

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 201.

The Principles of Nature.

FAITH A BASIC ELEMENT OF THE SOUL.

IF I rise in an audience, and proceed to testify to some fact which I assert I have personally witnessed, what effect will be produced upon the various minds of the hearers? That effect will depend upon quite a variety of circumstances. If I am known to be a man of good observing powers, a man of truth, and the fact I testify to have personally witnessed, is a common one, I shall be believed. If I am known to be no carter for the truth, to be a poor observer, prone to exaggerate, I shall be doubted. If the fact is very extraordinary, my testimony alone would probably be doubted, even if I was known to be a good observer and a man of truth. They would not believe that I willfully made a wrong statement; but knowing the many sources of illusion, they would doubt—perhaps even disbelieve the fact. If I was known to be in the habit of making mis-statements, I should be entirely disbelieved.

What is it, now, to know a truth, to believe, to doubt, and to disbelieve?

If I state to the audience that, as a physician, I have seen to-day ten persons manifesting the peculiar phenomena, exhibited by those affected by fever and ague, if it be a truth, I shall know it. Those who know me to be a physician and a man of truth, can not absolutely know it, but will believe it. Those who know nothing of me, except that I am very apt to exaggerate, will doubt me. Those who know me to be very untruthful, and have had personal experience that there were no cases of fever and ague in the vicinity, will disbelieve me.

Knowledge I define to be a firm, sure conviction and certainty of the mind as to anything, from the evidence being so overwhelming as not to leave room for the least doubt. We know all the abstract truths of mathematics, which relate to quantities and magnitudes.

We know all the intuitive truths, which are seen by the interior eye of intuition, to be truths. Thus we know that we love and hate, think and remember, believe and disbelieve, are happy or in pain; that every thing that begins to be has a sufficient cause; that qualities imply a substance; that men ought to do right, and ought not to do wrong.

We know, also, whatever we personally witness with our outer senses in the outer world. I know I am writing; you know you are reading, etc.

We know, also, other external facts that have been testified to by so many good observers of good character, as to have produced in our minds an absolute, undoubting conviction of the fact, though it has never been witnessed personally by us. In this case, the fact must be a common one, or not contradictory to usual human experiences. Thus, do I not know absolutely that there was such a phenomenon as Napoleon Bonaparte, as London, as the Alps, though I have never seen them? Do I merely believe in these, or can I truly say, I know that they were?

Now as to belief: If I rise and state a fact, as of a case of fever and ague, I know that fact, for I witnessed it. You, who were not with me, do not know it; but, as you have ever found me a man of truth, a good observer, and are aware that cases of that disease are frequent, the testimony for so much exceeds that against the statement, you believe me. You can convert mere belief into knowledge by personally witnessing the fact for yourself. For instance, you can go yourself immediately to the place and person, and can witness for yourself what I had told you. Then you merely believe, now you know.

If you go, and the patient is found unwell, but denies that he has been sick with ague; if you had always found me and the man equally truthful or untruthful, you would not know that he had or had not been thus sick. You would doubt.

If you had generally found the man truthful and me untruthful, you would disbelieve me and believe the man.

If the man had been at work for you, under your own eye, during the very time I stated he was sick, you would know that I was stating an untruth, and the man a truth.

Knowledge, then, is the universal testimony of intuition and external sensation to a fact.

Let us analyze this process of the mind, by which we arrive at knowledge. Why do I know I am writing, or you that you are reading? Our senses bear testimony to our consciousness that we are doing thus. Our senses are witnesses as to the fact, to the inner sense or consciousness, and consciousness is a witness to the innermost Me.

But why do we believe our senses? Because we have always found them reliable under usual circumstances; we have found we could depend upon them. In one word, because we are so made as to have FAITH in what they tell us. We believe our senses because we innately have faith in their testimony. We have faith in our eyes, because we are conscious of seeing, and we have faith in our consciousness from our human nature. We can not help it. We assume always and forever, that we may implicitly depend upon, and trust and confide in, the testimony of our internal and external senses in healthy conditions.

We know, then, because we have faith in our internal and external senses.

Faith means implicit trust, complete confidence, in a sure feeling, that we may safely depend upon, trust in, and confide our senses to somebody or something. I know the sun shines, because I have faith in my eye. I know I see, because I have faith in my own consciousness. One step farther: Faith in intuition, in consciousness, implies some absolute good and truth, that underlies intuition and consciousness, or else why should I believe in, have faith in, trust in, and depend upon, with sure trustfulness, my ultimate, innermost consciousness? If I did not have an innate faith in the absolute goodness and truth of my Maker, why should I any more believe than disbelieve the testimony of my internal and external senses? Think, and you will perceive that innate though unsuspected faith in the absolute goodness and truth of God; and thus innate trust and dependence upon such absolute perfection, underlies all phenomena of life in the human world.

Thus we confide in the evidence of consciousness and intuition, because we have, as the deepest element of our nature, faith in absolute goodness and truth; and, as goodness and truth can not exist merely as abstract qualities, but imply a substance, a reality, a person in whom they inhere, and of whom they are properties, therefore the ultimate fact or element in human nature is faith in an absolutely good and true person or man—our Maker, our God. If I did not assume that the love, wisdom and power, which is the cause of me, is perfect and absolute, I could trust to nothing, could depend upon nothing, could believe nothing, could know nothing, and should never dare to take the first step toward any purpose, and the inner and outer world would dissolve into chaos.

Faith, then, is the BASIS of knowledge. We can enlarge this general truth, and say that faith underlies all belief, which is more extensive than knowledge. We have faith in goodness and truth, and therefore we believe in the testimony of other persons, that they are to be trusted in, just in proportion to their goodness and truth. Thus, I believe in the general truths or facts of science, though I have not personally verified them by my own observation, because I have faith in scientific authority. I believe that the earth is so many millions miles from the sun, not because I have personally verified all the phenomenal observations, and, using these as a basis, have gone over with the mathematical computations which give that result. No, I believe because I have faith in the goodness and truth of astronomers as a whole; so that if it was not true, the error would have been detected and exposed by some of them.

Why do children learn from parents and teachers? Because God has implanted in them, for good purposes, faith in what their parents and teachers tell them is true. In the infancy of the individual or collective man, this faith is necessary, and is only dispersed with, and superseded by, personal experience, as they are more developed, or become older; when the truths received in youth, by faith in authority, are authenticated or corrected by their personal experience, which thus substitutes faith in intuitive perception for faith in authority.

Let us briefly resume: Why does the child believe that the earth is turning on its axis every day, and rolling around the sun at the distance of so many millions miles every year? He has faith, first, and as an ultimate fact, in his consciousness, that he has so been taught by his teacher; that so his sense of hearing has reported to him, and he has faith in his ears and eyes; and finally he has faith in his teacher, that he is good and true enough to be believed. Why does the astronomer believe the same facts? Because he has faith in his senses, and the conclusions of reason therefrom, and in his intuitive consciousness. He assumes that his senses and intuitions are good and true, as a basis for all the subsequent steps; and assuming that he can safely depend upon, and trust in, these, is assuming that there is an absolutely good and true cause for these senses, and for this very faith itself. See where we land.

Knowledge, then, is faith in inner and outer perception. Belief and opinion are faith in authority, or in the testimony of other persons' inner and outer perceptions. Belief in an affirmative is disbelief of the opposite, or where the testimony is against any asserted truth or fact. Doubt is where the testimony is equal, or nearly equal, on both sides of an asserted truth or fact. Skepticism is the Greek term for examining. It means only impartial examination, or seeing, whether a thing be so or not. Whenever, then, one passes from faith in authority to faith in outer and inner experience, there must be a period of neither belief or disbelief—when the man is observing and experiencing for himself—when he doubts. But let him honestly press on, and on the other side of these sterile, sandy and parched deserts of doubt, rise, already dimly visible in the horizon, the tops of the delectable mountains of knowledge, piercing blue and sunny skies, and melodious with cool, transparent fountains.

Is faith, then, an affair of the understanding, a belief; or is it, as I said, the FUNDAMENTAL FACT, the BASIC STATE, or element, in the SOUL? Does it rise out of what the intellect is deficient in, or is it that upon which all belief, all disbelief, all knowledge, all doubt depends? Are faith and belief synonymous? Or do you not believe or disbelieve, doubt or know, because you have faith in testimony, and ultimately in goodness and truth, in the invisible, unbounded depths of your soul? So much for the relation of faith to intellectual processes, or the phenomena of mind. Let us see its power in the manifestations of human life, or the activities of human love seen therein. Faith, or a sweet, safe trust in goodness and truth, lies at the basis of all human acts, inward or outward. Behold the infant in its mother's bosom! There the inner eye can see what faith is. Faith! perfect, sure, happy, confiding faith in that mother's goodness and truth! Think where would love be without it! It is the basis of all love, as of all knowledge and belief. It is the inmost intuitive feeling of perfect confidence that you can

securely depend upon mother, wife and friend, and Him who is the maker of mother's love, of wife's love, of friend's true surety; who is the "author of all good and perfect gifts." By faith in the compass, that its unfailing finger points ever to the polar star, the trusting, watchful mariner steers his path over trackless waters, through darkness and storms, and brings his vessel to the desired haven in safety. As Schlegel well says, "Faith is the inner ear of the soul, which is open to, catches up, and retains the imparted word of a higher revelation"—whisperings from that brighter world, the home of the soul's true lovers, of the LOVER whom we are sighing for as the soul's true object, and whom we name FATHER.

Catch we a glimpse here of that Gospel truth, that "by faith we are to be saved"—not by intellectually believing any or all creeds under heaven, but by trust, by confidence in the heart. Let us attempt, then, to ascertain, by the light of common sense, what Divine truth is wrapped up in the husk of this dogma, that "we are to be saved by faith."

