

pression of an allegory, to seeing Spirits, conversing with them, and receiving thoughts from them with ease and distinctness. Why may not this be equally true of every one?

Fourth. Mediumship has an infinite variety of phase—the same that is witnessed in human character and human action, and absolutely precluding the idea of collusion.

Fifth. It comes at its pleasure, and not ours. By observing the proper conditions, we may aid its coming. So we may surround ourselves by circumstances which will retard or prevent its coming; but we can not make it come at our pleasure. There is no greater anomaly connected with the subject than the extent and manner of our control over it, and no part of it where improvement by culture can be greater. This control seems to belong to man as part of his nature, and can be so acquired by him as entirely to forestall any power to do harm.

Sixth. Wherever it appears, in whatever part of the world, it has the same general characteristics. Thus, among the slaves at the South, I learn that it comes in the same form as among the free at the North. I have been told by a missionary in San Domingo that such was its appearance among the ignorant negroes there. A French gentleman, who had been in Algeria, described to me the same thing among the Arabs. Two Spaniards, who had never heard of the phenomenon, found it obscurely in Cadiz with the same features. An English gentleman came to my house out of curiosity, and, hearing it described, exclaimed that it was the same thing which had occurred at his father's country mansion years ago, but they did not know what it was.

This accordance in feature everywhere, is a pretty formidable argument against the theory of collusion and delusion.

Seventh. Though I have said that it depends mainly on physical organization, I must not be understood as implying that mental or moral causes do not affect it. I know of no kind of mediumship that is entirely exempt from the effect of the human mind, and I know many cases where, the power being abused, it has been interrupted. The most frequent cause of interruption is the perversion of it to selfish purposes. A medium I knew, who became grasping, avaricious, in spite of warnings. His power was suspended until he reformed. A young girl, taken from the streets as a rag-picker, with great powers, was used by an old woman to make money out of. Not only was the child taken from her, but the power taken from the child. When it is necessary for my daughter to rest from her labors, the power is temporarily suspended.

But it is not always that it will be stopped at our pleasure. When the desire to stop it is purely selfish, they will often pay no attention to it. I know a case, where a female, afraid that her business might be hurt, refused to be used. She was followed by the manifestations until she yielded, and then all was well. My daughter and niece long resisted the belief, and for a whole year my house was haunted with noises and other performances until they yielded; and then it stopped. If they omitted their evening devotions on going to bed, they would be disturbed until they said their prayers, and then all would be quiet.

I could enumerate many kindred instances, but my space compels me to be content with saying, as the result of my experience, that where the power is yielded to and used with good sense and from pure motives, it seldom hurts, but is generally productive of good; but when perverted to selfish purposes, it will, first or last, be interrupted, or bring punishment in its train, and sometimes both.

Eighth: Mediumship frequently changes in the same person in its form of manifestation, and this not at the option of the instrument. I know one who at first was a medium for rapping, tapping, and the like; then she wrote mechanically those words and music unknown to her; then saw Spirits; then, voyant, seeing earthly dis-

And *Finally*, for space compels me to stop, I have observed that, in every form which mediumship has assumed, there has been ever manifest one great object in view—steadily aimed at throughout—and that was to open a communication between mortals and the invisible world; and to that end intelligence displaying itself, and forcing ever upon the rational mind this most important inquiry, *WHENCE COMES THIS INTELLIGENCE?*

New York, April 2, 1859.

J. W. EDMONDS.

SPIRITUALISM AMONG THE NORSEMEN.

CHARLES PARTRIDGE, Esq.: In several communications of mine which have appeared in your paper, I have endeavored to show that Spiritualism has been confined to no particular period in the world's history; and that from the very nature of things, it must have always existed. A little poem of mine founded on the account of the celebrated battle of Clontarff, fought A. D. 1014, appeared in the TELEGRAPH of July 24, 1858. The subject, as I have stated, was taken from a collection of Norse, or Icelandic Sagas, in my possession. As many readers may suppose that I have drawn more on my own imagination than from the text of "The Niala Saga," I will now give as literal a translation of the narrative, as I am able to make. All these "Sagas" or histories, are printed in two columns; the Icelandic, or old Norse, on the left hand, and a Latin translation, not over faithful, on the right hand. The Latin being somewhat barbarous, and the difficulty of brushing up my school learning, after some forty-five years' disuse, and my very slight knowledge of the old Norse, have rendered my self-imposed task by no means an easy one. The chapter is entitled in Norse and Latin

"Fra undrum—De Prodigis, A. D. 1014.

"Brodur had anchored his fleet in the Bay of Clontarff (or Dublin Bay) before the great battle of Clontarff, in which the celebrated Irish "Christian" hero, Brian Boromhe was slain by the Norsemen, but in which being victorious, his army put an end to the power of the Norsemen in Ireland. It was in fact the last and decisive struggle between Christianity and Paganism in that country. The prodigies here related occurred during the three nights preceding the battle:

"It happened one night that so great a noise was heard over Brodir and his people, that they were all aroused from their sleep, and immediately hurried on their clothes. A shower of boiling blood poured down upon them, and though they protected themselves with their shields, many were scorched with the heat. This prodigy continued until daylight, and one man was found dead in every ship. They slept through the day. The next night, however, the disturbance was repeated, and they all arose again. Then swords of their own accord sprang from their scabbards, and battle-axes and spears leaped up and gave battle, and attacked them so fiercely that they all fully expected to be killed. Many were wounded, and in every ship a man was killed. This prodigy, as before, lasted until daylight, and they slept again through the day. The third night brought fresh alarms. Then ferocious ravens attacked them with beaks and talons which appeared to be made of iron, and with such violence, that they were compelled to defend themselves with their swords and shields. This prodigy also lasted until daylight, and a man was found dead in every ship. But then they got rest for the first time. Then Brodir awoke, and drawing his breath softly, ordered his boat to be lowered from the ship. "For," said he, "I wish to see Ospac" (the commander of the associate fleet, with whom he was on bad terms); and immediately got into the boat with a few men. When he found Ospac he told him of all the prodigies that they witnessed, and asked him what they portended. Ospac refused to tell him until Brodir promised him safety. Brodir promised, but Ospac delayed telling him until it was night. Ospac then said, "The blood which rained upon you shows that you will shed the blood of many men, as well as of your own; and the wonderful noise portends the end of your life in this world, and that you will all soon die. The weapons that attacked you portend war; and lastly, the ravens which assailed you are the demons in whom you believe, and who are preparing to hurry you away into infernal torments." Brodir was so enraged at this answer that he could not reply, but immediately returned to his people

mined to embrace Christianity and attach himself to King Brian for the remainder of his life. He adopted the following plan: He brought all his ships together until their sails touched, and thus cut the cables and hausers that inclosed his fleet. They all joined company again while Brodir and his people were sound asleep. Then Ospac and his people sailed out of the harbor, and steering to the westward, came to Connaught. He immediately informed King Brian of the designs of his enemies, and having been baptized, devoted himself to his service."

Going a few years back I will now give an extract from the "Saga" of Snorro, A. D. 993. The chapter is entitled:

"KING OLAF TRYGGVASON BAPTIZED IN THE SCILLY ISLANDS.

"When Olaf Tryggvason lay at anchor in the Scilly Islands, he heard that there was a prophet there who could predict what would come to pass, and the truth of whose predictions were known to many. He was anxious to make a trial of his skill. He therefore sent one of the tallest and most comely of his men to the prophet, dressed and adorned in princely style, and told him to say he was the king; for, by common report, Olaf excelled all other men in form and stature. From the time he left Russia, (Gardariki,) of all his names he only took that of Ola, and pretended to be a Russian. When the messenger came to the prophet, and called himself the king, he got this answer, "Thou art not the king, but my counsel to you is, that you must be faithful to your king," and gave him no other answer. The messenger returned to the king, who, when he heard the words of the soothsayer, became still more eager to see him, for he no longer doubted his power. Olaf then went to him, and accosting him, asked him to tell his fortune, and whether he should ever come to the kingdom, or what other good fortune the fates had provided for him? The holy-inspired hermit answered that the future life of the king would be very glorious—that his deeds would become famous, and that he would bring many men to the true faith, and that he would also be baptized himself for his own and their future happiness. "Lest thou shouldst doubt my words, this will be a sign to thee. While returning to thy ships, thou wilt fall into an ambuscade of thine enemies, with whom, having engaged in battle, after losing some of thy men, thou shalt receive a mortal wound, and, being about to die, thou shalt be borne to thy ships on a shield. From this wound, after seven days, thou wilt be restored to health, and shalt receive baptism." Afterward, Olaf, in returning to his ships, encountered some enemies whom he wished to slay, and having given battle to them, the event happened just as the hermit had predicted. Olaf, being wounded, was carried on a shield to his ships, and in seven days was restored to health. It thus appeared to Olaf that this man had told him the truth, and that he was a true prophet, by whatever means he came to the knowledge of the future. Then, returning to him, Olaf consulted him respecting many things, and inquired of him how he obtained such wisdom that he could predict future events. The hermit answered, all he wished to know of the secrets of the God of the Christians, relating to him many of the greatest miracles wrought by God Almighty. Impelled by these motives, Olaf allowed himself to be persuaded to become a Christian and was baptized with all his followers. He remained some time longer in the Scilly Islands, until he was instructed in the doctrines of the true faith; and when he departed, he took along with him some priests and other learned men.

[TO BE CONTINUED.]

WHERE IS THE PRESENCE OF DEITY?

COMMUNICATED BY A SPIRIT THROUGH THE MEDIUMSHIP OF S. C. WATERS, FRIENDSVILLE, PA.

Askest thou the whereabouts of the serene glory—the presence of the Most High? Atom might ask of atom, "Is He nearer to thee than me?" Mortal of mortal, and Spirit of Spirit, make the same inquiry, yet none respond, "Tis here alone we know him face to face." As each is in Him, of Him, through Him, none are debarred, none specially designated as the staff of honor that guards His presence, shares His counsel, reports His decrees, and moves, as springs, the distant members of His body.

As each atom is

theater of God's manifested existence, where is the limit of his presence, or the concentrated glory of his radiance? Surely not within the comprehension of those atoms which but compose the outer and remoter organs of his infinite form. As the grosser fibers in each distant member of man's body are each susceptible to the more subtle eliminations of the governing power or mind on which they attend; as these are actuated and controlled by, and as they betoken the existence of, mind, and yet must advance up the aisles of progressive refinement until they become assimilated to the glorious refinement of spiritual particles, before they can enter that galaxy of light as appreciative and reciprocative observers of that effulgence; as this advancement is visibly due elsewhere in the economy of nature before a state of proximity to the ultimate is obtained—how much more absolute the demand for gross spiritual atoms to be advanced in measure infinitely beyond mundane conception, before assimilation to the spiritual nature of the Infinite—the source of spirituality, purity and wisdom—can envelop those atoms in the halo of celestial effulgence in the atmosphere of infinitude.

Askest thou, then, "In what consists the difference? Since every atom is pervaded and permeated by Deity, are not all equally God-like?" True, all are pervaded by that bond of union which unites them as one—one to the attractions or ascending impulses, which are laws of the Divine will—but *innumerable atoms* in degree of advancement, in ascension, in gradation. As an atom by ascending becomes fit to develop successive manifestations, elaborating different principles to view, so a spiritual ascent grasps and unfolds to view, successively, the wisdom of the Infinite—the glorious presence of the great Jehovah. It is revelation of his laws—assimilation to the principles of his nature. As each is unfolded in this wise, he is *more* of God, because he demonstrates, comprehends, contains, and is a fuller development, of those principles which are emanations of Deity, as rays are emanations of the sun.

Thou askest, "When shall man see the Father face to face?" I ask thee, when shall that viand become a sparkling thought? Aim at the highest ultimate thou art capable of conceiving. When that is attainable, thou wilt see the battlements of higher spheres ever brightening in thy expanding vision; on these fix thy eye till others, towering far above, shall break upon thy mind's perception.

On the highest spire of eternal years thou shalt not gaze through time's beclouded atmosphere; yet is given enough to swell the soul in rapturous ecstasies with that thrilling response which is a consciousness of attainable fruition.

A SPIRIT PERSONATION.

PROPHETSTOWN, WHITESIDE CO., ILL., March 16, 1859.

MR. PARTRIDGE: In accordance with a request made by you some weeks since, for individuals to send you facts of spiritual manifestations, I write the following, and you can do with it as you think best.

On the 6th of March, 1859, Mrs. Mary Booth came to my house to spend a few hours, and by request of my wife we formed a circle, without expecting anything more than common manifestations. My wife is skeptical. In about five minutes the medium, Mrs. B., was deeply influenced, and her right arm became perfectly rigid. The Spirit influencing her seemed to have a deep and sympathetic feeling for every member of my family. My wife then asked if she could receive some manifestations that would be evidence to her. The influence then seemed to leave the medium; but in about two minutes she was influenced by an entirely different intelligence. Her lower limbs were thrown out with her feet resting on the floor. My wife tried to bend her heels, but could not, they being perfectly stiff. About this time, my wife asked some question, and the medium commenced talking with her, and in the same manner, as she says, that her sister used to talk. The medium then had the phthisis violently, and she complained about a sore and pain on the left side of her back. At this time my wife commenced shedding tears, and declared it was the Spirit of her sister that was influencing the medium; that she could not doubt, and that there was truth in it which was new to her.

Abigail Rose, my wife's sister, was born with stiff knee, and she was troubled with a bad sore on the left side of her back; she was also troubled with the phthisis severely—was a perfect cripple, and as helpless as an infant. Her Spirit left the form, Feb. 4, 1846, at the age of sixteen years, in the town of Lim-

ington, Me. There was no possible way for Mrs. B. to know anything about her. Mrs. B. has lived in the West many years, and knew nothing about my wife or folks. My wife says she never told Mrs. B. that she had such a sister. The matter appears very plain to my mind. It was a true and pure spiritual manifestation. Yours truly, C. EMERY.

SPIRITUAL LYCEUM AND CONFERENCE.

FORTY-FIFTH SESSION.

SAME QUESTION CONTINUED.

[Dr. Gould's Paper. Condensed.—Ed.]

The legitimate intention of all law is the dispensation of justice and prevention of crime, and none but ignorant or wicked men ever enact or administer laws in a spirit of revenge. Hence, I protest against the claim of our friends, that their system should be preferred, because it adopts the more humane policy of merely restraining, without punishing. Whatever penalties that are most successful in the prevention of crime are, without doubt, the true ones to be adopted, and with the ignorant and immature, moral suasion should never be left untried. But our friend Hallock says, that the doctrine of non-resistance taught by Jesus in the fifth chapter of Matthew, is a full indorsement of his system, and irreconcilably opposed to punishment or coercion under all circumstances. I readily concede to him the credit of pitting against us a doctrine more difficult to reconcile with other parts of scripture, than perhaps any other doctrine ever taught by Jesus. This is a doctrine which has long perplexed theologians.

My position is, that nineteen-twentieths of the Old and New Testament seers approbate the use of law and the punishment of crime; and if in the fifth chapter of Matthew Jesus does not, then the weight of evidence is against his teaching as found in said chapter—on the same principle that if one witness in a court of justice should testify in the affirmative, and ninety-nine witnesses of equal credibility should testify in the negative, the testimony of the ninety-nine would surely neutralize and nullify the testimony of the opposite one. But I assume that Jesus distinctly recognized the existence of crime other than that of ignorance. In the twenty-third chapter of Matthew Jesus pronounced the scribes and pharisees to be hypocrites eight times in succession, closing his appeal with this Tartarian denunciation: "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Fill up, then, the measure of your fathers ye serpents, ye generation of vipers, how can you escape the damnation of hell?" Now, is it probable that he would have used such language toward persons whose exceptional conduct was the result of ignorance? The case needs no argument; reason and common sense declare that he would not—history and observation declare that such language is never employed by tutors toward pupils, nor by parents toward children, where ignorance is the foundation of error. I conceive that Jesus did recognize the existence of crime, and it follows as a natural sequence, that if, as friend Hallock says, he opposed punishment on the ground of its injustice, then his teaching is inconsistent and contradictory, and his indorsement of friend Hallock's theory is of no value. I hold that forty-nine out of the fifty Bible spiritual seers did recognize the existence of crime and the justice of punishment.

Some of the positions attributed to me in friend Hallock's rejoinder of last week I had previously denied or explained, and some I had not taken, as my essay will prove.

