double-Sheet Weekly Newspaper,

One of the best and widest circulated journals published
in the City of New York.

The INDEPENDENT is conducted by a large corps of Editors, assisted by numerous regular Contributors, among whom are some of the most distinguished writers in this country—including

Henry Ward Beecher, Mrs. Harriet Beecher Stowe, (*Author of "Uncle Tom's Cabin," and "Dred,"*) Rev. George B. Cheever, D. D., and many others.

The INDEPENDENT every week contains eight pages of interesting reading matter, well printed, on good paper, with clear type, embracing articles on all the topics of the day; giving a complete weekly history of current affairs, both Foreign and Domestic, Secular and Religious, together with the latest intelligence from all Religious Denominations—such as Methodists, Baptist, Presbyterian, Congregational, Reformed Dutch, Unitarian, Universalist, Episcopalian, etc.

Among the special departments of the paper is a *Commercial and Financial Article*, prepared with great care every week; accurate *Market Reports*, *Cattle Market*, and the latest *Prices Current*; an interesting page of Family Reading, with a column of Stories for Children; a weekly digest of Foreign Miscellany, the latest intelligence in Art, Literature, and Science: Correspondence from all sections of the United States, and from England, France, Germany, Switzerland, Italy, the Holy Land, India, Southern Africa, the Sandwich Islands, and various parts of South America.

The INDEPENDENT is controlled by no party, either in Church or State, and is free to discuss every public question involving the morals of the community and the progress of civilization and Christianity throughout the country.

TERMS: Only TWO DOLLARS A YEAR, by mail; single copies, Six Cents; Specimen numbers sent gratis. Address

JOSEPH H. RICHARDS,

Publisher of the Independent,

No. 22, Beekman Street, New York.

SPIRITUAL AND REFORM PUBLICATIONS.

The Subscriber keeps constantly on hand a full supply of Works on Spiritualism and Reform, including those of the best thinkers of the age. He is also publishing, from time to time, in pamphlet and other forms, the writings and sayings of Spiritual Mediums, Lecturers, &c.

Single copies of books or pamphlets, and catalogues, sent to any direction. Postage free. A liberal discount will be made to wholesale dealers.

S. T. MUNSON, No. 5 Great Jones Street, N. Y.

THE SABBATH SCHOOL BELL.

30,000 Issued in Five Months !!!

THE unprecedented Sale of this Book has induced the Publisher to add some THIRTY-SIX NEW TUNES and HYMNS to its present size, *without extra charge*, except on the cheap edition.

Among the many beautiful Tunes and Hymns added, may be found; "I ought to love my Mother;" "Oh, I'll be a good Child, indeed I will," and "Sister and I."

These and eight others from the original *Bell* were sung at the Sunday-school Anniversary of the M. E. Church at the Academy of Music, May 31, with great applause.

The *Bell* contains nearly 200 Tunes and Hymns, and is one of the best collections ever issued. Price, 12c.; \$10 per 100; postage, 1c. Bound, 20c.; \$15 per 100. Elegantly bound, embossed gilt, 25c.; \$20 per 100; postage, 3c. each.

HORACE WATERS, AGENT, PUBLISHER,

No. 333 BROADWAY, NEW YORK.

ENVELOPES FOR THE MILLION, &c.

AND WHAT IS BETTER,

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

BERLIN & JONES,

No. 134 WILLIAM STREET, NEW YORK,

Are Manufacturers of Envelopes of every variety, quality, etc., to suit customers. They publish a new and instructive kind. The inside of the Envelope is filled with the choicest reading matter—containing much valuable information. Food for the mind—incentives to thought. When the letter is removed, the Envelope remains a fountain of knowledge, dispensing its blessings freely. Who will not buy their Envelopes of BERLIN & JONES, and help to circulate knowledge among the people? Remember

BERLIN & JONES,

134 William Street, New York.

THE BANNER OF LIGHT.

Contains weekly reports of Beecher's and Chapin's Sunday Morning Discourses; Lectures and doings of Mediums, and a variety of interesting literary matter, including reports of the Conversational Meetings, of a philosophical character, of the highest importance to the practical Mechanic and Farmer. These meetings are conducted by Professor J. J. Mapes, whose practical knowledge as a chemist, has been of incalculable service. This Paper is published by Colby, Foster & Co., 3 1-2 Brattle Street, Boston, Mass. New York office, 5 Great Jones Street.

Subscriptions (\$2 per year, or in clubs of four and upwards, \$1,50,) received by

S. T. MUNSON,

5 Great Jones Street, N. Y.

PIANOS, MELODEONS AND ORGANS.

THE HORACE WATERS PIANOS AND MELODEONS,

For Depth, Purity of Tone, and Durability, are Unsurpassed.

PRICES REASONABLE.

Second-hand Pianos and Melodeons from \$25 to \$150. Music and Musical Instruments of all kinds, at the lowest prices. Pianos and Melodeons to Rent—rent allowed if purchased. Monthly Payments received for Pianos and Melodeons.

HORACE WATERS, Agent,

No. 333 BROADWAY.

TESTIMONIALS.

The Horace Waters Pianos are known as among the very best.—*Evangelist.*

We can speak of their merits from personal knowledge.—*Christian Intelligencer.*

Nothing at the Fair displayed greater excellence.—*Churchman.*

Waters' Pianos and Melodeons challenge comparison with the finest made anywhere in the country.—*Home Journal.*

TIFFANY'S MONTHLY FOR 1859.

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

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

OFFICE No. 6 FOURTH AVENUE, N. Y.

JOEL TIFFANY, *Editor and Proprietor.*

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

WILLIAM B. TILTON'S PATENT GUITARS AND VIOLINS AT 459 BROADWAY, NEW YORK.

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

PRICE LIST OF GUITARS.

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

IMPROVED VIOLINS.

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

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

Every one interested in MUSIC or MUSICAL INSTRUMENTS, please call at No. 459 BROADWAY, before purchasing elsewhere, and examine for themselves.