When the body is sick—when there is pain for sweet, joyous health, nausea and disgust for what a healthy appetite could crave and enjoy; when there is weakness for elastic strength; when the intellect mistakes the creations of its own disordered dreams for sober realities; when physical and organic laws have been violated, and disease, disorder and pain are the effects—does that man need a Saviour? Oh, common sense! what does he want? Behold the drunkard paying for his violations of law with all the horrors of delirium tremens! Behold the glutton and the sluggard paying for his violations of law with dyspepsia! What do these men need? What does common sense say? They need, in order to be saved, to feel that they are indeed sick, and not well. That is the first need. Till that is felt, no thing can do them good; they are on the road to death. They must feel that they are sick and need a Redeemer—need a good and true friend who can save them from their disordered, insane condition. Suppose he has no faith in such a good and true helper. He will not send for the physician; he will probably die. But should he call to mind that Doctor Brown has apparently saved several of his friends who were in a similar condition; should he remember the excellent old man who for many years had the confidence of not only his father's family but of his whole neighborhood, and had the affectionate esteem of all who knew him, as a truly good man and wise and experienced physician; if he had himself often been a witness, and even a recipient, of his efficient skill, then, from faith in Doctor Brown, he sends for him. Faith makes him send for a helper. The doctor comes, sees his symptoms, traces out the causes, points out to the patient how his troubles came; tells him, first, what he must leave off doing, what violations of organic law he must cease; and then tells him what he must do, what the laws of health are that he must observe and keep: "Stop sinning, cease to do evil, learn to do right, repent, reform, and you shall gradually be a healthy, joyous man again." That is the prescription. The good physician gives him hope, encourages him to try to do better, says he will soon be himself again, and takes his leave.

Well, is the man saved? His faith in Doctor Brown has brought to him his helper. He has told him what he must leave off doing, and what he must do; it looks quite reasonable, and he sees it must indeed be so. Suppose, now, he says to himself, "This is indeed the plain truth; I believe it every word. That is the right creed; it is as clear as daylight. Doctor Brown is indeed the true helper I needed. I believe that very firmly; but it is a very troublesome thing to break off all these bad habits of mine, and faithfully set myself every hour of every day to do all those troublesome things he told me to do. No, I have so much belief in Doctor Brown, that I need not cease violating what he calls these organic laws; I really don't believe I have the power to do all he told me. My faith in his excellency as a physician shall save me. I would not derogate from his all-sufficiency by attempting to do anything myself, and thus appearing to claim some merit in my recovery of good health by my obediences. No, faith in Doctor Brown can save me!" But what does true faith effect? Faith in Doctor Brown makes him send for the physician; faith in the doctor, then, makes him faithfully follow the healer's prescription; it makes him cease doing wrong; it makes him begin doing right; and then it makes him persevere doing right, for he feels normal health returning to his body day by day, and he has faith that by thus doing he will surely be a healthy man again.

Look at Christendom. Behold a world sick at heart, using their human reason and freedom, to gratify their lower animal appetites and passions. See man, created a soul from Heaven, to love what God loves, to hunger and thirst for love, not lust; for true wisdom, not sensual folly; to love the good, the true, the just, the right, the beautiful; to love all that would make him a true man, a divine man, and not an infernal monster of selfish pride, lust and covetousness—and say not there is no need of a physician for a depraved, insane, suffering soul, that was sent here to be conjoined with the all-Perfect in love and life by such love, and is sinking into spiritual death as fast as it can. Is there need of physicians for the body, in whom it behooves us to have faith; and is there to the eye of common sense, no need of a Saviour of the man himself, of the spirit from its vile appetites, which are the fountains of all evil? Are we soul-sick; or are our hearts all aglow with true manly love? Are we living our true, real lives of love, and guided by wisdom, or are we dying in unreal, insane dream-lives, full of evil and folly? Normal soul-life is to use our reason and our freedom, so as to

subordinate the animal man with its appetites to the joyous service of the spiritual man from above; to elevate our understanding to heavenly truth, and then in our freedom to choose and live the blessed life of love, of righteousness, of purity; to be recipients, willing, joyous recipients of perfect love, of the Divine. Is that our state? Are we in spiritual health? Do we love this blessed life of God and of true manhood? Do we not use our reason to plot ways to satiate the appetites and passions of our lower nature, of the mere animal man; and make the spiritual man seem thus to stoop, and degrade those appetites that in pure animals can not be so degraded, because they are guided by inexorable instinct? Is not our spiritual man subordinated to the animal, and thus our true life inverted from Divine order? Do we not thus use our manhood, our reason and our freedom, to sink lower than animals can, and thus become forms of infernal lusts, monsters, fæces and features of vile appetites, depravities, that need not so much development as utter extinction, and new, fresh life ingrafted therein, if possible? What is my trouble? That I do not know the right way, that I am ignorant; or, far worse, that knowing perfectly well my duty, I still do not love to do it? Let every man, as he loves the truth, look only into his own bosom, and answer. Is he, am I, a normal true man? Do we love what our reason tells us is good and true, and do we delight in doing it, as a perfect man would? What is it we so bitterly need to be saved from, with a strong hand? Alas, not from ignorance chiefly, not from poverty chiefly, not from circumstances chiefly, for all these may be means that a true soul will use to grow strong by, but mostly from ourselves. It is a healthy symptom when we begin to feel this, and look round for some one to help us. Who can save us from ourselves, made up, as we see ourselves, of these passions, low appetites, lusts worse than animal, because not restrained by instinct but fed by reason, and guided by glowing torch-lights of insinuations instead of the sun in heaven? Faith, confidence in the ALL GOOD, can alone save us, as sure as faith in the insane pleasures of the animal man would lead us fast down to loss of all true manhood and thus to the only death. Faith in goodness makes us wish to be good and thus well. Faith in truth makes us listen to Him who is the truth, to follow his pointing finger, to cease doing all that is wrong, "to shun evils as sins," and to begin doing right. Faith in goodness and truth can alone save us from our desperate condition, and it grows and strengthens as we climb the self-denying paths, till we find our old evil, wrong appetites lose their hold upon us, one after another, and we overcome them day by day, and learn to take delight, to relish our new soul-food, and find the healthful streams of celestial blessedness filling us with a sense of a true life.

Christendom thinks that Infinite wisdom came down to this world to carry out a scheme to enable man to retain all his vile lusts and to save him from the wrath of Infinite Love, and by "faith in the vicarious sufferings of Christ," to enable the sinner, with all his natural selfishness and spiritual depraved attractions, to enter Heaven! Not that He provided a way of means by which man could be saved from the ONLY evil in the world—his depraved, debased, infernal self-love and pride and self-sufficiency; but that he might retain these as a real good, and take them with him into those celestial realms! The old heathen, Socrates, thought and taught that "to act unjustly is the second of evils in magnitude; but to act unjustly and not to suffer just punishment therefor, is the greatest and chief of all evils;" that "if a man has committed injustice, either himself or any one else for whom he has regard, he ought of his own accord to betake himself thither, where as soon as possible he will be punished, to a judge as to a physician, TAKING EVERY PAIN LEFT THE DISEASE OF INJUSTICE, BECOMING INTOLERABLE, SHOULD RENDER THE SOUL CORRUPT AND INCURABLE." Thus spoke the old heathen, while Christendom thinks that Christianity is only a Divine scheme to enable sinners to carry their vile lusts to those stately heights, and pre-eminently to escape the just punishment their injustice, their self-love, their sectarian hate, deserve. Christianity, according to current, fashionable creeds, is not a way to cure, by cutting and crosses, and wreaths of thorns and drafts of gall and vinegar, the sin-sick soul, full of all vile, unmanly lusts—monsters dragging man down to far other homes than those to which love calls him. No; "evangelical Christianity" is a perfectly orthodox creed of the intellect, and a firm persuasion that, love what vile things you may, and follow after them as hotly as you may, only be it so as not to openly violate human law, God will not impute your villainy to you, if you only entertain this orthodox faith, but clothe you in the white robes of His Son's immaculate Divine life; and, instead of enabling you by His constant regenerating power to justify yourself by becoming just and a lover and doer of just things, that He will make believe you are just! Socrates saw clearly that he was to be executed and not to be punished therefor, even by the imperfect laws of man, was the greatest of all misfortunes; while orthodox Christendom are yet so insanely in love with their terrible diseases, that they think God himself devised a plan by which they might escape the laws of His infinite perfection, the mores of His unfailing wisdom. A prayer, a cry from the heart that he would in His loving justice punish even to the death of the evil lust, each and every one of our violations of His laws, with His perfect justice, so as to cure us of our deadly sins and diseases, would be thought wild blasphemy. But, O, kind Father, I thank thee that thou wilt punish each and

every one of my violations of Thy laws with such sure and perfect justice that I shall be saved from that evil attraction, if it be possible! What is God's justice but another state or name of His mercy? Hear what the wise teacher of the coming ages says: "But it shall first be declared what the Divine mercy is. Divine mercy is the pure mercy of the Lord, displayed toward all the human race for their salvation. It is also continually present with every man, and never recedes from any one; so that every one that can possibly be saved, is saved. But no one can possibly be saved except by Divine means; which are those revealed by the Lord in the Word. Divine means are what are called Divine truths; these teach how man must LIVE in order that he may be saved. The Lord, by them as means, leads man to heaven; and, by them as means, implants in him the LIFE of heaven. This the Lord does for all. But he CAN NOT implant the life (love) of heaven in any one, unless he abstain from evil; for evil is an obstacle in the way. In proportion, therefore, as man abstains from evil, the Lord leads him, by divine means out of pure mercy; and this He does from his infancy to the end of his life in this world, and afterward to eternity. This is the Divine mercy which is meant. From these observations it is evident that the Lord's mercy is pure mercy, but not immediate mercy, or mercy unconnected with means; by which is meant, a mercy that saves all of mere good pleasure, let them have lived (loved) as they may.