Dr. HALLOCK said: His motive in referring to the 5th of Matthew for a statement of the spiritual doctrine with respect to crime and its treatment, was not to raise a discussion, as between the precepts there inculcated and other passages of Scripture, because that door leads but to an endless wrangle; and he who enters through it in search of the kingdom of truth and peace, will only find error and confusion. He did not arraign Jesus before Paul, but he tried both Jesus and Paul by the standard of truth as manifested to-day. What either may have said that will not stand this test, is of no appreciable value; and it is precisely because the doctrine cited is in perfect accord with *existing facts*, that he had referred to it, in preference to the current teachings of the spiritual world upon the same topic; and inasmuch as the popular taste is in favor of a *dried* gospel, and is wont to turn up its delicate nose at *eternal truth*, unless presented in the garb of *ancient speech*. Even the "form of sound words" has not been able to bring *this* truth to the faith of a single sect in Christendom, if we except the "Society of Friends." The "Puritans" had not the least confidence in it. Even Henry Ward Beecher greatly prefers a "*Sharpe's rifle*." George B. Cheever would not insure the State for one hour without the gallows! William Penn, as a Christian founder of a State, alone, of all the Christian world, had faith enough to try the spiritual theory. His example of trust in God and man stands alone, and history has recorded it as a success—as a notable verification of the spiritual theory that both God and man may be safely trusted—as an enduring monument to the truth that a sound knowledge of human nature is a better safeguard than patent rifles, and that even States may profitably substitute the cultivation of forgiveness for the manufacture of halters.

Dr. ORROR agrees with the mode of treatment recommended, but

denies the alleged ground upon which it is based. He says that he does what he should not. Conscience does not always deter men from the commission of crime and wrong. Was it this? Is it by the drunkard, who knows very well the result of his acts? Was it him, in well-known instances, not only setting at naught the consequences, but all the advantages of genius, position and education? Well. Education is addressed to the head; we rely on that to reach the civil and social interests of the world; but we have neglected the affections, which education can not reach. It is not enough that men be simply *shown* what is wrong; the corrective must reach the affections, so as to regenerate the perverted loves.

MR. BRISBANE: If we look into the spiritual organism, we find certain instincts, as they are named, which are the motors of the individual. These impel him to the performance of the uses that are in him, and each individual has a more or less distinctly marked ruling love, passion, power, or whatever name may be preferred to designate it. This ruling affection or motor determines the specific use of the individual in the divine economy. This force he can not resist any more than the lion and the lamb can cease to be what *they* are. The reason, the perception, indeed the whole range or combination of other powers, separately and collectively, are but the servants of this one, which stamps the individual and controls him, and not he it. Were it otherwise, the man would be a nullity, as the use of him would be lost. Take the case of the drunkard. Drunkenness is *inverted enthusiasm*—that which in its normal activity conducts the mind into the realm of the ideal and the beautiful—which gives a zest to social intercourse and the interchange of friendship and feeling. The man can not resist it; it must have scope in some direction. Not understanding what is the proper stimulus to its inherent activity, he runs to the bottle and finds in its inverted inspiration that pabulum for enthusiasm which the master force of his spiritual nature demands, and which he has ignorantly supposed to be confined to that particular substance which human ingenuity has distilled from rye.

Now, man is not called upon to change his passions or instincts, (which is an impossibility), but to *purify* or *refine* them. Their fragmentary, isolated, undisciplined action, leads to the results of which we complain. There combined and cultured activity will result in all that we can conceive of harmony and happiness. From time immemorial the effort has been to bend the individual into conformity with society—and it is a failure. When we shall be able to say to the motor, *steam*, "expand with such a pressure here, and with a given force there," we may be able to make it conform to any rickety boiler that a blockhead may see fit to construct, but not otherwise; and the same is true of the spiritual powers in man. Let the civilisers ply the halter to their heart's content. Such is not the work of the reformer. When he was in Turkey, he saw by the road side a human head perched upon the end of a pole, and rotting in the sun, as a suitable penalty paid by its owner for a petty theft; but this is not the scientific method or dealing with the possessor of purloined sixpences, as he thinks, although the diabolical stupidity at the bottom of it has a savory snuff in the nostrils of popular Christianity. Give us art, give us science, culture; give us a religion that shall at least have some grains of common sense in it, and man will no longer resort to the bottle or the sword, or to licentiousness, for the gratification of his ruling loves.

MR. FOWLER: Paul has this saying—"It is no more me, but sin that dwelleth in me." There is crime in the atmosphere we breathe. Society exhales, and individuals inhale it. There is a psychical transfer of states, to which much of right and wrong action may be referred. Each state, in the act of transfer, naturally begets its own likeness. Thus the law or state of retaliation, though baptized by the name of divine wrath or divine justice, or holy indignation, does but procreate retaliation. It begets its own nature, not the sounding titles men may give it. It is a known fact that men have been mysteriously moved to murder while at the foot of the gallows whereon a murderer was suspended. Adjourned.

R. T. HALLOCK.

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.

Mrs. Emma Hardinge will lecture at Dodworth's Academy next Sunday, morning and evening.

Mrs. Fannie Burbank Felton

Will lecture in Baltimore, Md., the five Sundays of May. Friends in the vicinity of Baltimore, wishing to engage her services for week evenings, during her stay in that place, will address Willard Barnes Felton, box 944, Baltimore, Md.

W. C. Hussey, Healing Medium,

Has returned from his four months' tour through Ohio, Michigan, Indiana, and other States, and reports many wonderful spiritual manifestations he has seen. Mr. H. will be located, after the first of May, at 155 Green-street, two doors from Houston-street, where he intends to heal by the apostolic method of laying on of hands, all persons who call on him for that purpose.

A Family School at Jamestown, Chautauque Co.

Where a pleasant home is furnished, and the best discipline for the development of all the faculties in pupils of all ages and both sexes. Each is led to think for himself and express his own idea, and no tasks are assigned to be committed to memory. The next year commences Monday, May 2, but pupils will be received at any time. Terms, \$4 per week, \$3 per term for books and stationery, use of library and periodicals. O. H. WELLINGTON, M. D., Principal.

SERMON,

BY REV. HENRY WARD BEECHER.

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, APRIL 24, 1859.

REPORTED BY ANDREW J. GRAHAM AND CHAS. R. COLLAR.

TEXT.—"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!" *Mat. 6: 22, 23.*

Although the general drift—the meaning—is very obvious, there is some perplexity arising from an infelicitous translation. "If thine eye be single." Various devices have been found to explain it. Some are very ingenious, such as that of a man's shutting one eye and taking a single eye wherewith to aim. It is a very good figure, only it has no relation to the subject.

The word "single" was nearer a correct translation when first used than now. It has been drawn aside from its early signification; but it never was a good translation. The meaning is simply this in the original: If thine eye is *healthy, is sound, good*; that is, simple or single in the sense of being sound or healthy. Then the figure is complete throughout. The light of the body is the eye; if thine eye is sound, clear, good, thy body shall be full of light; but if thine eye be evil, sick, diseased, out of order, thy whole body shall be full of darkness. This is a figurative statement of one of the most important moral truths enunciated in the New Testament. Where this principle is rightly evolved, it becomes a guide and test of human conduct in its whole connection with right and wrong, goodness or evil, along the whole track of a man's life. The eye is that organ of the body by which we render ourselves conscious of things in the physical world—forms, properties, masses, colors, distances, proportions, are reported to the mind by the eye; and it is morally certain that things in the physical world are as they seem, else God has set in the head an organized lie, a false witness. And it is morally certain, too, that the report of the eye in respect to physical qualities is substantially the same in every human being; for, though there is no direct way of proving this, it is made certain by the results which fall out; for men could not live together, harmonizing their statements and their conduct, if they really saw the same things differently.

If twenty joiners framed one building, and had twenty different rules, which varied each a half an inch or a fraction of an inch from the other, they would find it utterly impossible, when they came to bring their work together, to match and fit it; and the result would show that there had been false measuring all the way through. So, in the ordinary affairs of life, if men saw differently, when the different things came to be united in common plans and purposes, you would very soon see unless there was a substantial agreement that there was this discrepancy. But the agreement of men to such a degree that life can proceed and men co-operate is evidence of substantial sameness in the report of their senses—the eye among them. *Substantial*, I say; for it is doubtless the fact that our sight differs; but it is a difference within a range which does not prevent men's taking each other's report. It is a slight variation, and not a substantial difference.

As the eye is to the body in respect to physical things, so is man's heart in respect to moral and social feelings. The heart is the eye of invisible things, just as the physical eye is of visible things. The context shows that it is the heart of which Christ was speaking. Then he says: "If a man's heart is luminous, his whole course will stand out bathed in the clearest light; but, if his heart is dark or unseeing, his whole course will be without light and obscure. The light of the body is the eye. If that be clear, the body shall be full of light to guide us. If the eye be evil, the whole body shall be full of darkness. If, therefore, the light that is within thee be darkness, how great is that darkness! If that moral vision which corresponds to this external one—if a man's heart is not sound, pure, clear, healthy, all his moral judgments will be like the inspections of a diseased eye." What, then, is meant by a heart that is light or dark, that corresponds to a good or bad eye, to a luminous or non-luminous state?

I remark, first, that the intellect never renders any judgment of things, except under the influence of other faculties than merely the intellectual, and generally, under the influence of feelings which belong to that sphere of which the judgment is formed. Thus, in physical things, the intellect forms no judgment of colors, proportions, numbers, or distances, until the faculties of colors, size, and number, have lent themselves to the intellect, and then it forms judgments upon their reports. In personal matters, those faculties whose sphere is personal—self-esteem, conscientiousness, acquisitiveness—these report the qualities of themselves to the intellect; and then any truth that belongs to the sphere of these faculties is judged by the intellect, when it experiences the feeling of them from these emotions. The same is the judgment of the intellect in respect to social questions; that is, questions of affection and social feeling. It does not arraign the feelings in the bar as it were, like a judge on the bench, or like scholars on a forum before their teacher—the teacher in one place, and the pupils in another. What we call judgment in such a case is simply the statement of the intellect when it has been imbued with one or several of these social feelings; it receives the quality of the feeling, and then, in the color or magnetism of that feeling, it judges, it decides. The same is true in the realm of esthetics; the imagination, the ideality, or the sense of taste, or fancy, or whatever you choose to call these multifarious faculties. These faculties act, and then insensibly taking their report and action, the intellect forms judgments of things as they stand in the light of the imagination. The same is true of the moral feelings. Where worship, love, faith, hope, conscience exist, and act as powerful feelings, they throw the light of themselves upon the understanding, and the understanding then forms its judgments of things under the influence of this master moral feeling. This is a mere statement of facts.

I remark, in the second place, that every feeling is luminous, if I may so say; in its own sphere, to borrow the language of the Scriptures, and the more because the Scriptures borrow the language of seeming reality. Every feeling in its own sphere is luminous. I mean that it gives to the intellect an intuition of the truth of things in that sphere. In matters of the affection, for instance—a mother, a lover, a friend—will know by intuition what is agreeable in these different relations, which they sustain one toward another. The understanding has no judgment of the truths of love until love behind it throbs and sends the feeling into it; and then it intuitively. Taste is simply a judgment formed upon things in reference to their being beautiful, symmetrical, fit. When the feeling of taste, the sense of the beautiful, is in great activity, and throws its light upon the intellect, in common affairs, we know at a glance whether a thing is beautiful, whether it is harmonious; in respect to conduct, whether it is fit, graceful, polite, refined. We do not take time to ponder it. We do not lay down premises, and then trace to conclusions. We are familiar with the fact that in things which are reasonable, within our scope and sphere, the moment the eye looks upon a thing, the judgment flashes, and we say it is beautiful, it is fit, it is right, it is graceful. The feeling itself seems to cast a light which makes the decision instantaneous. In regard to moral questions, every man has intuitions of right and wrong. There are in the processes of mere reason, a great many steps, which are not intuitions, where we are obliged to make researches; lay one thing over against another; make nice distinctions and trials; but every man knows that, in respect to some things, there is mere intuition and instantaneous report, without any pre-conceived opinion, without any investigation.

There are a hundred instances which might be stated, where, the moment the facts are laid before the man's mind, just as quick as the understanding can take them all in, quicker than a flash of lightning, men go all one way, and say in one statement of facts, "base" or "noble," or on another statement of fact, they say *right or wrong, good or mean*. They do not take much time to feel it or say it. The mind acts with wonderful celerity. No judgment, I remark again, is so safe on the whole, as the instantaneous judgment which comes from the understanding, leavened by the appropriate feeling. There is a great deal of what we call judgment which we form under the power of feeling—that I shall discuss more at length—which is false judgment; but the reason is, that the wrong feeling has got into the chair, and is undertaking to judge of things which do not belong to its sphere. When the feeling of love enables the understanding to form a judgment of affection, that is the best you will ever form. When the feeling of conscientiousness enables the understanding to form a judgment of what is right and wrong, that is the best judgment you will ever form. When the feeling of property leads the understanding to form a judgment upon property questions, that is the best judgment; but when the feeling of property undertakes to tell the judgment what judgment to make in respect to morals and dignity, acquisitiveness is not the best judge. But each feeling in its own sphere, in reference to the questions that come up in that sphere, does enable the understanding to form the safest and soundest judgment that it can form. It is not always good; it is very often mistaken; but they are the best that a man can make. He will never make so few mistakes, or so many righteous judgments, as according to this mode of judgment.

The degrees of power among men with regard to the feelings are different. There are three degrees of strength into which they may be classified. The lowest is that in which the feeling exists in a mere state of susceptibility. Our feelings answer to the appeals made to them, but they have no automatic activity; clear description of moral truth, or an enforcement of it, will excite in such minds a kind of low response in their feelings. Such persons must be governed by rules. They are incapable of forming ideas by the luminousness of their own feelings; and the experience of others is formed into rules and laws for such, and they must obey them. Such persons cannot do better. They are infants in regard to these truths, and rules are their nurses. Next to these are those in whom the feelings are much stronger, more active, yet not active in the very highest degree; that is, the creative. To such persons, moral rules and commands are good; but such men use them only as men use a staff to help them, not to do their walking for them. The highest development is that in which the feelings exist in such power that they flash their own light, almost without being called, upon every question which provokes the attention of the mind. The intellect imbued with conscientiousness, under such circumstances will have great luminousness of judgment in respect to questions of right or wrong; that is, all questions that lie within the sphere of conscience. If imbued with self-esteem, the intellect will pronounce judgment in respect to what is fit, dignified, noble, proper to the individual character and the individual man, and so on through the whole range of feelings. What is it, then, to have the text fulfilled? First, affirmatively, where our social feelings are so educated, our moral feelings so developed and so luminous that a man shall have an instinctive sense of what is right, pure, virtuous, true and good—when he shall have the same sensibility to moral truth and goodness which a painter's eye has to harmonies of color or symmetries of form, as a musician's ear has to the flow of melody or the richness of harmony—then, it may be said, his whole soul is filled with light. It is when men's moral feelings are so thoroughly and fully educated, and have their own moral impulses upon moral questions that they are like inspirations to him. I do not mean that there is any such thing as authoritative inspiration, but I think that men are inspired, and inspired of God, in our time, and that the inspirations which they experience are like those, psychologically, of the men who made the Bible, only theirs were made with authority—ours lack authority. The inspirations of the men of old, by which the canons were framed, were inspirations of God for a specific purpose. To them was given not only guidance but authority; so we are to take them as our law and guide. We have in our lower sphere, however, inspirations from the same source,

but they are not authoritative upon others, nor upon us, except so far as they accord with the foregoing inspirations, though I think they proceed from the same divine source; in other words, the Holy Ghost, resting upon the souls of men, I think in our time has rested, in a measurable degree, upon the souls of prophets and apostles, only in a minor circle.

What is it, on the other hand, to be full of darkness? A state of mind in which all the brighter feelings are so low and uneducated that they give no response, have no luminousness in determining questions of right and wrong; where the passions and appetites sit as judges in the circuit of higher feelings, and flash their light in animal answers to moral questions. Then the whole soul is full of darkness. When our higher religious feelings are in power, and we have purity and health of understanding, so that the understanding has intuitions, then we are in the light. But when the lower nature is in power, and flashes its malign feeling upon the understanding, so that all questions are settled selfishly, in a worldly and fleshly way, then we are full of darkness; and when moral questions are settled by our selfish and lower instincts, how great is that darkness! This is, then, what I have briefly stated: *First*, the judgment is the result of intellect and feeling. *Second*, that the feelings, either when they are powerful or in a state of great vividness and excitement, have in them the intuitions of truth, which belong to the sphere of feeling. *Third*, no judgment can be so correct and reliable as that which the feelings produce when they act in their own sphere. *Fourth*, when a man has all his social and moral feelings so well trained, and they are so luminous, that they indicate instantly by their sensibilities that which is right, then the mind is full of light. *Fifth*, when a man's social and moral nature is low and dead, so that he has from it no luminous understanding of right or wrong—determines social and moral conduct from the impulse of selfish and animal feeling—then he is full of darkness.