The Lord never does anything contrary to order, because He is order, itself. The Divine truth proceeding from the Lord is what constitutes order; and Divine truths are the laws of order, according to which it is that the Lord leads man. To save man, then, by immediate mercy, or mercy without means, is contrary to the Divine Being himself. Divine order is known as existing with man: this man has perverted in himself by a life (love) contrary to the laws of order, which are Divine truths; he is brought back into that order by the Lord, out of pure mercy by means of the laws of order; and in proportion to the degree of his restoration, he receives heaven within him; and he who has heaven within him, goes to heaven after death. Hence it is again evident that the Divine mercy of the Lord is pure mercy but not immediate mercy. (Swedenborg's H. and H., 522, 523.) The popular orthodox faith would send the sailor to navigate his ship over the pathless deep and to guide it with its rich freight into the distant port, with such a firm belief that the needle in his compass is pointing with unfailing finger to the moveless star, that he can safely leave it at home by the old family Bible in the "best room." To really take it to sea with him and watch it night and day, and to steer his practical way by its direction is quite of secondary importance—in fact not to be expected! Christ says: "Be perfect, as your Father in Heaven is perfect." "Love God (Infinite Perfection) with all thy soul, and thy neighbor as thyself." Orthodox says: "This is evidently impossible faith in Christ's perfect manhood and his vicarious punishment, shall save us." Shall save us from what? "From God's just judgment," you say; "from evil, from that which makes me love doing wrong, and dislike doing always and forever the perfectly right—from sin itself," the Gospel of good-will to man, says. Which sounds as a chariot tone from the upper skies, and which a narcotic breath from the realms of infidelity and all human poisons! Where is the church that expects its members to live a Christ-like life? How many practical Christians in all Christendom! Where are our Christian nations that seek each other's neighbor's welfare in their diplomacy! Where are the real practical individuals who cling to all their natural evil-loves and live to gratify them, on one hand, while on the other they are forever crying loudly, "Lord, Lord, have we not prophesied in thy name?" Anything is better and more easy to be believed, than the eternal, inexorable necessity of doing well in order to fare well, in this universe of God's!

What is, then, a saving faith? It is to feel that we are sick at soul, diseased, depraved in our central life, and tending to do wrong when we know it is wrong, but still doing it. It is, then, a means or way opened by which we may feel this life of death, and that there is a truer, higher life, and enabling us to feel some desire, however faint, to escape from our human degradation, and to aim at objects worthier of the soul. It is a CONTRAST TRUST in the worth of goodness and truth, in a Divine, unseen, but ever-watchful fatherly presence and energy, that whispers to us in silent moments, of better, more glorious things, and teaching us by better experience our ignorance, our weakness, our strength and ability only to go astray and to fall, then leading us to trust entirely to His hand, His wisdom, His perfect sufficiency for the soul, and in His name to cast out devil, be cleansed from our leprous ulcers, and made anew from the vile images of infernal lusts, that we were, into His likeness and image, becoming willing vessels, receptive of His life, and media for His love and wisdom to flow to all around us. The At-one-ment which Divine wisdom effects is that of the soul with God, its true life and object; not, by any manner of means, a way to enable the unjust soul to escape just punishment. God does not love sin quite well enough for that!

A saving faith in Jesus is a feeling of trust in Him as perfect goodness, and also truth manifested forth to the lowest sense as a perfect, divine man; the soul confiding in His ability as the good physician, and exhibiting its faith by following his DIVINE PRESCRIPTIONS, "Love God in man," "Love the right, the just the pure. Whatever you perceive above you, these are the healthy appetites of the soul; and avoid, as deadly poisons, all

* Plato in Gorgias, § 78, Bohn's edition.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, MARCH 8, 1856.

HOW SPIRITS ACT ON MATTER.

How do Spirits operate on dead matter? How do they break over this discrete degree? Can you tell me a few words?

The above question was recently propounded to us, in a private letter, by an intelligent Swedenborgian clergyman. It was intended to elicit an answer through a private epistle, but as it is one which is frequently asked, and involves in its elucidation principles which are of importance to the general mind, we have concluded to offer our thought upon it through the columns of the TELEGRAPH.

It is important to bear in mind that Spirit is in one point necessarily and intimately allied to matter, notwithstanding the discrete degree which separates the two when each is contemplated by itself. This, indeed, is manifest by their association and reciprocal action upon each other in the human body. All things of the body answer, by correspondence, to all things in the soul, and vice versa; and between each particular faculty or principle of soul and its corresponding organ, fiber, or atom of the body, there must necessarily be a point of contact in order that the physical organism may be moved and made the instrument of action upon bodies in the external world.

This will readily be comprehended by the receivers of the doctrines of Swedenborg, who, in his posthumous tracts, teaches that the most refined essence of the body, namely, the animal spirit, connects with the lower substance of the soul, and serves as a medium through which the soul acts upon the body. But Swedenborg also teaches, and correctly, we think, that this whole physical world is one grand Body, while the whole spiritual world is one grand Soul; and that as the soul and body in the individual man connect and mutually act upon each other through the most refined essence of the blood, so the whole material and spiritual worlds connect and mutually act upon each other through the most refined essence of nature.

But if this is true in general, it must also be true in a particular sense, inasmuch as generals can only be made up of particulars; and by way of more definitely explaining the *modus* of particular physical manifestations by Spirit, now occurring, the following additional remarks are submitted:

It is universally admitted by physiologists that the human blood contains in solution all the materials of the physical body. Now the blood in its most refined state (the state in which, under the name of the animal spirit, it circulates through the cordal fibers and nerves, and, according to Swedenborg, as the medium of the soul's connection with the body), is still essentially the blood, though ascended and purified, and hence it still contains, in ultimate refinement, every element of which the human body is composed. But the human body, and hence the blood, and hence, in greater refinement, even the animal spirit, contains no material but what is contained in, and was received from, the outer world, and which, in being taken into the system and digested, and in passing successively into chyme, chyle, blood, fiber, and animal spirit, is only changed in respect to its potential and living conditions, and not in respect to its abstract material properties, which latter remain the same, as carbon, nitrogen, hydrogen, etc. It is moreover known that the blood, and hence the solids of the body, contain most of the elements constituting outer nature, and it is presumed, on good grounds, that it contains all of them. It follows, therefore, that in the animal spirit, or refined essence of the blood, the soul—the Spirit—loses come in direct contact with most if not all the materials—the carbon, nitrogen, hydrogen, calcium, iron, etc.—which compose the outer and physical world—thus with the whole epitomized physical world itself—and this, too, notwithstanding the discrete degree which separates the two from each other.

Now, admitting the soul to be immortal, it must be immortal in all its parts, faculties, properties, loves and relations. Hence no relation which the soul is known to sustain with matter in the body, can ever be absolutely lost. It is true, the soul may experience changes of state—may pass into more and still more interior conditions, which proportionally remove it from contact, for the time being, with external matter; but still, under suitable circumstances, its former exterior states may be more or less perfectly resumed, in a manner analogous to that in which we resume, through memory, the states of affection and thought, and dwell in the same scenes, which have marked some period of our past life.

When the soul is connected with the body, it is in what we call the external state, that is, in the state of the external senses. When, however, or disconnected from the body by the death of the latter, it is in the spiritual state, or in the exercise of the spiritual senses. In this state—a discrete degree removed from the previous one—it can not know or act upon the material existences of the outer world, which are, as it were, nonentities to it. But as the soul, while connected with the body, may be abnormalized and thrown into the interior by magnetic and other processes, so the soul disembodied may, it is reasonable to believe, by a reverse process of abnormalization, be externalized, brought again into intimate rapport with the matter of the outer world, and come again into the life of its external senses and powers. If this process of externalization is perfect, the soul or living man will actually appear to us in bodily form. Coming, for the time, to be what is distinctively called a Spirit, it becomes an external man again, and as such can move matter with its hands in the same manner with any other external man. Many well-authenticated phenomena of this kind are on record, and occur more in the histories of "haunted houses."

But as it is seldom possible for the man of this world to fully enter the spiritual state, so it is seldom possible, even under the most favorable conditions, for Spirits of the outer world to fully resume the external state; and the partial success of their efforts to do this is sometimes manifested in the projection of a visible or tangible hand, foot or other organ, while the other portions of the organism remain invisible. This phenomenon is of common occurrence in the presence of certain mediums whose spheres, partaking both of the spiritual and the physical, serve as a link of connection through which Spirits can partially re-enter the outer world.

In most instances, however, the Spirit is unable to externalize itself to the extent of visibility, but still can do so far as to be able to perceive and form volitional, and what may be called magnetic, connections with external objects, such as chairs, tables, etc., which it may move or cause to emit convulsive sounds, by an effort of will or an exertion of its partially externalized but still invisible spiritual organs.

We admit that this theory would probably appear fanciful to

most minds which it most exclusively upon a priori grounds; but as the facts which it is intended to explain absolutely do exist, we submit it to reflecting minds as the most rational hypothesis of which we in our present light are able to conceive. We are willing to abandon it when a better one is offered.

Before dismissing the subject we will be a little more specific upon a certain point involved in the foregoing. It is our opinion (of which we have not time now to exhibit the proof) that the soul is not only a substantial, organic entity, but contains really as much substance as the physical body itself, preserving the exact (spiritual) form of the latter. The only reason why we do not see souls or Spirits as we do men in the flesh, is because the organic substance of the former is in an interior state, and hence only in *rapport* with interior senses; but if that same identical organic substance can be externalized, and thus necessarily brought into *rapport* with the external senses, it will necessarily be visible and tangible to men in the flesh, and will exhibit all the properties of any other external human organism—supposing, of course, that the process of externalization is complete. I can not, therefore, agree with many Spiritualists that it is necessary for a Spirit to subside of and condense and clothe itself with the particles floating in our atmosphere, in order to make itself visible and tangible, though I am not prepared to deny that Spirits can do this to some extent, if they wish. &c.

GOV. TALLMADGE ON THE "OBSERVER."

It affords us pleasure to lay the following communication from Governor Tallmadge, before our numerous readers. Our distinguished friend summarizes the witnesses, and with his accustomed ease makes a strong case against all careless and unprincipled Observers:

EDITOR OF THE SPIRITUAL TELEGRAPH:—My attention has just been called to the following extract from the New York *Observer* of the 10th ultimo:

"We have seen a poem, said to have been written by a man in Brooklyn, while in a state of spiritual intercourse with other minds, and believe in this delusion speak of the poem as one of the most brilliant and profound productions in the English language, worthy to take rank with the writings of Milton and Coleridge. We have ceased to read it, but in vain. It is simply downright nonsense; it has no claim to consideration as a respectable composition, by a youth of ordinary powers; and the comparison of it with the works of master minds, shows that its admirers are under a most extraordinary mental cloud, if they are sincere in their eulogies."

The same remarks are applicable to the book published under the auspices of the Hon. N. P. Tallmadge, and said to have been written by a young man of no education. Mr. Tallmadge pronounces it a production of such transcendent ability, that its evidence can not be improved by the most practiced and skilled writers. But upon opening the book we find it to be a profoundly stupid, so deficient in all the elements of greatness boasted of by its editor, that the perusal of a page could not be accomplished without a great effort, and many an expression of astonishment that Mr. Tallmadge should be willing to indorse its rhetoric and logic.

If the "Epic of the Starry Heaven," the "Lyric of the Morning Land," and the "Lyric of the Golden Age" had been uttered into the world under the name of some canonical poet, they would no doubt have been pronounced by this same editor as some of the finest specimens of modern poetry. But it seems that nothing can command his attention or approbation that purports to come from a spiritual source.

By way of illustration let me cite a case. There is, probably, no more bitter opponent of Spiritualism than the editor of the Cincinnati *Times*. He, no doubt, denounces the "Lyric of the Golden Age" the same as the editor of the *Observer*. But we see what his opinion was of another poem from the same spiritual source, before he knew its origin. The following remarks from PROF. S. B. BRITTAN'S Introduction to the "Lyric of the Golden Age" afford a lucid and sufficient illustration of the ordinary justice of literary gentlemen who write criticisms of Spiritual books:

"The poems of Mr. Harris were not only everywhere admired by the lovers of metrical harmony, but they were highly complimented by the Press, until their spiritual origin was made known. Of late, however, the secular journals have rarely copied them; much less have they been disposed to acknowledge their peculiar claims. In this respect the excessive caution of some men is not more apparent than their want of correct taste and a manly independence. They listen with delight to a mortal, and stop their ears when an angel sings! But when the real authorship of some Spirit-utterance through Mr. Harris is lost sight of by the critics, they are extremely liable to indulge their admiration—obviously at their own expense, and for our amusement. Indeed, they sometimes unwittingly sanction all that is claimed, by making the implied admission that his inspiration is derived from the Spirit-world. The justice of this observation is illustrated by the example of the Cincinnati *Weekly Times*. Soon after the 'Lyric of the Morning Land' was published, Mr. S. L. Loring reviewed the poem, making copious extracts. Subsequently, through the carelessness of the press, the reviewer became the reputed author, and the legitimate claims of the Lyric to a spiritual origin were lost sight of by those who never had any disposition to perceive them. Some of these extracts have since been taken from the columns of the secular press, and, by way of complimentary remarks from literary gentlemen who are opposed to Spiritualism, how ignorance brings out and displays these intrinsic claims! The journal just referred to, some time since copied into its columns the sublimed verses, from a Fairy's 'Song of the Violet':"

There came a fairy bright and wing;
O maiden dove, attend, attend!
When first we such each other met,
Each earthly maid had fairy light,
Who whispered in her ear my truth—
Sing, heart, my heart the melody—
And to the violet give me light
Which her eyes from day to day;
Wake, heart, wake from sleep and gloom;
Wake, heart, wake from sleep and gloom;
For ye shall through the earth again,
And to the violet give me light.

Appended to these verses, as they appeared in the *Times*, was the following editorial comment:

From the reading of Mr. Loring's "Lyric of the Morning Land," the mind reverts so much to "Queen Mab" that one can not help thinking that the poetic mission of the immortal Shelley had very fully been given to Mr. Loring's shoulders. When we have noticed the fact that Mr. Harris, in some of his brilliant effusions, was really inspired by the immortal Shelly, secular journals have been incredulous and captious; if they did not treat the statement with undelighted contempt. Yet our opinion is here virtually sustained by an opponent. When the real claims of the Lyric to a genuine spiritual origin are unknown or forgotten, the critics are almost always reminded of "Queen Mab" and "can not help thinking that the poetic mission of the immortal Shelley had very fully been given to Mr. Loring's shoulders."

In regard to the "Healing of the Nations," I re-affirm what I have said of it in my Introduction. And I now say, that for simplicity of style, purity of sentiment, and sublimity and profundity of thought, it is not surpassed by anything short of the inspiration of the Bible. In saying this I say it from having read the work most attentively, and feeling myself as capable of judging of its merits as any one, and especially one who, like the editor of the *Observer*, by his own confession, has not read it at all, and who, probably, would not dare avow his honest sentiments if he had. If I were permitted to quote from my private correspondence, I could give in support of my own opinions the testimony of some of the most exalted intellects in the nation, both male and female. I do not feel it a breach of confidence to give a few extracts of letters, without the writers' names, which will show their opinions of the merits of the work, at the same time that they confirm my own. The following is an extract of a letter from a lady of the highest order of intellect and of the most elevated social position:

To say I have read "The Healing of the Nations" with pleasure seems tame language. The feelings kindled by portions of it are unal-

tered to what one experiences in listening to a sublime chant; and there were times when I almost thought I was sensible of the influence described by the writer—in a less degree, to be sure, but still imparting a heavenly happiness. In this I am sure, and I feel it to be a real position. I wished, as I read, that the book could have come into the world under different circumstances—say it was of Oriental origin, that it was exhumed from the tomb of some ancient sage, and how the wise ones of the world would flatter over it! Yet, now, the most I have seen of it is, "It reminds me of proverbial philosophy." I should as soon think of comparing the Bible with the Westminster Catechism. Except in the Bible, where are the love and creative power of the Deity put forth with such sublimity? Where are His being and perfection so beautifully described? Where are the relations between God and man so forcibly portrayed? Where the duty of man to man so clearly defined? Or where are man's obligations to himself, in every relation, so firmly presented as in this Lyric? I wish the world would read them with unprejudiced minds, and gather the rich truths both in ethics and philosophy embodied in their pages. Some of the theological views may startle opponents. For instance, "His fall was good, for it was his first step toward heaven." "When he partook of knowledge, it could only be through transgression." But we will let St. Paul by the side of the book, and let him say, "God be thanked that ye were the servants of sin. I was alive without the law once. But when the commandments came, sin revived, and I died." The principle at the root of both is the same, though St. Paul's application was limited. But I did not mean to write a dissertation; I only to thank you for the pleasure I have received from the perusal of the book.

The calm, earnest tone of the Introduction must command respect and attention. Indeed I do not see how even bigotry and ignorance can much longer resist such appeals.

The following is an extract of a letter from a Judicial functionary, highly intellectual and of a most philosophic turn of mind: "I will not attempt to express to you the satisfaction I have felt in the perusal of 'The Healing of the Nations.' The theory of Spiritualism, as physically demonstrated at the present day, is unquestionably denied to produce important changes, either for good or ill, to the human race both here and hereafter. To those who have investigated the phenomena with an ardent desire to seek and know the truth, it has ceased to be regarded as the delusive trickery of the charlatan or mountebank; and if not convinced of its reality, they are forced to acknowledge its power, and to admit that it is an extension, 'if not a new, what you call a new, of the old.' To me it would say, 'Read the book of this work, and they will find the answer to their questions.' For every page is replete with holiness, the harmony and fitness of things; and the sparkling gems of Light, Love and Truth, which glow on every side, must determine the character of the Spirit that dictated it; and whether in or out of the body, he must have had a perfect knowledge of the laws of the physical system. It has been so beautifully applied them, not in the realm of a logical argument, but as actions of truth to prove the harmony of man's moral and physical nature—the pervading union of the unseen with the seen—the immaterial with the material—the of the spiritual with the physical in all things. To those who are still disposed to doubt the truth of the general hypothesis, I will say, 'Read the Introduction to this work with the Appendix, and you will find an array of facts set forth and sustained by a logical argument, which, if it related to the establishment of a physical fact, would be regarded equivalent to a demonstration.' Strengthened as it is by contemporaneous opinions of distinguished individuals holding to the truth of the general hypothesis as taught by Divine Revelation."

I give another brief extract (omitting the personal compliments of a letter from a gentleman who has occupied some of the most elevated and distinguished positions under the government, and eminent alike for his talents and patriotism: "Speaking of the 'Healing of the Nations,' he says: 'I am free to acknowledge that I have never read a book, inspiration excepted, more replete with moral beauties than this.'"

The next is an extract of a letter from a lady most highly intellectual, as well as most highly educated, and holding the highest rank in society: "I can not do justice in speaking of 'The Healing of the Nations.' I have not the power to criticize. Apart from the merits of the work, it is the greatest problem it must present to the world—how such knowledge could come through an uneducated medium? This query alone would stand you up as wonderful!"