When a man's whole emotional nature is thus perverted, and instead of giving inspiration and elevation tends to deceive and degrade, the darkness is total—the soul is eclipsed.

Upon this statement I proceed to make certain applications, and

First. What shall be done for those men so imperfect in their organization, or so uneducated morally, that they have no power of discovering the truth by the testimony of their own feeling? Such men must be taken care of. They are not guides for themselves; neither can they be, except by great transformation, a gradual progressive education in the first instance at any rate. So through life such men must be as wards under guardianship, as pupils under teachers, as children under parents. And I suppose that by far the majority of men that live in the world are men whose moral nature is so uncultured, whose animal and selfish nature is so strong and high, that they are not in and of themselves fitted to determine their own moral conduct. If judgment was left to them, it would be all the way through life, if not corrupt, yet exceedingly imperfect. Therefore there are laid down in the word of God directions that the strong, the clear-seeing, the high-thinking, the noble-feeling, shall become under God the almoners of his direction and bounty towards those less than they. Men that are naturally good, and upon whose natural goodness grace has raised education, are God's ordained priests; they are God's teachers, God's rulers and governors in moral things in this world, and the others must take their light from them.

Secondly. The great power which this view of the intuitions or luminousness of the emotions gives to Scripture language is worthy of a moment's consideration. Some are called in the Scripture the children of light; and others are called the children of darkness. They are the children of light who live in such moral purity, whose hearts are in such a state that they carry forever with them in their moral sensibilities a revelation of God and the truths of God; whereas they are the children of darkness who are so corrupted in their feelings and dead in their moral sensibilities that their minds give forth no light, no guidance, no revelations of truth. If God were to divide men in life in this way, it would be indeed a very solemn and searching thing. If men could be ranked and arranged in this way, if God's eye that sees us could be supplemented by his hand to effect it, men would find the line dividing them; and on one side we should look upon men and see there the children of darkness—not men who have not high intellect, but who have a low moral sense—men in whose minds power—and the genius of power, it may be—are infused only on passion or animal instinct—men of whom such a wretch as Byron stands as the type—a creature whom God permitted to live, methinks, to teach us how high the understanding, the ministry of genius might soar, without one touch of goodness, with inconceivable baseness.

Thirdly. The doctrine of the inward light and the doctrine of the witness of the Spirit, is true, if this statement of facts is true.

There are a great many people who teach that there is a witness of God's Spirit in ours, and many persons who teach that there is a light which we have. It is sometimes called a *voice*; more often an *inward light*. I believe in it. I do not believe that every man may have it; but I do believe that some men do have it, and that more men may have it than do. Is there any man here who is not conscious of that strange sense of light which there is in a sudden powerful action of feeling when you are excited, when you are troubled about any matter which does not come to you, when in a moment the whole thing bursts upon you? Does it not seem as though there was a flash of light shining upon you? There is a business question which has troubled you, which you could not settle, which you have taken home with you, which has set by you as you rocked the cradle, undressed you, put you to bed, took care of you while you slept, attended you in your dreams. It was not till the weary hours of morning that you got rest from it; and when, perhaps, at seven or eight o'clock you turn and lie on your pillow, having a vague recollection of something that troubled you the night before, and now feeling rested, the business matter comes up before you more sudden than ever shooting star struck down the western or eastern sky, and the whole thing lays itself right open before

you, clear as day: and you are conscious almost of a feeling of luminousness on that matter.

So in respect to the affections, in respect to higher moral truths. When the mind acts with a kind of suddenness and power, it seems as though it were an outburst of light in it. Now, I think, it is given to man to see truth clearly when he is naturally strong in his higher nature, has added to it by culture, and when he is sincere, and wants to know the truth and means to follow it when he gets it. The great difference between men in this regard lies there. It does not lie in the skillfulness in finding the truth, but in the difference in respect to following, or not, the truth when it is perceived. When a man is honest in search for truth, and is only desiring to know the truth, and is conscious of meaning to follow the truth, come what may, I believe it is given to such a man to see it; and, I think, to a man's natural eye, under the glory of the noonday sun, physical objects are not more clearly visible than are truths to such a man. It seems as though heaven had broken loose, and was flooding with celestial glory the consciences of men. There are, I believe, at times sudden illuminations as to great questions, when truth is suddenly made clear. The man then goes back to see where he started from, to discover what were his premises, and how he came to the judgment. I think that men sometimes overleap intermediate logical steps, and strike out great conclusive truths of judgment by this inward luminousness of the soul. I do not differ from the Friends in this regard that there are some men that have this inward light. They suppose that all can have it; but I suppose all can not have it without they are big in head and heart. I suppose that they belong to the superior breed of men. Where a man lives in fidelity to his moral nature and convictions; where he refuses to submit himself to his animal nature, I think that the light of such a man shines brighter and brighter unto perfect day. I would to God that you could believe enough of this to try it.

I remark again upon the wickedness of everything that tends to extinguish a man's sensibility to truth, that is, to truths in the direction in which he is wicked. Now, you all know how this is in respect to the body: suppose a man's business is natural science—suppose a man's microscopic researches, as in Agassiz, is the principal business of his life. Every man knows that it will not do for him to drink too much brandy—that those vices which deteriorate the whole physical health would perfectly stop his pursuits. If a man is a delicate operator, any such course of dissipation, that sets his hand all atremble, must be dispensed with, or he can not perform the functions that belong to it. Where you deprive a man of physical power, you take away his capacity to operate truly in physical things. A surveyor who, trying to take sight, could not get within six inches of the object glass, can not discern the things for which he was appointed. The truths that belong to his profession—do they not dodge and oscillate as he does? So it is in respect to the body itself, and so it is in respect to the next higher range. If a man depraves his social affections; if a man, for instance, is ungenerous among his companions; if a young man stifles the growings of affection and generous confidence by a narrow, mean, cowardly, and wicked spirit; if a man corrupts his faith in such things as disinterested affection; if he says, "I neither love as novels write, or poets sing, or sentimentalists blab, nor do I believe that anybody else does; I do not believe that there is any such thing as real charity: let those believe it who will;"—wherever a man comes to that state of conviction, two things are certain: first, that he is corrupt; and second, that that corruption is the reason why he can not perceive these truths, and that makes his judgment in respect to that network of truths that belong to social relationships of love, void, because it is a judgment formed from feeble feelings. On the other hand, those judgments, and those truths in which pure men have faith—beauty, love, and the whole realm of those disinterested bounties and truths that make generosity, virtue, love, fellowship, and kindness, that lift us up and make them real—these are the truths which are pronounced by men whose souls are powerful in this part of them. If you corrupt the social feeling, you take from a man the power of judging social truths. If you fortify and make them noble, you add to his power of making a correct judgment in respect to social truths.

As in respect to social feelings, so in respect to moral feelings. Anything that tends to corrupt man's moral feelings, his higher spiritual nature, takes away from him all power of judging in respect to religious truths. To so great an extent does that occur, that men become not only blind, but God pronounces them blind and dead. And when a man has wallowed in corruption, when through a series of years he has trodden on the dictates of conscience, has sacrificed one and another thing to the aspirations of ambition, to the solicitations of selfishness, or when he has been dragged down by the accursed temptations of the flesh, until all his moral nature is like a garden trampled by the hoof of swine, and rooted by their snouts—that man is pronounced of God not only blind, but he is dead—dead in trespasses and sins. Suppose an old judge, weary of those moral cases that we are told in high quarters are so beneficial (when they are reported) upon the minds of the community—suppose that one of the judges that has heard the infernal intrigues, and seen the interior of life turned outside, whose system in the stifled room, in the corrupted and tainted air, after long and continued watchings, has lost its balance, and that while he sits erect his soul steps out and he is dead. But one of the counsel, not noticing it, stands up before him and says—"May it please your honor to notice this state of facts?" He makes the statement, the judge sits up there in the body, but does not know of the facts. Another one of the counsel says—"May it please your honor, this is the law, and I desire you to tell the jury what the law is." But the old judge is dead, so they go on bringing up quotations until the head or servant of the court steps up to the counsel and says—"Gentlemen, the judge is dead; he has heard none of these things." God says in respect to every man that has seared his moral feelings, that he sits in the place of the judge, and up before him are brought questions of doubt between man and man, but he is dead. Before him are brought questions of doubt and affairs between the soul and God, but he is dead—he does not hear. Before him pass in view all questions of taste and propriety and the delicacy of moral feeling, but its noble inspirations are more fancies to him. This is not all; for how often times, although dead, in that heart there is an infernal power in its place? And many times do we hear them say—"When I was a young man I used to hear all that sort of thing talked about, and really felt it. I recollect when my cheek used to tingle, when my conscience used to alarm me; when I was stirred up about these fancies of moral feelings, but it is years and years since I got over that. I am too old for that now." Ah! suppose a man that had a paralytic shock, which had taken away the use of a whole half of the body should come around you and say—"You think you are well off, but I used to be just as you are, but it is long ago since I had any trouble with that side. I am a good deal healthier than you are; I am quite tough." So the old miserable besotted man, half of

whose brain has been paralyzed, goes around manifesting his deformity, and takes the approaching decay and death as evidence that he is sounder and more healthy than the young man who is full of sensibility. There are old wretches that go rolling among sanctuaries and among men, professing a Christian life, saying, "You can be fantastic fools, but I have got over that long ago." Yes, under it, you mean. Conscience you got over and under long ago. Rectitude—you got over that long ago: Delicacy—you got over that long ago; propriety, goodness, veracity, honor, good faith—whatever makes the distinction between man and beast—you got over that long ago. You are dead in all the higher parts. There is nothing living excepting that which drags on the ground, and seems to draw from the dirt some inspiration. Everything else was long ago dead. What a state of things is this! We can scarcely make a figure so extravagant that it would parallel the violence done to the body as much as is thus done to the souls of men. If a man should by violence extinguish seeing; if he should lose the power of smell and the power of taste, and the power of touch, he would not be in respect to his bodily organization more dead than God pronounces the men to be who have put out these moral feelings from which all true light and knowledge spring and must spring.

I remark once more that goodness, such as is produced by love to God and love to man, leads man to right views of truth and duty. I make this remark not merely for its own sake as a truism, but that I may apply it to those particular phases of research which I find in many persons, namely, the attempt to find out what is truth by process of analysis and research, and by logical reasoning. The teaching of the Bible is this: When a man wishes to find the truths of goodness, he must first be good, and that so soon as a man becomes good, he will find then that all investigation is forestalled. He is in the midst of that reporting element which leads him into all truth. Suppose a man wishes to find out the truths of justice, let him begin to be just, and then he may reason with his own experience, and he will come faster into the knowledge of the truths of justice than in another way. Suppose a man to reason abstractly about truths of form and color. This abstract reasoning would never bring him a knowledge of forms and colors. But let a man begin to paint, then the things which he does well, in comparison with things execrable—by far the greater part—teach him truths of forms, and as he attempts to color, the doing of it right or wrong will form the two extremes of comparison, which will teach him more about colors than all the books.

Now the whole realm of truth as interpreted by God, lies in this short passage, in this almost an axiom—love upward and love downward, love God and love man. This is the end of the law, this is the whole law, and the man who wishes to know the divine truths of love—he must come into the experiences of love toward God and love toward man; then he will begin to follow out his own experience under the influences of that feeling; but how many men stand waiting and pondering whether they will become Christians—waiting for the good report of truths. They take great abstract questions of government, they take certain historic verities and commence studying them, hoping that by intellectual investigation of these things they will come to some knowledge of the truth. Begin to be good; that is the way to study. If there is any man that has thought when he has got his path perfectly clear, he will then become a Christian, let him begin at once to act like a Christian. Where? In the very first thing that happens to you. The way to understand the Christian faith is to begin to practice it, and so far as you need information on collateral topics, that will come as you progress in actual living of those things which go to compose a true Christian life. This truth throws light upon the doctrine of evidence and conviction. As this is usually held and taught by those who instruct men, I think that there is very much error mixed up with that which is true. In newspapers and in pulpits everywhere, we find a great deal said about the necessity of preaching to the judgment of men. It is thought that no conviction of truth can be solid or influential that is not a conviction of the judgment. On the other hand, there is a great prejudice against preaching which is aimed at the feelings, as if that was not the way to work conviction. Now, in the light of the principles which have been set forth in this discourse, I will remark that conviction never reaches a man's unbelief until it goes to the spot whence unbelief proceeds. In my own experience I have often found that when a truth gets into a man, it has to go in at the door of pride, to produce conviction. The stateliest view of truth will have no relevancy to his vision, until the process of preaching is to a very great extent an experiment; and how often have I prepared sermons, hoping that they would go right over the ground on which such a man stood, and still stood, after the sermons had swept over him; and then, afterward, not thinking of them at all, have I found, on some inquiry, that some other sermons had swept over him, cut up his doubts by the roots, and brought him humbly before God. In nine times out of ten, if you preach to the understanding, you will never produce conviction. So far as the popular impression is concerned, the reverse is true. If you wish to convict a man, you must touch the feelings first. If you wish to direct the judgment of taste, you must excite the feeling of taste. If you wish to have a right judgment in relation to right and wrong, you must touch the conscience, then the intellect will give you judgment. If you wish to have a right judgment in respect to personal dignity and propriety, you must touch self-esteem, and when that feeling is excited, it will act upon the understanding, and that will give you judgment. The man that undertakes to take truth up and make it abstract, and then, through the understanding, to produce certain convictions, he may preach and preach forever, and not convince men.

You often see this in pulpits where theology has been blocked out; where, after it has been strained by passing through the sieve of the understanding, and then dried, attenuated, and pulverized, and when got into that desiccated, pulverulent state given out every Sunday to the judgment. The man goes on twenty years preaching that to his congregation without twenty convictions. He dies, finally, happily for himself and his congregation, and goes to heaven, I hope, to look back to see what grace was required. And there comes a young man with not half his learning, with strong love, his only thought of preaching to catch men. He pleads with one man for his soul's sake; with another for his children's sake; with another for the memory of a mother's love; with another for the hope of eternity. He touches the feelings of all. They begin to respond and wake up. They begin to be able to go through the sermon without falling to sleep, and they begin to be converted all around. Then the wisecracks say, "See! the seed is coming up that was sown by that good old man that has gone to heaven." Suppose a man should take a bushel of chaff, and go out into his fields and sow chaff there, old malted grain, and wait patiently, and say, "In the mysterious sovereignty of God, my tillage don't seem to bring any fruit. Still I will wait patiently." The next spring he sows more chaff, more sprouted grain, dead long ago, and wonders that he does not get any harvest. But he says, "God is sovereign; it is our duty to wait." So he goes on sowing his useless field, and dies at last, and one of his boys inherits the farm. He says, "I have seen the old man try that plan long enough; I will try some other." He goes and sows good sound wheat. In three or four weeks, up comes the wheat all over the field; when an old neighbor looks over the fence, and says, "Ah, my boy!

bless God for such a father as you had; his grain begins to grow." Is that the old man's sowing or the young man's sowing? I believe that, under ordinary circumstances, every minister of our Gospel is to work for the sake of immediate effects; and where he does, he will have them, and he will have effects for future generations. But where a man has full swing at the consciences and affections of his people, and preaches the truth of God, you may be sure that if there is no effect there is no cause, and all the future harvests are not to be attributed to him, but to those who shall sow right seed and get right harvests. In short, you cannot convict a man of truths except by exciting those feelings in whose sphere the truths belong; and the right way to do that everywhere, is to touch the feelings, in preaching just as much as on 'Change; in preaching just as much as in the street; in preaching just as much as in the household; and any man that attempts to carry out a wiser course by not touching the feelings, will soon find his wisdom is folly.

In the light of this great truth I desire to say one word in respect to religious excitements, against which there is much prejudice in the minds of many. Religious excitements are thought to be less safe and less sound than those changes wrought without excitement. Far be it from me to say that there are not unjustifiable and injurious excitements. Everything good is susceptible of fermentation and becoming bad; and the most blessed excitements are where the whole thing turns on this: Are the judgments which men form under powerful moral stimulants, found to be more true or less true than those formed without these moral excitements? If there is any practical truth in the principles which we have stated to-night, no judgment is so true as when made under a state of high moral excitement. But you must remember that the power afterward to embody that truth in life is another thing. A man under an excitement may mark out a plan of activity which he may not be able afterward to carry out. In so far as these truths are concerned, no man will probably see so clearly as when he is most stimulated in his moral feelings. A man, therefore, that after the excitement of a sermon says: "I am thoroughly roused up; I seem myself to see the immortal state, and stand before God; it will not do for me to make up my mind as to what is true now. I will wait until my mind becomes cool." That is like the man that goes to the forge and puts in the irons, and gets a welding heat on them, and then says, "I think I will not pound these now, but will wait till they cool." What would you think of the smith that would do that? Yet how many men are there that, when their feelings are up to the welding point, say, "I must go home—must forget these circumstances, get out of these influences: then I will make up my mind!" Then is just the time to make up your mind. The judgment you form when your feelings are at white heat—those intuitions are the next thing to the voice of God in your ear.

A man ought to be careful of his judgments when he is under the influence of wicked feelings: never follow the judgments you form of men or propriety, then. When you are ill, when you are proud, when you are in those low states, when a thing is brought for adjudication, never trust what you think then. On the other hand, whatever thing you think, in the light of your moral feeling, never forget. If you follow the judgment you form in the highest states of religious excitement, you will always be growing better and better.

There is one other point in which I wish to make the application of this principle. We see the exceeding wisdom of God in the appointment of the Sabbath, in the view of these applications and principles. Here is one day in seven, the rent of which God has not given you. On this day God says to the world, stop your drum and trumpet, and the great roar of the city ceases. One of the most impressive things to me, as I stand out here on the heights where I now live, is to hear that harsh but musical roar that never dies, day nor night. There is not an hour, night after night, in which I can not hear that great city below. After twelve o'clock on Saturday night the roar dies away, and in the bright early hours—about the hour that the cross on Trinity looks like a star in the heaven—it is still, like a sleeping infant. How beautiful that institution that says to the world: One day in seven be still. Let men forget their cares; let them be let alone this day. Every seventh day God lifts up men, as on the Mount of Transfiguration, and enables them, as it were, in the light of His countenance, to review the past and determine the lines of their conduct for the coming week. I would deliver you, my dear people, from any Pharisaic Sabbath. But God forbid that this sweet island of the week, that is never without verdure and flowers—this sweet mountain-top that is more substantial even than that on which Christ pressed his feet in the Holy Land, should ever be sunk in the sea, or cast down and desecrated; for when we lose the Sabbath we lose that charm by which we are to forget our passions, and be lifted by sweet fellowship into a higher range of moral feelings and there to settle the truths that are to be our everlasting salvation.

The Haunted Shoemaker.

What amount of truth or hallucination there may be in the following story we are unable to say, but we give it as we find it in the columns of the *New York Tribune*:

A poor cordwainer named William Wilson, who lives at 261 Bowery, says the *Tribune*, applied to the Police authorities in Broome street, for assistance. He wanted them to depute an officer to watch his premises, and guard him against evil Spirits which come into his room every night at ten o'clock, shrieking, yelling, and driving away sleep by their diableries. The Spirits, he said, would strike him, pull him out of bed, and bruise him all over. Their machinations frightened him out of his wits, and he feared that, as he was a single man, and therefore solitary and alone in the world, they would succeed in driving him mad, unless the police were detailed for his protection. The poor fellow, who seemed respectable, and tolerably intelligent, was quite sure that his ghostly tormentors came from the Quaker burying-ground in the rear of his residence. He was sent home, with the kindly assurance that the police would see that no harm came to him.

Difference between a Northern and a Southern Methodist.

A meeting of the citizens of Fannin, Texas, was held on the 17th instant, on which occasion speeches were made by several citizens. The point at issue seems to have been that it was unchristian to allow a Northern Methodist to live in their midst, and therefore such should be driven out. It was set forth that a Southern Methodist was a Christian, and therefore in favor of slavery, but that a Northern Methodist would steal the slaves. The following resolution was passed:

"Resolved, That we hereby bind ourselves to co-operate in the future to do all we can to suppress Abolitionism in our midst, and that henceforth we will suffer no expression of abolition doctrines or sentiments in our streets or country to go unpunished."



"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE.

Editor and Proprietor.

NEW YORK, SATURDAY, APRIL 30, 1859.

Our cotemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice or extract, marked.

This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

PROSPECTUS OF

THE SPIRITUAL TELEGRAPH, AND FIRESIDE PREACHER.

EIGHTH VOLUME, COMMENCING IN MAY.

This paper is not sectarian, but is hospitable to every reform movement, and to every earnest thought and respectful utterance *pro and con*, on all subjects tending to instruct and elevate mankind and the world. It assumes the office of a

HARBINGER OF REFORM AND PROGRESS, and especially in the *Religious, Spiritual, Intellectual, Industrial, Governmental and Social Departments of human life and Culture.*

"THE TELEGRAPH AND PREACHER"

will give special attention to the spiritual unfolding, its Facts and Philosophy, and will constitute a weekly register of all the more important *New Phenomena, New Thoughts*, and Utterances, and of scientific unfoldings generally.

Arrangements have been made to give in each Number of the ensuing volume verbatim reports of Discourses by

REV. EDWIN H. CHAPIN and

"HENRY WARD BEECHER."

We shall also report, as heretofore, the proceedings of the Spiritual Lyceum and Conference, and give a synopsis of all the news of the week, and will publish communications from Spirits, and from the more deep and advanced thinkers of the mundane sphere, both in our own country and in Europe; and also, from time to time, reports of Discourses delivered by—

REV. JOHN PIERREPONT, REV. T. W. HIGGINSON, MRS. CORA L. V. HATCH, EDMONDS, PARKER, EMERSON, AMBLER, BELLOWS, BRITTON, SPENCE

and other progressive and spirit-stirring speakers.

"THE TELEGRAPH AND PREACHER"

is published in numbers of 12 pages, larger than those of the quarto Bible, convenient for binding; and no expense nor effort will be spared to make it the social and instructive companion of the young, and the worthy Preacher in Every Family.

Our arrangements are such as will enable us to publish the discourses by BEECHER and CHAPIN on *Tuesdays following the Sundays on which they are delivered*; and thus will every family be enabled to listen to the discourses of these eloquent speakers, by their own fireside.

Specimen numbers will be sent free to those intending to subscribe.

Any effort of our patrons and friends to extend this notice, and the circulation and usefulness of the TELEGRAPH AND PREACHER, will place us under renewed obligations and gratitude.

The Press.—Our cotemporaries will greatly oblige us, and we trust the public also, by publishing or noticing this Prospectus. All papers coming to us with notice marked will be entered for a copy of THE TELEGRAPH AND PREACHER for one year.

Clergymen and Editors who will send us four subscriptions (\$8), will receive one copy of each issue of this volume free.

Our friends will oblige us by calling the attention of Editors Clergymen in their respective localities, to this request.

Terms, \$2 per year, less 25 per cent. to Agents, and to such as will get up and send us clubs of ten or more subscribers. Address, CHARLES PARTRIDGE, NEW YORK.

OUR EIGHTH VOLUME.

It will be perceived that we have made an addition to the title of this paper, to represent the new features introduced permanently into this volume. Hitherto this paper has been chiefly devoted to psychical and occult science, and the elucidation of spiritual phenomena. Such will continue to be the great *central* and *basic* themes of the paper; and we even hope, with the advantage of accumulated experience and observation, to be more thorough and satisfactory in our treatment of these subjects than heretofore; but while these principles on which our paper was founded shall be preserved intact, we feel that it is now time to extend the circle of our labors into the great world of earnest and practical thought around us, and, so far as our space will allow, gather into our columns those teachings of progressive minds in the churches and in the world, which naturally affiliate with the main principles of our movement.

A new spiritual power has manifested itself in the world, and has set up its kingdom during the last ten years. We received it hospitably, and have endeavored to ascertain its origin and uses. A most desperate battle has been waged against it, in which Infidels and Christians have both been prominent. That battle is by no means over. Skirmishes are constantly occurring in almost every town and village in the country and the world. It is a kind of mental guerilla, bloodless, yet terrible in the slaughter of unsound science, philosophy, religion, and social order. This new power establishes its batteries wherever it wills—in hovel, in church, in legislative hall, in palace. It subverts kingdoms, circumvents armies, takes priest and church captive, and by the touch of its mysterious wand, Infidels and Christians wheel into rank and file, and like Saul of Tarsus, become valiant advocates of its power and uses.

We have never known a skirmish between friends and foes of this new power, in which its advocates did not prevail. No matter how disproportionate has seemingly been the natural endowments and education of the combatants, or howsoever great the odds against the new power, it has always, and in every instance, obtained a most manifest and salutary triumph.

Let any one go over our country, and learn of discussions between the devotees of modern and ancient Spiritualism, and especially discussions with the clergy, and behold the devastation of the degenerate church. In but few instances does the opposing clergyman remain in the place, but generally the new power takes virtual possession of the pulpit and church. Written discussions result in the same way. Notwithstanding, popular newspapers misrepresent and slander it as a poor consolation to the vanquished.

We do not say these things boastfully, but in sober earnestness, and because they are true, and that people may realize that this mighty power is in their midst, to the end that they may examine and respect it for what it is, rather than be overcome by it. This new power is not to be stayed in its course by empty anathemas pronounced against it, based on the speech and conduct of licentious renegades, who ally themselves to it that they may make it a cloak for their misconduct. It demands to be accepted or rejected on its own merits, apart from the worthiness or unworthiness of its genuine or pretended devotees.

Now, this power is in the world, and every one knows, or may know it; and what shall be done? If we deny it, the cock will crow as in olden times. Shall we act the Pharisee's part, and crucify it in deference to our predilections and false theories? Shall men and the church attempt longer to disguise its power and prevalence in their midst? We know many ministers who are mediums, and many church members who are investigators and believers; but in these associations it is at present unpopular, and comparatively little is said about it. When we ask preachers who are mediums and believers, Why they do not let it be known that they are such, and preach the truth they know? they reply that the time has not yet come—that it is not popular enough, and that they are preparing their congregations for it as fast as they can; that they inculcate its philosophy, etc. We think this is cowardly. Every man should act and speak as a man, and preach what he *knows*, rather than pander to popularity. In these days, with few exceptions, the people lead the preachers, instead of the preachers leading them. The pulpit is, with rare

exceptions, *not free*, but it is a rostrum consecrated to Sectarianism—a place for apologies and for sanctification of popular errors.

Religious newspapers are, like pulpits and priests, consecrated to one peculiar idea, and all articles are written or modified to illustrate and promote *that one idea*. They allow of no controversy before their people and patrons. The preacher and editor assume to think and to dictate religion for the people, and they select and digest all things given to their patrons, as birds do for their young; and the people are thus fed with that which is set before them, and no questions are asked for conscience' sake, since it is given them by their minister, or is prepared by the chosen editor of their sectarian organ. In this way, old errors are retained, and the people kept in ignorance and sin.

This, we insist, is no way to instruct the people. The *pro* and *con*. of every question should, in a temperate, earnest and respectful manner, be set fairly before them. They are, we believe, as capable of discerning truth as are their assumed teachers, and their right to hear all sides of a question should be demanded by them, and all sectarian men and organs should be repudiated. These columns are *free*, thank God! We quote the following from our Prospectus:

"This paper is not sectarian, but is hospitable to every reform movement, and to every earnest thought and respectful utterance, *pro and con*, on all subjects tending to instruct and elevate mankind and the world."

It ought, therefore, to be acceptable to every person who has confidence in the intelligence and judgment of the people to apprehend the truth, and is willing that truth and righteousness should prevail. Upon this platform we stand, catering for no political party, no sect, no association, no man, but in search of truth, and in earnest for the recognition of practical righteousness in the lives of all mankind.

Having, by patient investigation, determined this new power in the earth to be of spiritual origin, we believe it capable, with proper use, of doing much to renovate humanity, and to remove its moral and physical maladies. We can not, therefore, believe that, with any legitimate use, it is calculated to destroy the good and uses of the Christian dispensation, but to confirm and potentialize them. We believe it to be, in one sense at least, the second coming of Christ with great power and glory, to set up his kingdom on the earth, and that it has the same significance, and is as capable of being abused and misused, as the former dispensation. We intend, in the present volume, to adjust the truths of the new and old, and endeavor to bring about a reconciliation between ancient and modern Spiritualism. To do this, we shall publish sermons delivered by the more advanced devotees to the old dispensation, and especially those delivered by Rev. E. H. Chapin and Rev. Henry Ward Beecher; and we shall from time to time show wherein the old and new agree and disagree, and where we think the truth lies, and how all the spiritual dispensations are to be reconciled. When the harmony of these is recognized in the hearts of the people, the great battle of Gog and Magog will, we think, cease, and peace and harmony will prevail among men, and the lion and lamb will lie down together.

Is it Lawful to Heal the Sick by Laying on of Hands?

Some months since, Dr. John Scott, a healing medium, practicing at 16 Bond-street, made a written proposition to the Ten Governors who have charge of our public hospitals, to render his services gratuitously, and heal some of the sufferers who are from time to time given up as incurable by regular physicians.

This most generous offer was refused by the Ten Governors. Dr. Scott has recently renewed his proposition, and has received no answer; and thus poor people are kept to be killed or cured by popular practice. Is this right? What possible objection can be raised against a healing medium laying his hands on those upon the verge of death. Shall medical and religious bigotry prevail, and be justified in such cases? If anybody doubts his healing powers, Dr. Scott invites them to come and see. We have seen many people who said they had been healed of many serious and chronic maladies by Dr. Scott, and we have reason to believe he performs some remarkable cures. Therefore we must insist on his having a chance to heal at least those in our hospitals who are given over to die. Such loyalty to the old practice seems to us infidelity to God and humanity, and to the Apostolic method of healing.

INSANITY STATISTICS.

DEAR FRIEND: I have received from the Secretaries of State for Ohio, Massachusetts, New Hampshire, Maine, New York and Connecticut, all the back reports of insanity they could furnish, from which I have made the following extract, which, perhaps, may in some degree refute the charge so often urged, that Spiritualism is filling our Insane Asylums:

CAUSES OF INSANITY FOR 1858.						
	Relig	Sp'm	Total	Totals to '58 for	Relig	Sp'm
Ohio.				4 years		
{ Northern Ohio..	12	3	123	1	23	21
{ Southern Ohio..	7	2	116	1	7	2
{ Central Ohio..	24	3*	172	10	200	18*
Total Ohio.....	43	8	411		229	41
Mass.						
{ Northampton..	1	1	228	1	1	1
{ Taunton.....	9	3	223	5	46	15
{ Worcester.....	0	2	307	10	120	25
Total Mass.....	10	6	758		167	41
New Hampshire....	3	-	76	3	18	7
Maine.....	12	3	126	2	16	7
New York. No statement for 1858				3	3	-
Connecticut " " " "				10	73	14
Totals.....	67	17	1371		516	110
Massachusetts for 25 years ending 1858.....					299	25
						5775

*Various excitements.

This abstract has been made with great care. It is accurate, excepting that in Central Ohio. There being no column for Spiritualism, I have put the item "various excitements" to that score.

—Spiritual Age. I am your brother, JNO. MAYHEW.

What have the good people who resort to the insanity-scarecrow, to say to these figures? *Not one quarter as many Spiritualists of the modern school have become insane during the excitement attending the introduction of modern Spiritualism, as there have of the old school.* But the question arises, What school prepared these people to become lunatics? This can not certainly be charged to modern Spiritualism, for this is only about ten years old, and these insane people are generally from thirty to eighty years of age. The conditions which belong to the insanity of an individual can not be crowded into ten years. It takes more than ten years to make a person insane. The causes date back, perhaps, generations; its antecedents are always before birth, except when it is produced by physical injuries. In this view of the case, who that is fair and willing that the whole truth should be known, can say that modern Spiritualism has been the cause, or the sole cause, of any insanity? Everybody knows that many people are predisposed to insanity, and that certain things, subjects, or teachings, whether true or false, are equally liable to develop the insanity which is in them, into tangible form. We desire that all these and other pertinent considerations should be taken fairly into the case, before judgment is rendered against modern Spiritualism as the cause of any insanity.

But to those indiscreet people who are under the hallucination that they are doing God and humanity service, by charging all the sins of the people, including insanity, to the account of modern Spiritualism, we say: Hold—examine the subject, reflect, and afterward speak; and we doubt not that you will utter more wisdom, and then we can listen with devout attention.