"I have read the 'Healing of the Nations' with a myriads of living soul. Mind grows not like a vegetable, by having its roots linked with a myriads of living soul, but like a spirit by mysterious contact with Spirit—thought kindles itself at the first of living thought." It seems these remarks of Carlyle would apply to Mr. Loring. His brush is dipped in the essence of the Bible, and on the same canvas he paints and blends all the sciences. My knowledge of them is too imperfect to point out the errors of his philosophy, but I pause to enjoy the flowers of truth scattered on the very side.

I feel assured that "The Healing of the Nations" will make its way very quietly. With few exceptions great works are always in advance of the age. How few there are who can appreciate the beauties of the Bible. Isaiah, Job, the Songs of Solomon—to the multitude their beauties are as dark; and rarely do the common class of preachers quote from them. You may be prepared to say, such a work, and justly so, for it can never be controverted. Those who have not the moral and spiritual perceptions to see its merits, can not appreciate its creed without a flag at Sir Isaac's banner on the Mount. It localizes each precept of our Savior in the widest sense.

"Your Introduction is a master piece, and I would cheerfully take your 'madness' to have your 'method' in writing. This concentration of thought I envy. You have interwoven, and blended, and harmonized facets of the present with past ages, and have made out of Spiritualism, as 'old as the hills,' and older too. Your chain of testimony you substantiate from history and tradition. It will be a text-book—it will assist believers to give the reasons of their belief, and will arouse skeptics to a sense of duty, and lead them to an investigation which will convince them of the immortality of the soul."

The following is from a gentleman of the highest literary and scientific attainments, and who has occupied one of the most responsible positions under the government:

I have read "The Healing of the Nations" with more satisfaction than any book I ever read in my life, and recur to its pages daily and almost hourly. It is a wonderful production.

The next is from an orthodox clergyman, who has become a Spiritualist after full investigation:

I have read "The Healing of the Nations" with great satisfaction. As I read I felt, and still feel, that no previous work was so well calculated to bring the whole subject so justly and forcibly before the world; and especially the religious portions of it. It is making its irresistible mark, far it is being very generally read. Receive my hearty thanks for the able, manly and affectionate manner in which you have presented the claims of the holiest right of humanity.

The extract which follows is from a lady of the same intellect and accomplishments and rank with those quoted above:

I expressed to you when here the great pleasure I took in "The Healing of the Nations." Each day increases that pleasure, and seems to open new beauties and truths which I had not remarked at first. I consider it the most wonderful as well as the most instructive book, next to the Bible, ever published. Copies in different rooms of the house that all may read and learn. This one great work introduced to the world, through my instrumentality, with its sublime truth, is enough for a life time, and all may rejoice in its fruits.

All the writers above quoted are of different orthodox sects, and of highly religious sentiments. I now close with an extract of a letter from a lady of the same exalted intellect, finished education, the most elevated position in society, of one of the strictest orthodox sects, and, as her letter will show, of the purest religious feelings and principles:

I have read "The Healing of the Nations" with great pleasure and satisfaction. Many parts of it I find very beautiful. I think all the truths it localizes are in harmony with justification by faith, in the statement, as reconciling justice with mercy. I do not think any one who believes himself saved through Christ, thinks he may "continue in sin." God forbid! But the "Light" there spoken of, all feel to be needed. The practical illustrations in every walk of life are extremely beautiful; and the fact that individuals are continually poured out in greater or less degree, is consonant with my preconceived opinions. But the prophetic character of the Bible shows its inspiration to be of a higher range than any other inspiration yet given to man. "The Healing of the Nations" will do me good; without being like, it re-

mined me of "The Initiation of Christ," by T. A. Kemp, and Madame Guyon, and Fanchon's Notes on the "Inner Life." I have in a slight degree experienced the happiness resulting from within, or affinity of our spirit with God; not I can equate of understanding it can be cultivated to a great elevation. I have for some years been trying to endow my spirit, and have redoubled to not under the eye of God and not of man. It is difficult to remove the daily cares and duties of life, and make them serve the purposes of our high, immortal destiny. But this is our duty in this sphere; and when we allow the "Light" we have, to receive the "Light" from above, material things form a consistent harmony with spiritual, and produce those fruits that collect the temporal, surviving dissolution, and continuing in eternity. The Old Testament worship was a visible church, consisting much of outward observances. The New Testament dispensation laid aside many forms, and introduced a far more simple worship, containing a purer and higher standard. Before the second Advent, there must be yet purer and higher attainments; and the teaching of a "Light," so much dwelt upon in this book—inner light attracting and permitting the entrance of that higher "Light" of love, which surrounds us all, waiting to be admitted, is, I think, consistent with a progressed age, and accelerates the doctrine of progression in infinitely potent force. "The Healing of the Nations." Your Introduction is in all respects good, and very interesting. It is able and eloquent. It shows you to be a Christian Spiritualist, and standing on the Bible platform throughout, you need not fear the assaults of sectarian or ecclesiastical bigotry.

Several of the secular press have spoken very handsomely of the work; but I will add only one notice of it from the *East Boston Ledger*:

The Introduction of Mr. Tallmadge, occupying some seventy pages, will be conceded to be an able exposition and defense of Spiritualism, and to do honor to the author, whatever may be thought of the soundness of his belief. A man who, like Governor Tallmadge, is willing to spell a high reputation for what he conceives to be truth, must possess qualities of rare excellence.

The production which gives title to the volume, though bearing the name of Charles Linton, is alleged to be from a spiritual source. It seems to be a remarkable one—superior in every respect to most spiritual productions. We have found time to look into it only here and there; but have everywhere found it instructive; nor have we met with a passage unworthy of a high spiritual origin. Let the authority be what it may, it is due to our convictions to say that, so far as we have read, it contains pure morality, goodness, if not sound philosophy, and refined Spiritualism. As a literary production, also, it is meritorious—clear, concise, and sometimes striking, both in thought and expression. We commend it to all who feel interested in the subject.

After such opinions and commendations of the work from such high sources, what are we to think of an editor, like him of the *Observer*, who can pronounce the work "profoundly stupid," when, by his own showing, he has never read it! It is really indecently to see ignorance and stupidity thus go hand in hand with superciliousness and bigotry. If this editor had lived in a previous age, he would have been appreciated, as they were then appreciated by others of a like caliber, some of the standard works of English literature: when Milton got but £5 for his "Paradise Lost," when Thomson could not get a farthing for his "Winter," when Burns visited every publisher in London with his manuscript in vain; when Cowper, with difficulty, got his first volume of poems published, but obtained nothing for the copyright; when the novel of "Waverley" was offered in vain to several London publishers for £25 or £30, and it afterward realized £15,000. Or he would have been like the Scottish clergyman who argued, when farmers were first introduced to assist in winnowing corn from the chaff by producing artificial currents of air, that the "winds were raised by God alone, and it was irreligious in man to attempt to raise wind for himself, and by efforts of his own," and actually refused the holy communion of his parishioners who thus irreverently raised the "devil's wind."

What a pity that this editor's intellect should be clouded by such ignorance, superstition and folly! But he is like those of the same intolerance who lived ages long ago. I have now before me a volume on the Spiritual Manifestations of his day, by the venerated and learned GLASTON, printed in London, 1668—nearly two hundred years ago! An extract from his Preface is so applicable to some of the opponents of Spiritualism at the present time, that I can not forbear to quote it. THE CAPITALS etc. are the author's own. The extract is as follows:

There are a sort of narrow, and condescending Spirits, who account all Judgments needless, that are not for their particular purposes; and Judge all the world to be of the Size and Genus of those within the Circle of their Knowledge and Acquaintance; so that with a pert and pragmatic Insolence, they condemn all the braver Designs and Notices that lie beyond their Ken, as idle and superfluous Speculations; an Ignorance and proud Ignorance, as if they knew not the vastness of the human mind, and would be contented to be contented with the narrow circle that the greatest and wisest things that are written, or said, do always meet with the most general neglect, and scorn; since the better people for whom they were not intended, are quick to shoot their bolts, and to condemn what they do not understand, and because they do not.

Whereas on the other side, those that are able to judge, and would encourage, are commonly reserved and modest, in their sentences; or, if they should seek to do right to things that are worthy, they are very to be controlled by the rest of ignorant contemporaries. Upon which accounts I have often thought, that he that courts and values popular estimation, takes not the right way, if he endeavor any thing that is really excellent; but he must study the little pleasurable, and accommodate the humor of the MANY, who are active Ministers of Fame; being anxious, and lead in their applauses, as they are discerning, and are sensible in their oppositions. As for those, who are of any chief care to make any self such unconcerned at their censures, as I am at the cackling of a Flock of Geese, or at the eager displeasure of those little marling Animals that are angry when I go along the streets. Nor can any man be either wise or happy till he has arrived to that greatness of mind, that no more considers the tattling of the multitude than the whistling of the wind. Not that I think the common people are to be contemned for the weakness of their understandings; 'tis an insolent arrogance of spirit, that is to be contemned; and those who are ignorant to be down in the judgment seat, and give peremptory verdicts upon things beyond it. Line, the wisest man, and peace; for such I desire they would take notice from me, that I will not those things for such as they; and they will do well to throw up the Book upon this Advertisement.

The editor of the *Observer* will make his own applications.

Respectfully yours, N. P. TALLMADGE.

From St. Louis, Mo., February 19, 1856.

Tiffany's Monthly now ready.

The first and March number of TIFFANY'S MONTHLY, devoted to the investigation of spiritual sciences, is now ready for delivery. It is filled with well digested and well written articles bearing the following titles: "What is Truth?" "The Doctrine of Plenary Inspiration." "Finite and Infinite." "Ideal Gods." "Order of Development according to the Divine Method." "Modern Spiritual Manifestations." "Philosophy of Personal Purity." "Free Love." "Faith." "Spiritualism and its Opponents." "Propositions," etc. Our numerous readers who begin to feel their need of the "strong meat" of the spiritual philosophy, are advised to subscribe, without fail, for this Magazine. Each monthly number will contain sixty-six octavo pages; and the collective issues of the year will amount to 1152 pages, which may be bound in book form. Subscription, \$3 per annum, invariably in advance, received at this office.

An Interlary Day.

Our printer, last week, in the hurry of making up the outside forms for the press, made the most of leap year, by adding another day to February, and dating the TELEGRAPH, February 30. The good sense of our readers must doubtless have corrected the mistake.

ALL'S FOR THE BEST.

All's for the best! It is true and cheerful,
Trouble and sorrow are friends in disguise;
Nothing but folly goes forth as a curse,
Courage forever is happy and wise.
All's for the best, if man but would know it,
Providence wishes us all to be best,
This is no dream for the pious or poet,
Heaven is gracious—and all's for the best.

All's for the best; let this on your standard,
Soldier of sadness or pilgrim of love,
Who to the shores of dispute may have wandered,
A wayward wanderer or heart-stricken dove.
All's for the best! It is true and cheerful,
Providence tenderly governs the rest;
And the track of his creatures is guiding,
Wisely and wearily all's for the best.

All's for the best! then flow away in tears,
Meet all your fears and love in the van;
In the midst of grief and sorrow and error,
Trust like a child, while you strive like a man.

All's for the best!—unclouded and unclouded,
Providence reigns from the east to the west,
And by both wisdom and mercy surrounded,
Hope and be happy, that all's for the best.

INSTRUCTION AND RECREATION.

THE new movement recently commenced in this city for giving the people cheap drama, cheap instruction and recreation, embraces in its plan a course of entertainment at Tremont Temple, twelve in number, consisting of scientific and literary lectures, dramatic readings, and musical comedies of a high order. The first lecture of the series will be given next Monday evening by Prof. Agassiz, on his consideration of the noble object of the professor of this subject, and his invitation to deliver two lectures, although he has declined all invitations by popular lecture lecturers this season. The warm approval of the scheme by the eminent professor, is but an earnest, as we hope, of the favor which will be shown to it by the public generally. Our common school for the masses of the people in their youth, but now are always learning something, either good or evil, and if they can be attracted by entertainment to the place projected by Mr. Keith, they will receive much positive good, and be kept from much positive evil.

It is desirable that the scheme for the improvement and benefit of the people, which has been laid out with so liberal a hand, should be kept thoroughly tested in all its features. It is believed that men may be kept from vice much better by educating them and attracting them to innocent entertainments, than they can be made virtuous by stringent laws and coercive measures.

It seems to us that there is something more practical in this movement than any hitherto devised, as it combines the several features necessary to secure the comfort and enlightenment of the laboring classes. With one hand it offers them cheap provisions, and with the other instruction and amusement at a nominal price. Let the people try it before they complain of their lot in this world. They will have no right to grumble at poverty until they have availed themselves of the advantages offered by the new movement devised for their relief. The bread and provision monopolists hereafter have no power over them, and they need no longer derive themselves the pleasures of rational recreation on account of the high prices that rule the fashionable concert or lecture-room. Let the poor no longer sit complaining at their lot, or resort to the streets for amusement, but let them put their shoulders to the wheel, for Hercules has taken hold of the wagon to aid him forward.

Let them take, thankfully, the new weapon given them to fight the battle of life, and go into the contest with a brave heart. If they retreat then, and shrink like cowards, they will deserve to be developed in the darkest of ignorance, and cut down by poverty and hunger.

The lectures and dramatic readings we have referred to as a part of the plan for the amelioration of the condition of the hard-working classes, cost comparatively nothing, and in respect to them the poorest mechanic can take a position as favorable as that occupied by the aristocracy of Beacon Hill. The lectures, readings, and comedies will be fully as elevated and attractive as any that are patronized by the privileged classes, and we do not think that thousands of persons in the midnight walk, or in the streets, or in the streets, will find themselves of the rare privilege they afford.

A Theluctance of Professor Agassiz alone will be worth twice the price of the whole course of the entertainment, as he is probably the most eminent natural philosopher in the world, and possesses a rare faculty for instructing his audiences in the lecture-room. There are thousands of our citizens who have never enjoyed opportunities to listen to the teachings of the great man, by which vegetable, animal and human life from their lowest to their highest forms are governed, and if they neglect those now offered they will deserve to sit in the darkness of ignorance.—The People's Paper, Boston.

AMERICAN LADIES' ASSOCIATION.

THE BENEFIT OF AMERICAN OPRAH GIRLS.
To the Public.—The recent charge made against me as President of the Association, readers, prepared for me to make in the public a brief statement, which I shall probably have no other opportunity of making. The Association was organized on the 14th of May, 1855. From that time, for about three months, I traveled over the city, distributing tracts and constitutions, so as to cause our society to be known. During that time I received in donations, \$11, 10, and no more.

In the middle of August my health grew out, and from that time I have not again been able to leave my home, but that work has been performed by other members of the Society, assisted by such of the recipients as we considered worthy of trust. The amount collected they have accounted for, and paid over to me.

In this manner the following amounts have been paid over to me:
Portion to August 17, 1855, \$11 10
During the month of September, 1855, 25 00
In October, 1855, 15 00
In November, 1855, 10 00
In December, 1855, 10 00
In January, 1856, 10 00
In February, 1856, 10 00
In March, 1856, 10 00
In April, 1856, 10 00
In May, 1856, 10 00
In June, 1856, 10 00
In July, 1856, 10 00
In August, 1856, 10 00
In September, 1856, 10 00
In October, 1856, 10 00
In November, 1856, 10 00
In December, 1856, 10 00
In January, 1857, 10 00
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In March, 1857, 10 00
In April, 1857, 10 00
In May, 1857, 10 00
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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTON, PUBLISHERS AND PROPRIETORS, NO. 342 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS

VOL. IV.—NO. 45.

NEW YORK, SATURDAY, MARCH 8, 1856.

WHOLE NO. 201.

The Principles of Nature.

FAITH A BASIC ELEMENT OF THE SOUL.

If I rise in an audience, and proceed to testify to some fact, which I assert I have personally witnessed, what effect will be produced upon the various minds of the hearers? That evidently will depend upon quite a variety of circumstances. If I am known to be a man of good observing powers, a man of truth, and the fact I testify to have personally witnessed, is a common one, I shall be believed. If I am known to be no case for the truth, to be a poor observer, prone to exaggerate, I shall be doubted. If the fact is very extraordinary, my testimony alone would probably be doubted, even if I was known to be a good observer and a man of truth. They would not believe that I willfully made a wrong statement; but knowing the many sources of illusion, they would doubt—perhaps even disbelieve the fact. If I was known to be in the habit of making mis-statements, I should be entirely disbelieved.

What is it, now, to know a truth, to believe, to doubt, and to disbelieve?

If I state to the audience that, as a physician, I have seen to-day two persons manifesting the peculiar phenomena exhibited by those affected by fever and ague, if it be a truth, I shall know it. Those who know me to be a physician and a man of truth, can not absolutely know it, but will believe it. Those who know nothing of me, except that I am very apt to exaggerate, will doubt me. Those who know me to be very untruthful, and have had personal experience that there were no cases of fever and ague in the vicinity, will disbelieve me.

Knowledge I define to be a firm, sure conviction and certainty of the mind as to anything, from the evidence being so overwhelming as not to leave room for the least doubt. We know all the abstract truths of mathematics which relate to quantities and magnitudes.

We know all the intuitive truths, which are seen by the interior eye of intuition, to be truths. Thus we know that we love and hate, think and remember, believe and disbelieve, are happy or in pain; that every thing that begins to be has a sufficient cause; that qualities imply a substance; that men ought to do right, and ought not to do wrong.

We know, also, whatever we personally witness with our outer senses in the outer world. I know I am writing; you know you are reading, etc.

We know, also, other external facts that have been testified to by so many good observers of good character, as to have produced in our minds an absolute, undoubted conviction of the fact, though it has never been witnessed personally by us. In this case, the fact must be a common one, or not contradictory to usual human experience. Thus, do I not know absolutely that there was such a phenomenon as Napoleon Bonaparte, as London, as the Alps, though I have never seen them? Do I merely believe in these, or can I not truly say, I know that they were?

Now as to belief: If I rise and state a fact, as of a case of fever and ague, I know that fact, for I witnessed it. You, who were not with me, do not know it; but, as you have ever found me a man of truth, a good observer, and are aware that cases of that disease are frequent, the testimony for so much exceeds that against the statement, you believe me. You can convert mere belief into knowledge by personally witnessing the fact for yourself. For instance, you can go yourself immediately to the place and person, and can witness for yourself what I had told you. Then you merely believe, now you know.

If you go, and the patient is found unwell, but denies that he has been sick with ague; if you had always found me and the man equally truthful or untruthful, you would not know that he had or had not been thus sick. You would doubt.

If you had generally found the man truthful and me untruthful, you would disbelieve me, and believe the man.

If the man had been at work for you, under your own eye, during the very time I stated he was sick, you would know that I was stating an untruth, and the man a truth.

Knowledge, then, is the universal testimony of intuition and external sensation to a fact.

Let us analyze this process of the mind, by which we arrive at knowledge. Why do I know I am writing, or you that you are reading? Our senses bear testimony to our consciousness that we are doing thus. Our senses are witnesses as to the fact, to the inner sense or consciousness, and consciousness is a witness to the innermost Me.