We wish here to say, respecting the reports of our insane asylums, that these reports are generally made up by the superintendents who are prejudiced against modern Spiritualism, and who, in a greater or less degree, owe their continuance in office to making their reports pander to popular bigotry, at the expense of truth, and especially of modern Spiritualism; and here is a large margin of insanity which should really be charged to other causes, to be kept in mind.

The clamor of the old church and the rabble to crucify the truth instead of the thief, is just as virulent to-day as it was eighteen hundred years ago. Those of this plane of human unfolding know no more what they are doing than they did in olden times. They lick the rod that scourges them. Forgive, forgive them!

Then, again, people generally talk and act more earnestly when they are awakened to the stern realities of life, than they do while in their stupor and the monotony of a dead faith, and for this cause their friends declare them crazy, and send them to insane asylums. If a convert to the living Spiritualism exhibits more earnestness for its truth and uses, than does a convert to the Spiritualism of the dead past, they think he must be crazy. The fact is, the people are not accustomed to hear any convert speak and act as if there were really anything good in his profession, which should render him more zealous in God-inspired endeavors for truth and humanity. If he says or does anything more than thank God that he is so

much better than his neighbor, and prays that God may psychologize him to think so; in a word, if a man strips off his coat, goes to work with his hands, heart, and moral skill, and spends his money for the fartherance of truth and the good of humanity, not self, he is considered lunny, and is sent to the insane asylum. He is spending his time and money for the good of humanity, and this is proof positive of insanity to the great proportion of human specimens of empty pretension.

For the benefit of truth, righteousness, and human reform, we ask the State Legislatures everywhere to make a law requiring the superintendents and physicians to inquire into the antecedent and immediate causes of insanity, and the forms of it in every inmate of their respective asylums, and especially to inquire into the constitutional cause or predisposition to insanity, trace these back through as many generations as they can; the physical and mental condition of their parents, and especially their mothers previous to birth, and their treatment when children, their education and religious training, their occupation, etc., etc., and to write out the full history of each case, and the exhibitions of the malady in any and all their relatives, and its form in the patient, and also the treatment of each case medically, physically, mentally, and religiously. We believe there are antidotes to this awful malady, and we want the facts in order to ascertain the mode of cure. In every case, if there are any, where modern Spiritualism is the sole cause, we will guarantee a speedy cure. In the old technology, we will cast out the devil, or devils, and infill the patient with common, but real solid, humanitarian and Godly sense.

CORPSE STORY—WHO ARE CREDULOUS?

The credulity of every person in this country has undoubtedly been challenged during the last year, by a wonderful story which has gone, we believe, the entire round of the secular press, to the effect that a man and his wife quarreled, and she threatened that if she died first, she would appear to him bodily, etc. She died, and was buried, and after several days she came to her husband bodily, and after delivering to him her message from kingdom come, her body dissolved into a mass of corruption before him, etc. This story was verified by what purported to be the oaths of several witnesses, and the certificate of a justice that the witnesses were respectable, credible persons, etc.

This story came to us through the secular papers as a *wonderful spiritual manifestation*, and as such it has been bandied about from paper to paper, throughout the country, as a veritable thing *sworn to!*

When we first saw this story, we examined it thoroughly, but found in it no internal marks of truth, and we had no experience or philosophy which rendered such a case probable, or even possible. Notwithstanding, therefore, its pretended vouchers, and its attestations by oath, we pronounced it untrue, and we do not remember that any Spiritualist paper has endorsed it as true, or as having any probability. But it has been quite otherwise with those who are ever forward in charging Spiritualists as unwarrantably credulous. It was enough for them that the story was published in the *Tribune* and other papers, and especially that a purported justice and his neighbors had made oath to it. What! doubt what is in the papers with an oath attached to it! What presumption! 'Tis conclusive evidence of insanity.

Well, this falsehood seems to have been overruled for good. God will make the work of his enemies to praise him. Many persons have been induced by this story to investigate Spiritualism, and have as readily found the truth as they would if they had not been brought to it through a lie. But we think this falsehood has done its work, and we will give what information we have of its origin and the untruthfulness of the story.

It was originated probably by an editor of a secular paper in Grand Rapids, Mich., and published in his paper under the following title, "LESSEIA." When it was copied into other papers, this uncouth title was omitted, and various other more respectable titles placed over it. We never saw it published under the above title. But a correspondent, who is a Spiritualist, and is in high official position in the State of Wisconsin, wrote us, under date of Nov. 3, 1858, as follows:

"It (the story) struck me very forcibly that a straightforward matter-of-fact statement, giving an account of such occurrences, would not be headed with a foreign word. I thought the translation of the

word would give a clue to the origin of the story, which I began to feel was a hoax. I knew it was not French, and there my knowledge of foreign languages rested. I applied to linguists, but no Daniel could decipher it. I thought of it all night, and the next day I went to a neighboring village, and submitted it to the knowing ones, but no one could reveal the secret. I started to go home, and on the way, when not thinking about it, it appeared as if some one told me as distinctly as though I heard it with my ears, (which I did not,) 'Read the word backward;' then the humbug was transparent to my mental sight—'A BIG SELL.' I learned afterward that there were no such persons at Grand Traverse as were mentioned in the story."

It is a remarkable fact that all the deceptions attempted to be palmed off as spiritual, both by pretentious friends and open enemies of the cause, have been first discovered and exposed by Spiritualists, and skepticism has helped us nothing; it has only boasted of fairness, skill, and wisdom, which it had not; it has been ever credulous of mere wonder and folly, and skeptical of truth, use, and human integrity.

NEW PUBLICATIONS.

By S. A. Rollo & Co., 29 Park Row, New York. "From Wall-street to Cashmere," and "A Popular Treatise on Gems."

Attracted by the bow of a beautiful clipper ship, surmounted by a globe, I entered a store. I was cordially received, and told that some parts of this fast sailer were employed in raising and lowering books and others in emblemizing the book trade. The idea is, that science and literature are to waft and diffuse intellectual treasures as commerce does physical ones. While I was there, many gentlemen came in, and the allegorical meaning was explained, and the store shown to them as it had been to me.

The proprietor of the establishment told me that his intention was to infuse new life into the book trade, and not to carry it on in the stereotyped way it began to assume. As he said this, he evidently felt and meant, and his whole countenance looked and expressed it to me.

On the capstan, serving as a table on which are deposited the proof-sheets, circulars, and books just published, two works fixed my attention, one entitled, "A Popular Treatise on Gems," in reference to their scientific value, a guide for the teacher of natural sciences, the lapidary, jeweler, and amateur, by Dr. L. Feuchtwanger. The other, "From Wall-street to Cashmere. A journal of five years in Asia, Africa, and Europe," by J. B. Ireland; with nearly one hundred illustrations from sketches made on the spot by the author. It also describes scenes of the recent mutinies in India, together with the author's adventures in Afghanistan and China.

If these two volumes graphically describe and illustrate what is announced on their title page, they will prove not only highly interesting, but instructive. The name of Feuchtwanger is a sufficient guarantee of the "Treatise on Gems." We have not the pleasure of knowing the author of the travels.

It occurs to us that a man, devoting his energy to publishing science and travel, the two main springs of civilization, must succeed; for in a country like this, where *to know and to see* is the universal motto of child, adult, and aged, failure would be scarcely possible. There is no doubt in my mind that the books that will truly enlighten the world are yet to be written.

J. A. WEISSE, M. D.

Spirits at Thompsonville.

E. H., a correspondent in Thompson, Ohio, writes us an account of interesting manifestations which occur there. A lady: medium is controlled to speak to the friends when they meet, and she has on some occasions tried to resist the influence, sometimes remaining outside, declining to join the circle, but she is controlled against her will to do so, and to speak to them for what claims to be Spirits, and give evidences that said claim is true.

Western Virginia.

We have received a letter, informing us that the good people of Dublin, Va., are becoming interested in Spiritualism, and are desirous that mediums and lecturers should visit them.

Oneida County.

Mrs. Miller, wife of Mr. Charles E. Miller, of Boonville, N. Y., died in Middletown, Conn., April 1, the day she was forty-one years of age. She was a member of the Congregational Church, and had enjoyed the Spiritualist's philosophy, and had been a medium for three years past. She found much consolation in sweet communion with the Spirits of two lovely children, who had gone before her to the Spirit-realm.

The Rev. Thomas L. Harris sails for Liverpool in the steamer *Jura*, on the 5th of May. His wife goes out with him.

SERMON,

BY EDWIN H. CHAPIN, D.D.,

DELIVERED SUNDAY MORNING, APRIL 24, 1859.

REPORTED BY ANDREW J. GRAHAM AND CHAS. B. COLLAR.
Exclusively for this Paper.

Text—"If ye then be risen with Christ, seek those things which are above." Col. 3:1.

There can be but little difficulty in understanding the Apostle's meaning in this place. He has been speaking of those who were buried with Christ in baptism—those who were dead with him from the rudiments of the world. Now, proceeding with the association of ideas, he speaks of those who are risen or were raised with Christ. Those having entered into spiritual relations with Jesus are called upon to live on the same spiritual plane with their risen and ascended Lord. He exhorts them to set their affections on things above, not on things on the earth; by which antithesis I understand the contrast between the good and the evil, the pure and the impure—the estimates which are according to the standard of the risen Christ, and the estimates which are according to the standards of our evil affections and desires. I do not understand the literal heaven and earth to be referred to here, but I repeat, estimates from above as compared with estimates from below, of good as contrasted with evil.

If ye be risen with Christ, live in the same plane with Christ; live and move in the same atmosphere—in the very spirit of Christ. This was an exhortation fitted to those early Christians then, and it is our exhortation fitted to Christians now; but I wish, especially in this discourse, to call attention to the peculiar suggestiveness of these words: "If ye then be risen with Christ." Whether we interpret this as referring to the external significance of the act of baptism, or to an internal experience and assimilation, it certainly indicates a resurrection in the present tense, and among the present conditions of existence, and suggests the spiritual and instant significance of our Saviour's resurrection.

These, then, open before us those practical points which, upon this Easter Sunday, I propose to urge. This, I repeat, is the general proposition which is based upon the words of the text—the most essential element in Christ's resurrection, the most essential element in what may be called the resurrection of any man, is *spiritual* in its chief result. No matter where you place the resurrection, or with what mode you may arrive at it, its chief result is the up-rising and victory of the soul.

No man has ever drawn aside the veil of the future life, so that we could look full upon its realities; for although Christ spoke of it as a truth, and demonstrated it as a fact, he left its chief features hidden in their own grand shadow. We look to-day into his open sepulcher, and see angels sitting there, but we behold nothing distinctly beyond that point of vision. Yet in all the shapings of our fancy, in all the conclusions of our reason, our most essential idea of the immortal state, is that it is a *spiritual* condition, a mode of existence in which we are freed from the despotism of the flesh. We believe that there we shall discern *absolute* truth with clear vision, and that there we shall neither linger for appetite nor halt for repose.

Our language shall be speech of action. There we shall know even as we are known; there we shall see the great and good whom death took long ago—now the beatified over whom death has no power. There shall we commune with Christ, not through the distance of time or the perplexities of interpretation, but face to face. There no anxiety shall trouble our worship, no doubt overcast our faith, for we shall bathe in the stream of uncreated Being, and dwell in the eternal noon of God. Now, there is such a thing, to be sure, as conceiving a future state, an immortal state, too exclusively spiritual. We may define it away until it means nothing at all, until we leave man nothing through which or on which his spirit can act; and you must remember that sometimes the most intense spiritualism is really the most gross materialism, and comes around to the same point by the minuteness of its details and the very elaborateness of its spiritualism. But while we should not speak of the immortal state as too exclusively spiritual, still with that state into which the resurrection introduces us, we must associate all that implies deliverance from sensual frailty and blindness. Whatever may be its external scenery, its surrounding glories, these accessories will derive their harmony and their splendor not so much from any intrinsic qualities as from the light in which each soul shall perceive them. Set a man any where, in this world or any other, and the same place can not be the same place to the sinner as to the sainted being.

Now I proceed to observe that out of the doctrine of the essential spirituality of the resurrection state, grows another proposition; namely, that the essential resurrection may take place even *now*, and among existing conditions. My friends, the great crises of man's existence do not consist primarily in changes of place, or of external fortune, but in changes of state or inward condition. Any one of you can verify this from his own experience, if he will. How common it is for a man to say, "I feel just as young as ever! The pulses of enjoyment are as quick with me as when I was a boy; nature looks to me as beautiful as ever; and my heart beats in sympathy to-day with all this fresh-springing life; and my faculties throb in accordance with the budding trees, and the bright sunshine, and the growing grass; I feel just as young as ever." Now, in saying this, a man virtually confesses that fading complexion, wrinkles and gray hairs do not make any change in the real substance and quality of his being; and oftentimes, were it not for some sharp intimations external to ourselves, we should not realize that we are growing old. We are often reminded by this, rather than by any interior consciousness. Yet a man of the most serene outward conditions; a man with whom time has dealt most gently, will find, if he will carefully examine, that he *has* changed. Perhaps he can not tell precisely when he passed from boyhood to manhood, but he does not take a boy's views of life any more. The most frivolous being does not make life merely a play-day, or a game with toys.

There are shadows on his thoughts that never lay there in boyhood; shadows of great realities, that, like the shadows of mountains to which we are getting nearer, throw themselves over the soul. His soul has another lens. He sees farther into the future, and his vision takes a wider range. It is so with every man, no matter how limited his education, how cramped his conditions. No man passes from the stage of his youth into the period of manhood, without seeing things differently, or looking at them from a different point of view; and it is no compliment to a man to say that he is just the same at forty years of age that he was at twenty. What! has he gone through all these changes of life, has he stood at the marriage altar, and beside the death-bed, near life's light and darkness, its great mysteries, and known its cares and responsibilities? I ask, is it possible that any one can go through all these changes, and the spiritual depths of his being be unmoved and unaltered?

The real crises of a man's being are not in any change of outward fortune, but in whatever has made him a different being; whatever has elevated or depressed the tide-mark of this thought. These changes may come to us suddenly; a change may come in a moment, producing more enduring results to us as human beings, than the long passage of years. The conviction, the resolution, the sorrow of a moment, may produce a greater change, radically, essentially, than the passage of years. For instance, when some great truth has flashed upon the soul. Do you not feel such a change sometimes when you have been reading the Bible, or hearing the uttered word, or have been somehow brought into communication with any great truth, flashing upon your soul like a star in the heavens, and explaining numerous things which have troubled you all your life, lifting darkness from your intellect, showing you the face of God, revealing the attitude of Jesus Christ toward you, and making you see your own soul; making you a different man, producing the change of years by one sharp jet of truth. So there is a transfiguring power in great and sudden resolutions, when a man raises himself up to a sacred purpose, takes hold of work from which he has shrunk.

What a changed man is he! Then things that were once so stubborn, come plastic to his hands; and the rim of possibilities, so narrow and rigid, widens and stretches far away, and he stands in a different universe. Oh, I need not ask many of you if sorrow does not make different beings of you. Who has ever looked out in a great bereavement without saying it is a new world to him now—a world, perhaps, grown tasteless and worthless, because his loves, following the gravitation of his grief, cling in the darkness of the grave; or it may be a world grown grander and more significant, because he has looked up into the immensities of God's purpose, and with the planetary sweep of faith. I say in either instance he is changed. Whatever the impulses may have been, for good or evil, it has made a different man of him. It is a terrible possibility to hear of a man's going on for years in the path of uprightness and respectability, and then in a moment some great sin trips him up, and away he goes, and he is entirely a different man after that.