But why do we believe our senses? Because we have always found them reliable under usual circumstances; we have found we could depend upon them. In one word, because we are so made as to have faith in what they tell us. We believe our senses because we innately have faith in their testimony. We have faith in our eyes, because we are conscious of seeing, and we have faith in our consciousness from our human nature. We can not help it. We assume always and forever, that we may implicitly depend upon, and trust and confide in, the testimony of our internal and external senses in healthy conditions.

We know, then, because we have faith in our internal and external senses.

Faith means implicit trust, complete confidence, in a sure feeling, that we may safely depend upon, trust in, and confide our senses to somebody or something. I know the sun shines, because I have faith in my eye. I know I see, because I have faith in my own consciousness. One step farther: Faith in intuition, in consciousness, implies some absolute good and truth, that unfeels intuition and consciousness, or else why should I believe in, have faith in, trust in, and depend upon, with sure trustfulness, my ultimate, innermost consciousness? If I did not have an innate faith in the absolute goodness and truth of my Maker, why should I any more believe than disbelieve the testimony of my internal and external senses? Think, and you will perceive that innate though unsuspected faith in the absolute goodness and truth of God; and thus innate trust and dependence upon such absolute perfection, underlies all phenomena of life in the human world.

Thus we confide in the evidence of consciousness and intuition, because we have, as the deepest element of our nature, faith in absolute goodness and truth; and, as goodness and truth can not exist merely as abstract qualities, but imply a substance, a reality, a person in whom they inhere, and of whom they are properties, therefore the ultimate fact or element in human nature is faith in an absolutely good and true person or man—our Maker, our God. If I did not assume that the love, wisdom and power, which is the cause of me, is perfect and absolute, I could trust to nothing, could depend upon nothing, could believe nothing, could know nothing, and should never dare to take the first step toward any purpose, and the inner and outer world would dissolve into chaos.

Faith, then, is the basis of knowledge. We can enlarge this general truth, and say that faith underlies all belief, which is more extensive than knowledge. We have faith in goodness and truth, and therefore we believe in the testimony of other persons, that they are to be trusted in, just in proportion to their goodness and truth. Thus, I believe in the general truths or facts of science, though I have not personally verified them by my own observation, because I have faith in scientific authority. I believe that the earth is so many million miles from the sun, not because I have personally verified all the phenomenal observations, and using these as a basis, have gone over with the mathematical computations which give that result. No, I believe because I have faith in the goodness and truth of astronomers as a whole; so that if it was not true, the error would have been detected and exposed by some of them.

Why do children learn from parents and teachers? Because God has implanted in them, for good purposes, faith in what their parents and teachers tell them is true. In the infancy of the individual or collective man, this faith is necessary, and is only dispensed with, and superseded by, personal experience, as they are more developed, or become older; when the truths received in youth, by faith in authority, are authenticated or corrected by their personal experience, which thus substitutes faith in intuitive perception for faith in authority.

Let us briefly resume: Why does the child believe that the earth is turning on its axis every day, and rolling around the sun at the distance of so many million miles every year? He has faith, first, and as an ultimate fact, in his consciousness, that he has so been taught by his teacher; that so his sense of hearing has reported to him, and he has faith in his ears and eyes; and finally he has faith in his teacher, that he is good and true enough to be believed. Why does the astronomer believe the same facts? Because he has faith in his senses, and the conclusions of reason therefrom, and in his intuitive consciousness. He assumes that his senses and intuitions are good and true, as a basis for all the subsequent steps; and assuming that he can safely depend upon, and trust in, these, is assuming that there is an absolutely good and true cause for these senses, and for this very faith itself. See where we land.

Knowledge, then, is faith in inner and outer perception. Belief and opinion are faith in authority, or in the testimony of other persons' inner and outer perceptions. Belief in an affirmative is disbelief of the opposite, or where the testimony is against any asserted truth or fact. Doubt is where the testimony is equal, or nearly equal, on both sides of an asserted truth or fact.

Skepticism is the Greek term for examining. It means only impartial examination, or seeing, whether a thing be so or not. Whenever, then, one passes from faith in authority to faith in outer and inner experience, there must be a period of neither belief or disbelief—when the man is observing and experiencing for himself—when he doubts. But let him honestly press on, and on the other side of these sterile, sandy and parched deserts of doubt, rise, already dimly visible in the horizon, the tops of the delectable mountains of knowledge, piercing blue and sunny skies, and melodious with cool, transparent fountains.

Is faith, then, an affair of the understanding, a belief; or is it, as I said, the fundamental fact, the basic state, or element, in the soul? Does it rise out of what the intellect is deficient in, or is it that upon which all belief, all disbelief, all knowledge, all doubt depends? Are faith and belief synonymous? Or do you not believe or disbelieve, doubt or know, because you have faith in testimony, and ultimately in goodness and truth, in the invisible, unsounded depths of your soul?

So much for the relation of faith to intellectual processes, or the phenomena of mind. Let us see its power in the manifestations of human life, or the activities of human love seen therein. Faith, or a sweet, safe trust in goodness and truth, lies at the basis of all human acts, inward or outward. Behold the infant in its mother's bosom! There the inner eye can see what faith is. Faith! perfect, sure, happy, confiding faith in that mother's goodness and truth! Think where would love be without it! It is the basis of all love, as of all knowledge and belief. It is the inmost intuitive feeling of perfect confidence that you can

securely depend upon mother, wife and friend, and Him who is the maker of mother's love, of wife's love, of friend's true surety; who is the "author of all good and perfect gifts." By faith in the compass, that its unerring finger points ever to the polar star, the trusting, watchful mariner steers his path over trackless waters, through darkness and storms, and brings his vessel to the desired haven in safety. As Schlegel well says, "Faith is the inner ear of the soul, which is open to, catches up, and retains the imparted word of a higher revelation"—whisperings from that brighter world, the home of the soul's true lovers, of true lovers whom we are sighing for as the soul's true object, and whom we name FATHER.

Catch we a glimpse here of that Gospel truth, that "by faith we are to be saved?"—not by intellectually believing any or all words uttered from heaven, but by trust, by confidence in the heart. Let us attempt, then, to ascertain, by the light of common sense, what Divine truth is wrapped up in the husk of this dogma, that "we are to be saved by faith."

When the body is sick—when there is pain for sweet, joyous health, nausea and disgust for what a healthy appetite could crave and enjoy; when there is weakness for elastic strength; when the intellect mistakes the creations of its own disordered dreams for sober realities; when physical and organic laws have been violated, and disease, disorder and pain are the effects—does that man need a Saviour? Oh, common sense! what does he want? Behold the drunkard paying for his violations of law with all the horrors of delirium tremens! Behold the glutton and the sluggard paying for his violations of law with dyspepsia! What do these men need? What does common sense say? They need, in order to be saved, to feel that they are indeed sick, and not well. That is the first need. Till that is felt, nothing can do them good; they are on the road to death. They must feel that they are sick and need a Redeemer—need a good and true friend who can save them from their disordered, insane condition. Suppose he has no faith in such a good and true helper. He will not send for the physician; he will probably die. But should he call to mind that Doctor Brown has apparently saved several of his friends who were in a similar condition; should he remember the excellent old man who for many years had the confidence of not only his father's family but of his whole neighborhood, and had the affectionate esteem of all who knew him, as a truly good man and wise and experienced physician; if he had himself often been a witness, and even a recipient, of his efficient skill, then, from faith in Doctor Brown, he sends for him. Faith makes him send for a helper. The doctor comes, sees his symptoms, traces out the causes, points out to the patient how his troubles came; tells him, first, what he must leave off doing, what violations of organic law he must cease; and then tells him what he must do, what the laws of health are that he must observe and keep: "Stop sinning, cease to do evil, learn to do right, repent, reform, and you shall gradually be a healthy, joyous man again." That is the prescription. The good physician gives him hope, encourages him to try to do better, says he will soon be himself again, and takes his leave.

Well, is the man saved? His faith in Doctor Brown has brought to him his helper. He has told him what he must leave off doing, and what he must do; it looks quite reasonable, and he sees it must indeed be so. Suppose, now, he says to himself, "This is indeed the plain truth; I believe it; every word. That is the right creed; it is as clear as daylight. Doctor Brown is indeed the true helper I needed. I believe that very firmly; but it is a very troublesome thing to break off all these bad habits of mine, and faithfully set myself every hour of every day to no all those troublesome things he told me to do. No, I have so much belief in Doctor Brown, that I need not cease violating what he calls these organic laws; I really don't believe I have the power to do all he told me. My faith in his excellency as a physician shall save me. I would not derogate from his all-sufficiency by attempting to do anything myself, and thus appearing to claim some merit in my recovery of good health by my obediences. No, faith in Doctor Brown can save me!" But what does true faith effect? Faith in Doctor Brown makes him send for the physician; faith in the doctor, then, makes him faithfully follow the healer's prescription; it makes him cease doing wrong; it makes him begin doing right; and then it makes him persevere doing right, for he feels normal health returning to his body day by day, and he has faith that by thus doing he will surely be a healthy man again.