Outward events only furnish *occasions* for changes. The real crises is the alteration of inward condition, and is marked by the position of the thoughts and movements of the will. It must be plain to you, therefore, my hearers, that the vast moral change which Christ's truth and spirit produce in the soul of a man is potentially and actually the *resurrection* of that soul, and it may take place even here and now. Why, look at those early disciples of Jesus, at the change that came upon them all—Peter, James, and John—with no wider world than Galilee, and a fisher's boat for a theater of action—what a change was wrought in them when the lowly stranger came and taught them words of divine wisdom, and lifted them up by his holy and gentle spirit! Then fell from the eyes of Peter the scales of Jewish conceit, and he saw that nothing is common or unclean. John looked beyond the vision of the present, had the apocalyptic sight, and saw the New Jerusalem coming down out of heaven. And those lowly men went forth with a power that was to shape and change the world; a power that was to survive when all existing kingdoms shall have passed away, and thrones and principalities have tottered and crumbled into dust. Think of the power that came over the Jew or the Pagan when Christianity first came to him; think of those Romans to whom Paul wrote, and those members of the Church at Colosse to whom he addressed the words of the text; think how, as they were buried with Christ in baptism, and an apprehension of his spirit and truth came from the ceremonies of their sins, what a resurrection it was. It conveyed the essential significance of Christ's resurrection. My friends, that same resurrection takes place now, when from sinfulness, selfishness and indifference we wake to spiritual realities, and live as though heaven were around us and God present. Now, of course I do not deny the experiences of the future world; I do not deny its different conditions in some respects; but we must not draw too sharp a line between this present world and another. Innumerable errors have grown out of that conception. We must not think too much of death; death's narrow bridge, over which Christ walked in coronation robes; over which martyrs passed in glorious procession. Death in itself is a mere physical change after all, and we must not make too much of it. Any experience that a man may have in this world or any other, can hardly be greater than when over his dead soul there moves a divine influence, and in him is quickened holy aspirations; when he stirs in the grave clothes of evil habit, breaks the bands of wicked will; when he leaps from the sarcophagus of sensual indulgence, and comes into spiritual light. When the familiar earth shines in the

brightness of immortal sanction, and faith tears away the veil of the Unseen, and he realizes that he is a denizen of eternity and a child of God, then is there indeed a resurrection from the dead.

Now I do not consider this matter merely figuratively: I am not elaborating a fancy. This is not merely a *symbol* of the actual resurrection. It is the main point in that resurrection. It is the main point for a man to rise from his sins and his selfishness, his ignorance, and doubt, and fear, into the spiritual truth of Jesus Christ.

Now, we know but little of the details of a future life. Some people are very curious about it, and are anxious to look through every cranny into that world; to have a topographical description of those spheres, and get knowledge of all its modes of being. But from the very fact that Christ said but little about these things, I infer that they are not essential; they are not the main point in the system of the immortal world. What Christ said bears upon the conditions of the soul, and not on these external surroundings; and for my part, I feel that it is as well that we do not have any microscopic intelligence of that hidden realm; but while the grand whole has been revealed to the telescope of faith, much has been left for imagination and for hope. To me there is something thrilling and exalting in the thought that we are drifting forward into a splendid mystery—into something that no mortal eye has yet seen, no intelligence has yet declared. There is something inspiring in this very expectation of a new and strange experience; in the wonder as to the new way, and the new forms, which it seems to me, is better for us than if we knew it all now. I think we know all that is necessary: that the essential thing in the resurrection is not the scenery or the method, but the uplifting of the human spirit from sensuality and sin. It is a change of state, rather than a change of place.

The old simile of the butterfly and the chrysalis I never thought a very forcible one, so far as it is used as an argument in proof of another world; but take it in another view, and I think it is one of the most astonishing analogies, one of the most astonishing proofs of immortality you can furnish. The sages of the ancient world had about as many natural arguments for immortality as we have. The human intellect struck at an early period upon the great points of analogy. And when they took up this beautiful simile of the butterfly, they taught a great truth, though, I repeat, they did not prove the existence of another world by it, but of another *state*. Look at it; the butterfly is in the same world as the worm from which the butterfly is evolved; but oh how changed, because of the new capacities unfolded in its own being! So the resurrection of man may be regarded as the unfolding of inner capacities, the development of his spiritual being, rather than a translation to some distant sphere. The wings may be growing in his soul all the while which shall spread when he bursts the chrysalis of the grave; and when that chrysalis bursts, he may find himself in no strange place, but moving with larger powers among familiar realms; thus a man may find himself in another world in two ways. He can find himself in another world by going to a different quarter of the universe, or by seeing this world in new lights and relations. I do not say this is so, but simply that it may be so. It may be so, and it may not be so; we do not know anything about these details of the immortal life. They should be left where they belong, in the region of speculation. But what I say is, that it might be so, and yet all the essentials of the resurrection and of immortality be fulfilled. Let me further observe, that I am not refining away a literal fact.

I do not deny a literal resurrection or rising from the dead; I do not deny there is a great change to come; I do not hold the old heresy of the resurrection as a past event. When I say it is *essentially* present, I mean that the substance and significance of the resurrection is spiritual. I would not deny any great truth that breaks upon us with the dawn of this Easter morning. My heart throbs in unison with rejoicing Christendom to-day. I do not deny that there is a fairer region into which we shall enter through the doors of the grave. God forbid! I have already said that the expectation of new realities of glories that eye hath not seen nor ear heard, is full of inspiration for us. Let the best hopes we have be indulged, the noblest conceptions we have formed of that future state be cherished by us still. Let the intellect anticipate a condition when, freed from the limitations of our mortality, it shall drink from the springs of interior wisdom, and with its wings of thought beat upward through trackless paths of mystery. Let affliction cling to the hope that its most tender and solemn dreams shall break into reality, that the departed ones shall come to it again; and their remembered faces, glorified yet the same, shall beam upon it when all earth's best relationship shall have become angelic, and love shall wear a crown of amaranth. Let faith look forward still with steady vision: for there is a rest for those who have prayed, and toiled and suffered. But I say that the true life, the essential life of heaven, the power which Jesus bore triumphant from the sepulcher, first breaks upon us when we rise from sense and sin, and go forth with transcendent vision and unworldly aims.

If I have interpreted the suggestions of the text aright, we come finally to consider some of the characteristics of a man who has really attained that spiritual resurrection. First, then, I say, he has a *new life*; within his nature there is a new element of being. It was not a mere figure of speech that Christ used; it was one of the most wonderful things he ever said—one of those utterances we can study through eternity, and still find something new in it all the while. It was not a mere figure of speech when he said that he came "that men might have life, and have it more abundantly."

He spoke of a power and an inspiration which his truth and his spirit kindle in the human soul. He who has broken the crust of sensualism, and the fetters of sinful habit, and goes out into a region of knowledge, and duty, and love, has really more life in him than a man who runs on in the groove of worldly custom, and serves his appetite, and is bound up in self-regard. Indeed, it is the quality of that truth and all goodness, that when it becomes assimilated to the mind and the heart, it becomes a larger and richer quality of being in a man's nature, while error and sin really paralyze, and clog, and dry up, his essential vitality. It is true, not merely as a physical part of him, but as a totality, that a drunkard, a sensualist, a man who has lived to serve his passions, has not so much life in him as a man whose faculties are all clear, and whose habits are steady. An intellectual man has more life in him than a fool. How much life is there in an utterly selfish man, the valves of whose heart are all stopped up with sordid dust, and who draws nourishment for his whole nature only through one golden tube? Life, is not this the essential distinction between men?—quantity and quality of being? Mere rank and social position are rags and nonsense compared with this. It is life, degrees of life, that make the essential difference between men. Is not this the reward of all effort for truth and goodness, that we thus acquire new life? The more acquaintance man gets with facts, the more he *lives*; he forms a vascular connection with them, and they become parts of him. He lives the past; he is Plato and Newton, Shakspeare and Channing; his mind sweeps the wide orbits of Saturn and Neptune, and the splendor of the Pleiades glitter in his thoughts. And the more he sympathizes with excellence, the more he goes out from self; the more he loves, the broader and the deeper is his own personality, until his life fills the compass of the world, and he is quickened by the very heart of God. Surely, that is the profoundest punishment of meanness, and selfishness, and sin; that is the white heat and scorching point of hell, this growing meager and shallow in one's very being, narrowing down to the limits of the mere senses, until, at death, he is but an empty tabernacle to be tumbled into the grave. Surely, that is heaven—a wider reach of sympathy, a richer acquisition of wisdom and love, flowing in and flowing out from blessed souls forever. He who has come into communion with Christ, and risen with him; he who has experienced this spiritual resurrection, has received new life. In the next place, such a man has new standards of life. When you consider how it is with men ordinarily, you will see exactly how it is *not* with them. They speak and act with reference to God and eternity. They labor simply for earthly ends. They sow corruptible seed, and reap corruptible harvests. Business, pleasure, ambition, comprise their entire ideal, and absorb their love. Heaven with its suggestive infinity, earth with its change and decay, death, and disappointments, and sorrow, do not move them; neither do the manifestations of a divine excellence, the call of innumerable blessings, nor the examples of true and holy life. They are of the earth—earthly—their ideals and standards are all in the world.

And the point upon which we fix our measurement, the center from which we start, makes all the difference in the results of living. Most men start from the world, and therefore come to worldly conclusions. Earthly things seem more substantial than heaven; dollars weigh heavier than truth; and outward success eclipses inward principle. It is a terrible thing when this strikes out and becomes an epidemic. It is a terrible thing when the chief men of a nation adopt a system of material standards, and neglect eternal justice, and have no vision of God. It is a terrible thing to see a great people with no official conscience, only a giant *conscientiousness*; only a heart of ambition, or a hand of power; pushing into "manifest destiny."

It is a terrible thing when the dome of a capitol shuts out infinite heaven, and the genius of history makes its record in a shadow, and never in the eclipse, stumbles over ancient landmarks, and liberty is stricken down, and cries, as with a voice of blood, from the violated ground. Oh! one wishes there might be a moral resurrection there, starting men to their feet and making them feel their souls, and shattering selfish policies on which the future will write epitaphs, shattering them like grave-stones, or else a real resurrection up from the battle fields, and out of the tombs of heroes and martyrs, who knew why they lived and for what they died.

And this is the characteristic of Him who has a part in the spiritual resurrection. He knows why He lives; a great many people do not know or care. He knows the real conditions and sanctions of living. His movements are from the soul—from the base of the eternal sanctities. And so, finally, I observe that he who is risen with Christ has a new sphere of existence, a new compass of being; in other words, he already realizes immortality—it is a present fact to him. Such a man has an intense interest in the resurrection of Jesus Christ, and it has deep significance for him, because he feels it. Some men only reason about it.

I have endeavored upon other occasions to urge the natural argument for a future life—the argument from a man's own nature, and his capacity for immortality. It is a great argument, but that is one thing; it is another thing to believe upon the consciousness of faith, and experience that you are immortal, and this the true believers in Jesus Christ feel. They know it, because they are one with Christ. Oh! how that showed itself among the early Christians. Here is the difference. The doctrine of immortality was held to a certain extent before Christ came. I do not suppose that we have added a single grain to the natural argument since Plato spoke of it, and Cicero sat weeping for his daughter in his Tusculan villa, and wrote about it. What was the result of their reasoning? It went a little way; but mark the difference. When Jesus Christ came into the world the doctrine of immortality became a conviction, and I ask any

skeptic to account for that. How was it before Christ? It was merely a philosophical opinion, limited to the few, but after Christ came it was a mighty conviction pressing upon the souls and hearts of the many. What produced this result? Was there not some grand transaction that gave it such vital power? Walk through those Roman catacombs; mark the difference there between the epitaphs of the philosophers and epicurians on the one side, and of the Christians on the other. Go there, and you will find one of the Romans has this inscription, "While I lived I lived well; my play is now ended; soon yours will be—farewell and applaud me." Another says—"Baths, wine, and love, ruin the constitution, but they make life what it is—farewell." Then comes the tender stroke of a mother's grief—"Oh, rebutless fortune, that delights in cruel death, why is Maximus so early snatched from me?" Turn and see the epitaphs of the early Christians. "Zoticus laid here to sleep." "The sleeping place of Elipsis." "Valeria sleeps in peace." This is one teaching of Christ, that death is sleep. What can have brought such change in the world? Whence did it come? Philosophical opinion produced nothing but epicurean carelessness and stoical contempt for death, or here and there a little jet of grander faith. But here a poor mother lays down her daughter, slain it may be, by the persecution, but she says—"She sleeps in Christ." I say that is a characteristic of every Christian. Immortality is not a mere opinion, it is a conviction, and the Christian realizes it now. Now, my friends, I urge upon you the power and significance there is in Christ's resurrection. I entreat you to rise with him—rise in his spirit; not only believe that there is another world for you when you have passed through the gateway of the grave, but be in the spiritual state now, and rise with Christ. How? By coming into communion with Him.

Wherever you act and live in the spirit of Jesus, with tenderness, with love, with submission to the divine will, and with self-sacrifice, there you rise in him. There stand the symbols of Jesus Christ; when you receive the significance of these symbols, they speak to you of all that tenderness, obedience, devotion, and self-sacrifice. Do you need this in your lives? Are you strong with Christ's strength in the temptation of the world? Are you able to go on without Christ's influence amid the conflicts of life? Are you too good to come to the communion table, or are you too bad? You can not be too bad, as I have repeatedly said. Let any one who is conscious of weakness, darkness, doubt, and fear, come and rise with the spirit of Jesus; rise in his strength, and then you will get the real significance of Christ; you will get power over death and sin, which is the sting of death. Oh, come into communion with him amid the pealing bells and the anthems of this Easter Sunday; rise, rise ever more, and share his joy and his victory!

Spiritual Phenomena of the Olden Times.

It will be seen by the following, from the *Boston News Letter* of December 19th, 1745, that startling performances of a mysterious nature were a common trouble among those solid men—"our Pilgrim Fathers."

"The following Letter, containing the Account of a very extraordinary nature, happening at Woodstock, was sent us by a Gentleman of undoubted Veracity:

WOODSTOCK, CONN., Dec. 6, '45.

Last Friday night, being the 29th of November, a surprising scene of Preternaturals opened at the house of Richard Davenport in the town, viz., in the fore part of the evening some of the family observed some small stones falling into the dwelling-rooms, at first they took but little notice of them; but finding the stones cast in increased number and bigness, and all this when the doors and windows were all closely shut, the chamber floor closely laid and no chasm anywhere through which stones could be conveyed; were struck with fear, as they might be, at the view of such effects. In this fright they called in some neighbors. The stones still continued coming into the room, flying in all directions; most who belonged to the family were struck with some of the stones, and some of the neighbors, especially one had his face considerably hurt. Some of the stones flew with force across the rooms, others fell down perpendicular, others had an oblique direction; in a word they had every sort of direction imaginable. In the latter part of the night I was called out of bed to visit the distressed family. I took two of my neighbors with me. We came to the house about break of day, went into the haunted room where the family were, and their neighbors above said, soon after I got in, sundry stones came in, some with more force and some less, one especially flew just over our heads with much force, and struck the wall, some dropped right down on the floor, some flew with moderate force between our legs as we sat by the fire; some fell gently into our laps; others dropped upon our arms; those who were mostly hurt received it before I came to the house; none were much hurt while I was there. I stayed there near three hours. About half an hour before I came away there was some mitigation as to the frequency of their coming, and the degree of force with which they came. While I was at the house I saw them number the stones that had been cast in before I came in, which was one hundred and twelve if I mistake not. As to the number that came in while I was there, they were not all counted, but I cannot guess less than fifty. The stones were from a pound weight and under, of all shapes and bigness; I have not been to the house since time aforesaid; but understand the same things have continued; and that some stones much larger than before have been cast into the room as aforesaid. How it is at present I am unable to say, for I have heard nothing this day.

"I am, &c.,

Mediums and the Atlantic Cable.

Some months ago we imported the intelligence from France that the Misses Fox, mediums, were on a professional tour to Europe, and had actually arrived at Liverpool by one of the Atlantic steamer—which information we doubted not would be vastly interesting to the parties referred to, who were cozily established at their home in this city, with no thought of a voyage beyond the sea. We have now a piece of information from the same quarter which will doubtless be equally interesting to Judge Edmonds and Gov. Tallmadge, and will at least be *curious* to many others. It is a passage which the *Revue Spiritualiste* takes from the *Brussels Progres International* of Feb. 13th, and of which the following is the English:

"As the transatlantic cable has become impermeable to the galvanic fluid, can it be traversed by the spiritual? This is what will soon be known if the company, in order to ascertain it, permits the experiments solicited by the 'ex grand Judge Edmonds,' and Senator Tallmadge, and by a certain number of fanatical believers in the spiritual telegraph, who seem so convinced of success that they already speak of taking the affair out of the hands of the company. But the company treats them as visionaries, and will not even accord them the satisfaction of making the trial which might either cover them with confusion, or bring to light an immense discovery.

"This is what the Spiritualists propose. To place two of their best mediums at the two extremities of the cable, which they will hold in their hands. The mental dispatches formed in the mind of one will be perceived by the other, according to what they affirm to have been tried with success between New York and Washington, and between Boston and Philadelphia. It is not yet known whether the dispatches can traverse the ocean, and that is why they solicit the trial which is refused them. This is truly incredible. Is it that interest, which is always blind to its own aims, is afraid of injuring the capital that is employed in the telegraphic lines?"

We are much obliged to our friends across the Atlantic for the piece of information contained in the above, which but for them we might for ever have remained ignorant of. There is, however, an idea in this *bizarre* fabrication which may strike some minds as being worthy of a little attention; but to the question which may very naturally come up on this subject, it may be answered that the spiritual fluid or influence will pervade the air, the ocean or the solid earth about as well as it will wire or gutta percha; and there is really no *insuperable* difficulty in the way of having a spiritual telegraph to extend over the universal earth and through the universal heavens.

"Mystic Hours."

We learn that there is now in press, and will soon be published, a work to be entitled "Mystic Hours, or Spiritual Experiences, by Dr. G. A. Redman." Dr. Redman, it is well known, has long occupied a conspicuous place among the Spirit mediums of the day, and has been the instrument of some of the most extraordinary manifestations. We understand that he proposes to give in this book, a record of these, attesting the same by the names of many witnesses who reside in different parts of the country, and who have from time to time attended his *seances*.

The Anniversaries.

The anniversaries of the various religious, benevolent and reform societies will be holden, in this city, on the second week in May. Among the Associations that will hold their annual celebrations on that week, are the American Seaman's Friend Society, American Anti-Slavery Society, American and Foreign Christian Union, New York Sunday-School Union, American Tract Society of Boston, National Woman's Rights Convention, etc. etc.

Beecher and Parker.

We see it stated that Rev. Henry Ward Beecher has consented to occupy the pulpit of Rev. Theodore Parker one Sunday sometime during the coming summer. Letters recently received from Mr. Parker, and read to his society in Boston, represent his health as very much improved. He bathes in the sea and rides out daily on horseback. He remarks that he has heard "that the outside of a horse is good for the inside of a man," and his experience proves the saying true. His strength is increasing, and the prospects of his ultimate restoration to health are daily becoming more encouraging.

The Banner of Light.

We are happy to learn that our worthy contemporaries of the *Banner of Light*, published in Boston, are greatly prospering in their enterprise, and that the circle of their patrons is constantly increasing. Their paper is published weekly, and contains tales and miscellaneous reading of an amusing and instructive character, records of, and comments on, the passing events of the day, and a considerable space in its columns is devoted to a representation of the current spiritual phenomena.

Meeting of Progressive Friends.

The Progressive Friends of Pennsylvania have issued a call for their seventh yearly meeting, which will be holden at Longwood (near Harrahton), Chester county, Pa., on Sunday, Monday and Tuesday, the 29th, 30th, and 31st of May. They extend an invitation to the friends of truth, purity and progress, of every shade of theological belief, to meet them in this convention, and to participate in their deliberations.

S. B. Brittan

Has returned from his four months' lecturing tour West and South. He may be addressed at his home in Newark, N. J.

MRS. SPENCE AT CLINTON HALL.

Brief abstract of a Lecture, by Mrs. Spence, delivered on Friday evening, April 15.

We embody our thoughts in an outward or material form, that is, those that are vitalized with a principle which will admit of their being thus outwardly actualized. Our governments, our machinery, our temples, our arts, and our institutions are, in this respect, external embodiments of man's thoughts. These material representatives in the outward sphere of interior ideas, which exist only in the mental sphere, are the legitimate products of the mind. Many of them are crude, gross, and uncouth, but not more so than the huge reptiles and other monsters of the land and sea, which were the first products of our earth, and are still produced by her. But the continued reproduction of the earth for ages has improved and perfected its animals and its plants, and so the constant reproduction of thoughts by the human mind has improved them to such a degree, that the mental sphere is now adorned with many beautiful ideas, the outgrowths of minds in and out of the body. We say in and out of the body, because our mental sphere is the same as that of Spirits.

The mental sphere is the mental sphere, the universe all over. The thoughts and ideas which populate the mental sphere, are as various in form and character (and even more so) as those outward embodiments of them which we see about us. All these visible works of man existed first in the mind. Thus all machinery and mechanical inventions exist in the mental sphere before they do in the material. Therefore there are many model ideas in the mental sphere, that are not in the patent office. On the other hand, ideas that are destitute of a true principle, fail to be patented in the great mental sphere. It is so in a corresponding sense in the material sphere. An engine would be a failure unless the principle of steam were applied to it as a power, or a lever. But there are many ideas, and many of their material embodiments, which, although they contain a principle, yet are not perfect, but are being gradually perfected by the additions and improvements that different minds are successively adding to them. Therefore, as the hideous lizards, saureans, and reptiles of the earth's early history have given way, and are giving way to higher and improved races of animals, so the crude and imperfect ideas of humanity's infantile period are fast disappearing, leaving only their fossils, in the successive strata of history, as recorded evidence of the illy-fashioned things that once were, but are never to be again.

We have invented many ways of communicating our ideas to each other—by writing, by signs, by symbols, by pictures, etc.; yet there is only one natural, spontaneous process—it being dependent upon a spontaneous, pervading element, the atmosphere. That process is by sounds. So, in the mental sphere, though there are many special, invented processes, yet there is but one natural spontaneous process of transmitting thought by means of a pervading, spontaneous element. Mind, wherever it is, is yet in this element, and in virtue of the organic law of its being, it transmits its thoughts through this element. This was true six thousand years ago, as now, because laws and principles are always and everywhere the same.

Spirits have ever struggled to communicate with mortals, not only by this natural, spontaneous process, but by special and newly-discovered methods. Inasmuch as disrobing the mind of the gross body, does not necessarily disrobe it of its gross thoughts; so in the age of force, when men had not risen much out of their animal propensities, they, of necessity, communicated with Spirits on a plane with themselves. Hence the cast of thought and instruction which Moses received—to remove, slay, destroy everything which stood in his way.

Man has ever been a recipient in the mental sphere, and yet the preachers have failed to understand it, and hence they have utterly failed to convince man of his immortality. They have demanded faith—belief—and hence the doubt and skepticism which have existed among the most intellectual men and women, especially men, because woman is intuitive, while man is philosophic, and demands a demonstration; simply saying that it is so, and that God made it so, will not satisfy him.

The testimony of one of our senses is sufficient in a court of justice to condemn a criminal to be hanged. But the witnesses of the past testify to having seen, heard, felt Spirits, and to having walked, talked, and eaten with them. We do not

refer to these ancient facts to prove that Spirits do communicate now, for it is possible that Spirits might be able to communicate now, but not eighteen hundred or six thousand years ago. We have living witnesses enough; but we simply wish to show that theology has failed to understand its own witnesses. Look, for example, at the absurdities which they have associated with the resurrection. Chemistry and physiology tell us what became of Christ's body, without our questioning the past about it; and when we are assured by theology, in response, that nothing is impossible with God, the philosophic mind turns away unsatisfied. If you ask the preachers, "Where are the Spirits of men until the resurrection?" you will get a variety of answers; but these, being all conjectural, disappear before the light of truth; they are thoughts without a principle in them, and hence they are not patentable in the mental sphere.

The world of mind, besides the spontaneous method, has other special modes of communicating, as by signs, sounds, symbols, etc. There is, however, nothing supernatural about any of them. Abraham, Lot, and Moses talked with Spirits, and saw Spirits. Jacob wrestled with one whom he took to be God, and in the scuffle, this Lord took the advantage of him, and put his thigh out of joint. Moses, upon Mount Sinai, talked with a wrathful Spirit, whom he also took to be the Lord; yet Moses, with superior coolness and moderation, proved himself the better man of the two, and distinctly told this Lord (or Spirit) so.

Though it is not important with us to know whether these ancient records are true or false, yet we can admit their truth, and understand them, because similar experiences are had by humanity to-day. Our circles and our tables for raps and tips are laughed at and sneered at by theology, as undignified and unworthy means of communing with Spirits. They forget that Moses was ordered by the Lord himself, (so he says,) to make a box to get his communications with, and I do not know that a box is any better, any more respectable, than a table, even if it was called by a big name—the "Ark of the Covenant"—it was nothing but a wooden box after all. Some of our modern contrivances are decidedly better, more scientific, than Moses's box, such, for example, as Prof. Hare's apparatus for testing Spirits and communing with them. See the aged Professor, his venerable head silvered over with the frosts of many winters, sitting before the dial upon the table, which he had constructed for the express purpose of showing that Spiritualism was all a delusion. The veriest babes in Spirit-life teach him the immortality of the soul, refuting all the doubts and skeptical speculations of his giant mind.

"Mene, mene, tekel, upharsin," was once written by a Spirit-hand upon the halls of revelry, and in later times we find written all over the halls of theology, "Thou hast been weighed in the balance, and found wanting."

As we have shown, on a former occasion, man traveled out of force into affection, out of his lower into his higher nature, until he rose into communion with a higher plane of thought in Spirit-life, which, instead of teaching him the doctrine of vengeance—"an eye for an eye, and a tooth for a tooth"—softly breathed into his receptive nature the key-note of the new dispensation—"Love ye one another."

The founders of this new dispensation had their manifestations and their communings with Spirits. Jesus and Peter, James and John, saw and heard Moses and Elias. Jesus and the Apostles healed the sick; we do the same. They cast out devils; we do the same—not by miracle, but by a natural law, the law by which the superior controls the inferior.

The lecturer also referred to Christ's being seen after his crucifixion; to Peter's healing the lame man, and to his vision of the sheet let down from heaven, filled with beasts; to Saul's experience on his way to Damascus, all of which we Spiritualists can fully understand and appreciate, because (although it is considered by some blasphemous for men now-a-days to compare their experience with the experience of those ancient men), we are having just such experiences, and in some instances even more remarkable than any that are recorded in the Bible.

On the day of Pentecost, it is said that the Holy Ghost (that's what they called it) descended upon the Apostles, and they acted just as some mediums act now-a-days, when the Holy Ghost, or Spirit-influence, descends upon them—that is, like

men filled with new wine. But we have the logic of Peter to convince us that they were no more drunk than some of our boisterous mediums are drunk. He says it was only the third hour of the day; or, in other words, it was too early in the morning for them to have been drunk.

The prominent idea of that age was, "fraternal love," and without this leading principle to elevate humanity out of the law of force into the law of affection, all those spiritual manifestations, powers, and experiences, would have been of no avail to humanity. This age also, having its spiritual manifestations, its powers, and its experiences, must have its grand idea in which they all culminate—towards which they all converge. This grand idea we will dwell upon in the future.

SUSPENSION IN AIR, AND OTHER TESTS.

BRIDGEWATER, N. Y., April 3, 1859.

MR. PARTRIDGE: Noticing your call for facts relating to Spirit-intercourse, I send you one or two in my own experience, which you may use as you see fit.

Spiritualism is slowly but steadily progressing in this place. Miss Sarah J. Irish, the celebrated rapping-test medium, has been spending a few weeks in Bridgewater the past winter, and has awakened considerable interest. G. M. Jackson, the trance-speaking medium from Prattsville, Steuben Co., was here a while this winter, and delivered three public lectures which were of a high order. He called forth good audiences, and was listened to with good attention. The cry of Free Love frightens many of the timid from investigating the claims of Spiritualism, but true and consistent Spiritualists will soon live down all such cries; and the attempt to father such monstrosities upon the pure and living faith of Spiritualism, will die away. As well might men cast aside all true religion, because it has been used as a cloak for unnumbered sins.

But to the facts: While living in the town of Ridgeway, in the western part of this State, some two years ago, we one evening had quite a large circle at our house. Four or five mediums were present. We tried a number of experiments, and finally it was proposed to take a heavy cherry-stand, place our hands upon it, and see what we could get. We did so, when it immediately threw itself upon the floor on one side, running the legs on each side of one of the mediums, a young lady about sixteen years of age, and ran rapidly around the room. Some one of the company said, "Set it up again; it will do nothing of any account in this way." The stand was righted, and all left it except myself, the young lady, and one other medium, being three in all. The stand, on being righted, immediately threw itself again on the floor in precisely the same position as before, we standing over it with the tip of our fingers placed lightly on the face of it. After running around the room a few times, it slowly raised from the floor, taking the young lady with it. They were suspended several inches from the floor, so that a gentleman of the company passed his hand a number of times back and forth between them and the floor. Now this was in a room well lighted, and every one could see the fact without any trouble, and for themselves. The young lady, I should judge, weighed a hundred and twenty-five pounds. She merely stood between the legs of the stand, and did not rest upon it in any way.

Now I would like to know what raised them, if Spirits did not? If electricity, it must have been very powerful to pass in sufficient quantities from the fingers of these persons, with force enough to raise a hundred and fifty pounds from the floor, and keep it suspended long enough in the air for every person in the room to see there was no deception. If any of our learned savans can explain it by any hypothesis other than a spiritual one, I would like to have him do it.

I have been a writing medium for a number of years; but for a year past I have had a different phase of manifestations. Spirits come to me and identify themselves, so that their friends readily recognize them—frequently giving their last words on the death-bed, producing lameness, and giving tests in many different ways. I will relate one occurrence that took place last summer: A gentleman and his wife were spending a few days with us on a visit, and though quite well acquainted with them, I knew nothing of their relatives or friends. While at the tea table one afternoon, a Spirit came and influenced me, saying she was a friend of the lady. She did not

recognize the Spirit. My hand was then cramped and drawn into an unnatural position. Still she could not tell who it was; then the inside of the hand became swollen and inflamed. She then recognized her as the Spirit of a sister that used to be badly afflicted with salt rheum, and which used to affect her hands in the same way that mine were affected. The next morning she came again, producing ridges on the back of one of my hands, which were quite painful. The ridges were white, the creases between them quite red, looking like the ridges and cracks produced by salt rheum. It could not have been imagination, for six or seven persons saw it in broad daylight; and imagination could not produce ridges on a person's hand that would last half a day before they disappeared.

Some may call it mesmerism or psychology, but I never was mesmerized or psychologized in my life; and if I ever had been, whose will could be strong enough to cause ridges on a person's flesh? Some may say I got it from the minds of the friends; but it must be remembered that they did not know who the Spirit was, till she came in such a way that they could not fail to recognize her. This is but a solitary instance among many, and I feel, and do know, that they were produced by no other power than by the one that claims to produce them.

I have occasionally a communication, and will send you one I have lately received from my father, Rev. T. J. Smith, who has been an inhabitant of the higher spheres for almost three years. He was an earnest worker for spiritual truth while on the earth; but though he has left the scene of his faithful labors, yet he now says,

"Upward soaring, lo! my pinions
Glisten 'neath the rising sun;
And although my earth-life's ended,
My true mission's just begun."

And I know that wherever his voice can find utterance, there it will be heard bearing testimony to the truth. He is common with many of the early advocates of Spiritualism, suffered much from persecution. Yet opposition had so much died away before he left the earth-form, that had he had ten tongues, he could have used them all.

Our family have taken the TELEGRAPH ever since it started, with the exception of a short time. We like it very much, and think it keeps up to its original standard as well as any spiritual paper that has ever been published. I am glad to see that the chaff that has infested Spiritualism is being sifted from the wheat. Persons that will attempt to deceive in regard to things so near and dear to us all, would sell their souls for gold, and are worse than robbers and murderers. With best wishes for your future prosperity, and a sincere desire for the progress of spiritual light, I am truly yours,

S. HELEN LEWIS.

THE TWO ANGELS.

Two angels by my bedside stand,
And point with eager, outstretched hands,
Toward the shimmering light
That o'er the hill-top faintly gleams,
And pours its pure celestial stream
Upon my opening sight.

And like the stars that, fair and free,
Shone brightly on blue Galilee
With soft effulgent glow,
This light shall stronger, clearer shine;
And send its streams of truth divine
In one continuous flow.

Yet still the angels by me stand,
And point toward the beautiful land
Where shines a clearer light
Than ever mortal eyes beheld,
Or ever mortal bosoms filled,
With new and strange delight.

A low life's darksome stream we glide,
And still the angels, by our side,
With watchful care attend
Our erring footsteps, as they stray
Along the dark tempestuous way
Where thorns with roses blend.

Though sorrow's sad and sickening draught
With silent horror still we quaff,
And not one cheering ray
Shines through the deep and darkening gloom;
Yet these two angels, from the tomb
Shall roll the stone away.

For one is Truth, the mighty One
Whose scintillations, like the sun,
Shed light on all around,
And life immortal—he who stands,
And points toward the better land
Where peace and love abound.

S. H. LEWIS, Medium.

T. J. SMITH.

JUDGE EDMONDS ON SPIRITUALISM. III.

THE CIRCLES.