Look at Christendom. Behold a sick world at heart, using their human reason and freedom, to gratify their lower animal appetites and passions. See man, created a soul from Heaven, to love what God loves, to hunger and thirst for love, not just; for true wisdom, not sensual folly; to love the good, the true, the just, the right, the beautiful; to love all that would make him a true man, a divine man, and not an infernal monstrosity of selfish pride, lust and covetousness—and say not there is no need of a physician for a depraved, insane, suffering soul, that was sent here to be conjoined with the all-perfect in love and life by such love, and is sinking into spiritual death as fast as it can. Is there need of physicians for the body, in whom it behooves us to have faith; and is there to the eye of common sense, no need of a Saviour of the man himself, of the spirit, from its vile appetites, which are the fountains of all evil? Are we soul-sick, or are our hearts all aglow with true manly love? Are we living our true, real lives of love, and guided by wisdom, or are we dying in unreal, insane dream-lives, full of evil and folly? Normal soul-life is to use our reason and our freedom, so as to

subordinate the animal man with its appetites to the joyous service of the spiritual man from above; to elevate our understanding to heavenly truth, and then in our freedom to choose and live the blessed life of love, of righteousness, of purity; to be recipients, willing, joyous recipients of perfect love, of the Divine. Is that our state? Are we in spiritual health? Do we love this blessed life of God and of true manhood? Do we not use our reason to plot ways to satiate the appetites and passions of our lower nature, of the mere animal man; and make the spiritual man seem thus to stoop, and degrade those appetites that in pure animals can not be so degraded, because they are guided by inexorable instinct? Is not our spiritual man subordinated to the animal, and thus our true life invested from Divine order? Do we not thus use our manhood, our reason and our freedom, to sink lower than animals can, and thus become forms of infernal lusts, monsters, faces and features of vile appetites, depravities, that need not so much development as utter extinction, and new, fresh, life ingrafted therein, if possible? What is my trouble? That I do not know the right way, that I am ignorant; or, far worse, that knowing perfectly well my duty, I still do not love to do it? Let every man, as he loves the truth, look only into his own bosom, and answer. Is he, am I, a normal true man? Do we love what our reason tells us is good and true, and do we delight in doing it, as a perfect man would? What is it we feel so bitterly we need to be saved from, with a strong hand? Alas, not from ignorance chiefly, nor from poverty chiefly, nor from circumstances chiefly, for all these may be means that a true soul will use to grow strong by, but mostly from ourselves. It is a healthy symptom when we begin to feel this, and look round for some one to help us. Who can save us from ourselves, made up, as we see ourselves, of these passions, low appetites, lusts worse than animal, because not restrained by instinct but fed by reason, and guided by glowing torch-lights of insanity instead of the sun in heaven? Faith, confidence in the all good, can alone save us, as sure as man in the insane pleasures of the animal man would lead us fast down to loss of all true manhood and thus to the only death. Faith in goodness makes us wish to be good and thus well. Faith in truth makes us listen to Him who is the truth, to follow his pointing finger, to cease doing all that is wrong, "to shun evils as sins," and to begin doing right. Faith in goodness and truth can alone save us from our desperate condition, and it grows and strengthens as we climb the self-denying path, till we find our old evil, wrong appetites lose their hold upon us, one after another, and we overcome them day by day, and learn to take delight, to relish our new soul-food, and find the healthful streams of celestial blessedness filling us with a sense of a true life.

Christendom thinks that Infinite wisdom came down to this world to carry out a scheme to enable man to retain all his vile lusts and to save him from the wrath of Infinite Love, and by "faith in the vicarious sufferings of Christ," to enable the sinner, with all his natural selfishness and spiritual depraved attractions, to enter Heaven! Not that He provided a way or means by which man could be saved from the evil in the world—his depraved, debased, infernal self-love and pride and self-sufficiency; but that he might retain these as a real good and take them with him into those celestial realms! The old heathen, Socrates, thought and taught that "to act unjustly is the second of evils in magnitude; but to act unjustly and not to suffer just punishment therefor, is the greatest and chief of all evils;" that "if a man has committed injustice, either himself or any one else for whom he has regard, he ought of his own accord to betake himself thither, where as soon as possible he will be visited, to a judge as to a physician, taking every pains lest the disease of injustice, becoming inveterate, should render the soul corrupt and incurable." Thus spoke the old heathen, while Christendom thinks that Christianity is only a Divine scheme to enable sinners to carry their vile loads to those starry heights, and pre-eminently to escape the just punishment their injustice, their self-love, their sectarian hate, degree. Christianity, according to current, fashionable creeds, is not a way to cure, by castery and crosses, and wreaths of thorns and drags of gall and vinegar, the sin-sick soul, full of all vile, unmanly lusts—monsters dragging man down to far other homes than those to which love calls him. No; "evangelical Christianity" is a perfectly orthodox creed of the intellect, and a firm persuasion that, love what vile things you may, and follow after them as holy as you may, only be it so as not to openly violate human law, God will not impute your villainy to you, if you only entertain this orthodox faith, but clothe you in the white robes of His Son's immanent Divine life; and, instead of enabling you by His constant regenerating power to justify yourself by becoming just and a lover and doer of just things, that He will make believe you are just! Socrates said clearly that to be unjust and not to be punished therefor, even by the imperfect laws of man, was the greatest of all misfortune; while orthodox Christendom are yet so insanely in love with their terrible diseases, that they think God himself devised a plan by which they might escape the laws of His infinite perfection, the modes of His unfailing wisdom. A prayer, a cry from the heart that he would in His loving justice punish even to the death of the evil lust, each and every one of our violations of His laws, with His perfect justice, so as to cure us of our deadly tils and diseases, would be thought with blasphemy. But, O, kind Father, I thank thee that thou wilt punish each and

every one of my violations of Thy laws with such sure and perfect justice that I shall be saved from that and eternally blessed if it be possible! What is God's justice, but another name for His mercy? Hear what the wise teacher of the coming ages says: "But it shall first be declared what the Divine mercy is. Divine mercy is the pure mercy of the Lord, displayed toward all the human races for their salvation. It is also continually present with every man, and never recedes from any one; so that every one that can possibly be saved, is saved. But no one can possibly be saved except by Divine means; which are those revealed by the Lord in the World. Divine means are what are called Divine truths; these teach how man must live in order that he may be saved. The Lord, by them as means, leads man to heaven; and, by them as means, implants in him the life of heaven. This the Lord does for all. But he has not imparted the life (love) of heaven in any one, unless he abstain from evil; for evil is an obstacle in the way. In proportion, therefore, as man abstains from evil, the Lord leads him, by divine means, out of pure mercy; and this He does from His infancy to the end of his life in this world, and afterward to eternity. This is the Divine mercy which is meant. From these observations it is evident that the Lord's mercy is pure mercy, but not immediate mercy, or mercy unconnected with means; by which is meant, a mercy that saves all of mere good pleasure, let them have lived (loved) as they may."

The Lord never does anything contrary to order, because He is order itself. The Divine truth proceeding from the Lord is what constitutes order; and Divine truths are the laws of order, according to which it is that the Lord leads man. To save man, then, by immediate mercy, or mercy without means, is contrary to Divine order; and what is contrary to Divine order, is contrary to the Divine Being himself. Divine order is known as existing with man; this man has perverted in himself by a life (love) contrary to the laws of order, which are Divine truths; he has brought back into that order by the Lord, out of pure mercy by means of the laws of order; and in proportion to the degree of his restoration, he receives heaven within him; and he who has heaven within him, goes to heaven after death. Hence it is again evident that the Divine mercy of the Lord is pure mercy but not immediate mercy. (Swedenborg's H. and H. 522, 523.) The popular orthodox faith would send the sailor to navigate his ship over the pathless deep and to guide it with its rich freight into the distant port, with such a firm belief that the needle in his compass is pointing with unfailing finger to the moveless star, that he can safely leave it at home by the old family Bible in the "best room." To really take it to sea with him and watch it night and day, and to steer his practical way by its direction is quite of secondary importance—in fact not to be expected! Christ says: "Be perfect, as your Father in Heaven is perfect." "Love God (Infinite Perfection) with all thy soul, and thy neighbor as thyself." Orthodoxy says: "This is evidently impossible faith in Christ's perfect manhood and his vicarious punishment, shall save us." Shall save us from what? "From God's punishment," you say; "from evil, from that which makes me love doing wrong, and dislike doing always and forever the perfectly right—from sin itself," the Gospel of good-will to man, says, which sounds as a clarion tone from the upper skies, and which a narcotic breath from the realms of infernalism and all human poisons! Where is the church that expects its members to live a Christ-like life! How many practical Christians in all Christendom? Where are our Christian nations that seek each their neighbor's welfare in their diplomacy? Where are the real practical infidels who cling to all their natural evil-loves and live to gratify them, on one hand, while on the other they are forever crying loudly, "Lord, Lord, have we not prophesied in thy name?" Anything is better and more easy to be believed, than the eternal, inexorable necessity of doing well in order to fare well, in this universe of God's!

What is, then, a saving faith? It is to feel that we are sick at soul, diseased, depraved in our central life, and loving to do wrong when we know it is wrong, but still doing it. It is, then, a means or way opened by which we may feel this life of death, and that there is a truer, higher life, and enabling us to feel some desire, however faint, to escape from our human degradation, and to aim at objects worthy of the soul. It is a corrective trust in the worth of goodness and truth, in a Divine, unseen, but ever-watchful fatherly presence and energy, that whispers to us in silent moments, of better, more glorious things, and teaching us by bitter experience our ignorance, our weakness, our strength and ability only to go astray and to fall, then leading us to trust entirely to His hand, His wisdom, His perfect sufficiency for the soul, and in His name to cast out devils, be cleansed from our leprous ulcers, and made anew from the vile images of infernal lusts, that we were, into His likeness and image, becoming willing vessels, receptive of His life, and media for His love and wisdom to flow to all around us. The At-one-ment which Divine wisdom effects is that of the soul with God, its true life and object; not, by any manner of means, a way to enable the unjust soul to escape just punishment. God does not love sin quite well enough for that!

A saving faith in Jesus is a feeling of trust in Him as perfect goodness, and also trust manifested forth to the lowest sense as a perfect, divine man; the soul confiding in His ability as the good physician, and exhibiting its faith by following His precepts, "Love God in man," "Love the right, the just the pure. Whatsoever you perceive about you, these are the healthy appetites of the soul; and avoid, as deadly poisons, all

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