Since Judge Edmonds' second letter to the *Tribune* was put in type (which will be found commencing on the first page), the third has been published, which we hasten to lay before our readers as follows:

Sir—I devote this paper to the circles and the conditions best adapted to the due manifestation of the Spirit-power.

But as it happens that some are already induced by these papers to investigate the matter, I ought to utter a word or two of caution.

In the first place, then, I remark, that the evidence is generally so personal in its character that it is quite impracticable for any one to convey it to another as vividly and forcibly as it is realized by him who receives it directly. Thus, when my person is touched, I can know it certainly, but no language that I can use can convey to others the same realizing sense that I have of the fact. And so when my secret thought is revealed, or something is said that is known only to me, and one who is dead, it is quite out of the question that I can make any one know the fact as unmistakably as I know it. And we are thus warned to be patient with those who are obliged to receive our testimony instead of obtaining it for themselves; and are admonished not to be too ready to receive that of others, especially when the direct evidence is so attainable by all.

In the second place, I remark, so great is the variety of forms in which the manifestations come, that we can not safely reach a conclusion until after long and patient investigation. I was over two years investigating before I became a believer, and even now, after more than eight years' experience, I find I am all the time learning something new. Six, or twice or thrice six times beholding it, ought not to suffice. Let me illustrate: I once had a Reverend Bishop at my house, who witnessed the manifestations for several hours, and apparently to his satisfaction, till I asked him how he knew that all he had heard had not come from the mind of the medium? So the medical professors at Buffalo, after a few sittings, attributed it to the toe or knee joints of the medium, while a little patience would have shown them the power displaying itself by ringing a bell. The Harvard Professors, after five or six interviews, pronounced it injurious to virtue, when they had not beheld enough to determine that it existed, much less to know what it taught. How much even of my eight volumes of manuscript—the record of only three years' research—could have been rapped out, letter by letter, in half a dozen sittings! And Professor Faraday would not have ascribed the movement of the table to the magnetism of the hand resting on it, if he had only waited long enough to see it move without a hand touching it. Such hasty conclusions are always painful to me, and are never, in my opinion, safe.

But to come to the circles.

In the earlier stages of investigation, the assemblage of a few persons—from four to twelve—is very advantageous, and often necessary. It is now as it was of old—where two or three are gathered together, that the Spirit-power can most readily descend in their midst. It was when four were together that Moses and Elias appeared again on earth, and it is now of common occurrence that a "Circle" of a few persons greatly aids the manifestations.

It is generally best to have an equal number of both sexes; and the advent of the power is often hastened by taking hold of hands or laying them on a table.

It often occurs that the display of power is interrupted by the withdrawal or addition of some one after the manifestations begin.

So, too, it is not a little advantageous that all the circle should have a calm, gentle and devout feeling; and hence it is that music and prayer are always beneficial, and sometimes indispensable.

Now, why is this? Who can tell so long as we are as ignorant as we are, of what is the power that is at work?

We know a little—a very little—about it, and until science shall aid us with its researches, it is almost idle to speculate about it. But what we do know may as well be stated.

Electricity is one element used. This we know from various experiments, and the use of an electric machine has at times been serviceable.

Magnetism, both animal and mineral, is another. Some-

times the use of a large magnet has hastened the display, as has the presence of those who possess much animal magnetism.

But there is something more than these elements, and among other things is that which the German writer Reichenbach calls Od or Odic force. This is an extremely subtle fluid—invisible to most persons—which is emitted by the magnet, by crystals and by the human body, being the product, in the latter, of the chemical action of respiration, digestion and decomposition. I have myself beheld it issuing from both ends of a magnet, and forcing itself out, like a pale, shadowy smoke, from under its armature. I have seen it issue from the human head and fingers. On one occasion I saw it so plainly that in a dark room I saw my own hand in that which issued from the head of the person who stood by my side.

It is that which artists have so long been painting around the heads of their saints and glorified ones.

It is ever, as I understand it, generating in the human form, and its natural flow can be disturbed or interrupted by strong emotion.

As we can see electricity and magnetism only by their effects, so we often know of the existence of this element only by the distress which its interruption causes.

I have tried very hard to learn more about this, but the answer to my inquiries has been, that science must discover it, and that until it does, it will be in vain to attempt to describe it to me. Something has, however, been done to enlighten me a little. On one occasion, through a very reliable medium, was displayed the manner in which ponderable objects were moved. I published the account of it in the appendix to my first volume on "Spiritualism." On another occasion I saw the process of preparing a circle for manifestations. From each member of it, I saw a stream of this fluid issue, and slowly ascend to the ceiling. At the same time, from the surrounding Spirits, I saw similar streams issue, but in greater quantities and with more force. The streams united and gradually filled the room from the ceiling down, as smoke would. I could trace it in its gradual descent by the pictures on my wall and the books on my shelves, and I observed that as soon as it descended so far as to envelop the heads and breasts of the circle, the medium was influenced, and the manifestations began.

This is as far as my knowledge extends; and how earnestly I wish that they who, from their scientific attainments, are far better fitted than I am for the investigation, would pursue the subject to a better understanding of this mighty and mysterious power.

But from what we do know it is easy to see how important the topic of "conditions" is, and how easily they can be disturbed when even emotion can affect them.

The investigator, to be successful, must not only himself be in a proper condition, but he must conform to those which experience has shown to be necessary. This is a stumbling-block with many, but surely it ought not to be. How can we see without being in a condition to have light, or hear without a condition fit for the transmission of sounds?

And as to his own condition, of one thing the investigator may be assured, and that is, he will be most successful when he approaches the subject with a feeling of devout and solemn reverence. And why not? He is talking face to face with immortality. He is, while yet in the mortal frame, communing with the Spirit, holy and divine. And now, as of old, it can not "do many mighty works because of unbelief." And to the question, "Why could we not cast him out?" the answer is, as of old, "Because of your unbelief, for verily I say unto you, if ye have faith as a grain of mustard-seed ye shall say unto this mountain, remove hence to yonder place and it shall remove, and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."

April 13, 1859.

J. W. EDMONDS.

P. S.—You are right in supposing that I am not willing to enter into any controversy on this subject. The object of these papers is to state the testimony and the deductions which flow from it. If my deductions are not satisfactory, let each draw his own. If my testimony will not answer, let each seek for himself. My purpose will be attained when I get people to look for themselves, and not take any one's word for it, either for or against.

GONE TO THE SPIRIT LAND.

Edward Rogers, whose mediumship consisted in the wonderful capability to paint the portraits of our deceased friends, left his earthly tabernacle, in this place, on the 9th inst., at 3 A. M. His numerous friends will no doubt, after this announcement, feel comforted to know that his last days were spent among those who could appreciate his worth and minister to his necessities. Though comparatively a stranger in this place, his unassuming demeanor and entire disinterestedness, had won for him many friends.

A more simple-hearted, unselfish soul, it never was our fortune to meet with. Under spiritual direction, he devoted himself to the exercise of his mediumship, never painting for gain, invariably giving the gems painted through his agency to those for whom they were intended, and receiving in return such voluntary contributions as might be offered. This course he adopted under spiritual direction, and it can be seen that while it was the best to promote the reception of Spiritualism, it was not one calculated to lead to worldly prosperity. Will not his numerous friends, and especially those who are in possession of his paintings, remember this, and show it by deeds of kindness to his widow and fatherless children. A proper obituary it is hoped will be written by some one who enjoyed a longer acquaintance with the deceased than the writer of this. Letters can be directed to Mrs. Rogers, care of W. M. Savage, Jeweler, Columbus, Ohio.

The spiritual press generally will please copy this article. The calls through the mails upon Mr. Rogers for portraits were very numerous, and no doubt will continue until his birth into the Spirit-life is generally known. CH. W. CATHCART.

LA PORTE, INDIANA, April 14, 1859.

INTERESTING MISCELLANY.

MILITARY FORCE OF EUROPE.

THE ARMIES AND NAVIES OF THE BELLIGERENT AND NEUTRAL POWERS OF EUROPE—PROPOSED INCREASE OF THE SPANISH NAVY—PROJECT FOR IMMEDIATE INCREASE OF THE SAME, ETC., ETC.

The *Commercial Union* of Antwerp, has the following statistics of the military and naval forces of the different States of the Continent of Europe. The figures which this journal publishes, without being official, appear to be taken from reliable sources:

FRANCE—Army (effective force on June 1, 1859), 672,400 men, 168 field batteries. Navy, 417 vessels of war; 300 sailing, 117 steam; 27,000 mariners.

AUSTRIA—Army, 670,477 men; of which 520,400 are infantry, 70,300 cavalry, 59,292 artillery, 11,116 engineers and staff, 9,217 pontoniers. Navy, 104 vessels of war.

PRUSSIA—Army, 525,000 men; of which 410,000 of the active army and Landweher of first ban., 115,000 of Landweher of second ban. Navy, 50 vessels of war, 3,500 mariners.

ENGLAND—Army, 223,000 men, including those dispersed in the colonies. Navy, 600 vessels of war; 309 sailing, 251 steam, 40 ship of the line, carrying 17,291 guns, and 69,500 sailors.

RUSSIA—Army, 1,067,600 men, including the reserve, and 226,000 irregulars. Navy, 177 vessels, 62,000 mariners and gunners.

TURKEY—Army, 178,000 men; reserve, 148,680, irregulars 61,000. different contingents 110,000. Navy, 70 vessels, 38,000 mariners.

SPAIN—Army, 75,000 men, peace establishment; 500,000 war establishment. Navy, 410 vessels, 15,000 mariners.

SARDINIA—Army, 50,000 men. Navy, 40 vessels; 2,860 sailors.

TWO SICILIES—Army, 100,000 men; of which 10,000 are Swiss. Navy, 60 vessels; 22 sailing, 28 steamers; 100 cannoniers (gun boats?) 5,362 sailors.

MODENA—Army, 3,800 men.

PARMA—Army, 2,802 men.

ROME—Army, 1,600 infantry, 1,315 cavalry.

TUSCANY—Army, 16,000 men.

DENMARK—Army, 60,000. Navy, 126 vessels of war.

SWEDEN AND NORWAY—Army of Sweden, 44,000 men; of Norway, 24,000. Navy, 349 vessels, and 126 chaloupes cannoniers, (gun boats).

PORTUGAL—Army, 35,000 men, including colonial corps. Navy, 44 vessels of war.

NETHERLANDS—Army, 58,647 men. Navy, 72 vessels, 58 gun boats, 7,000 sailors.

BELGIUM—Army, 31,400 men, 7,322 cavalry, peace establishment; 84,000 men, 14,000 cavalry, war establishment. Navy, 1 brig of 20 guns, 1 goelette, 120 chaloupes cannoniers.

SWITZERLAND—Army, 125,000 men, the reserve included; Landweher, 150,000 men.

GREECE—Army, 10,000 men. Navy, 25 vessels.

GERMAN STATES—Federal army, 250,000 men.

GERMAN CONFEDERATION—Army 525,000 men; 49,500 cavalry, including the Austrian and Prussian contingents.

Total of European armies, 4,962,066 men.

Navy, stated and estimated, 263,222 vessels.

FARMING MEMORANDA.

Exhausting the Soil.—It is well-known that if the same kind of crops are planted or sown for several years in succession on the same soil, they will at last cease to yield. This is called "exhausting the soil," for which a partial remedy is found by the use of manures, but even with thorough manuring every season, the soil will fail to yield if the crops are not frequently changed by what is called "rotation of

cropping." To account for this, it is believed that each crop exhausts the soil of the peculiar nutritive matter which it requires, and thus it takes some years to bring back or restore such matter to the land. It is well-known that some soils are so rich in certain salts as to be capable of raising a succession of crops for a number of years, but this is not the case generally. A rotation of crops and frequent manuring can alone ensure any soil from becoming exhausted. A grain crop should always be succeeded by a root or a green crop, and vice versa. Thus wheat, then grass, oats, potatoes, corn, wheat, turnips, barley, potatoes, rye, clover.

Manures.—Guano is a powerful fertilizer, but it is too concentrated to be used singly. It is found to produce superior effects when mixed with equal quantities of common salt, and then stirred up with about four times their quantity of moist loamy soil. The superphosphates are coming into more general use for root crops, and they are valuable for such purposes. They should be applied as early in the season as possible, as they require considerable moisture to ensure their absorption by the plants. There are many adulterations of guano sold, and as it is an expensive fertilizer, deception in its quality is a heinous crime. In burning Peruvian guano, it should loose from 55 to 50 per cent. of its weight; its ash should be white, and dissolve readily without effervescence in dilute muriatic acid, leaving an insoluble residue of only about 2 per cent. A bushel of pure guano weighs about 70 lbs.; if adulterated with clay, marl or sand, it will weigh more than this. This latter test will detect gross adulteration; the former a more refined adulteration.

Weeds.—Farmers should be careful not to cultivate weeds, as they steal that nutriment from the soil which should otherwise be taken up by genuine plants. To prevent weeds, great care should be exercised in securing clean seed. In clover seed there are as many as 20,000 weed seeds in every pint. As about from twelve to fourteen pints of seed are sown to the acre, over forty weed seeds are sown upon every square yard.

Seeds.—In seeds, as in live stock, defects are handed down from generation to generation, and constant care is therefore required to remove any hereditary taint. Seeds from blighted straw should never be used, because this is an indication of disease, and yet this feature is not sufficiently understood. Some farmers entertain the idea that shriveled wheat and corn will do well enough for seed; this is an unscientific and incorrect notion. The very soundest seed, and nothing else, should ever be sown.

WISCONSIN FOXES.—The Trempealeau *Pioneer* says: "One of our citizens, Jacob S. Cook, caught seventeen foxes last week, within fifteen miles of this place. He caught fifteen which were yellow, one gray, and one black. He was offered \$40 cash for the hide of the black fox, which he refused." The *Pioneer* says that they are remarkably plenty in that section of the country.

Prof. Payton Spence and Amanda M. Spence will respond to invitations to lectures, addressed to Jamestown, N. Y.

Bredett C. Murray, Kalamazoo, Mich., Traveling Agent, will receive subscriptions for this paper, and orders for books.

CHAPIN AND BEECHER'S SERMONS.

In this number we commence the publication of the yearly series of Discourses by these eloquent and progressive representatives of the Church, who are generally regarded as the most revolutionary, spirit-stirring and popular speakers in our country.

We call special attention to these Sermons, and to the criticisms which may, from time to time, be made upon them, and to the great central truths which may be thus eliminated.

We suggest to the admirers of these men, or of their Discourses, that they take early measures to secure the present entire volume of this paper, and thus secure, in convenient form for binding, the Sermons of these eminent preachers, during the year. We farther suggest to the friends of moral, mental, and spiritual culture, living in remote sections of our country, or isolated sections of the world, to institute meetings on Sundays, and read these Sermons, and such other articles published in this paper as may be deemed advisable; and thus let Beecher and Chapin preach every Sunday, in every town and village, and by every fireside throughout the land.

TO THE PRESS, POSTMASTERS, CLERGY AND PATRONS.—To our contemporaries of the Press, to postmasters, the clergy, and our patrons and friends everywhere, we respectfully appeal for help in making the publication of these Sermons known to the people.

To such of the Press as will publish this, or other notice of our endeavors, and send us their paper with such notice marked, or will send us four subscribers (\$8), we will mail one copy of each issue during the year, free.

To such of the Clergy as will notify their people of this publication, or will forward to us four subscribers (\$8), we will mail one copy free during the year.

Postmasters who will serve as agents, and send us subscription clubs of ten or more subscribers, are allowed to retain twenty-five per cent.; that is, we will send ten copies for \$15. Address Charles Partridge, New York.

Whoever receives this paper, and is not a subscriber, may be assured that some kind friend is desirous of his or her becoming one of its regular patrons.

SPIRITUAL TELEGRAPH.

NOTICES OF THE PRESS.

New York Tribune says: "We must give it (the TELEGRAPH) at least this praise—that it seems to us the best periodical of its school, and in candor and temper a model which many of the organs of our various religious denominations might copy with profit."

Mount Joy Herald: "It is devoted to Spiritualism, earnest, straightforward in its course, open for free discussion, and neither sectarian nor bigoted."

Syracuse Republican: "The SPIRITUAL TELEGRAPH is always candid, impartial and able."

Herald and Era: "The TELEGRAPH is one of the oldest, and among the best of the spiritual papers, and no doubt it will be sustained."

Belvidere Standard: "Mr. Partridge is widely known as a man of honest and liberal sentiments, and although he gives his means toward the dissemination of Spiritualism, it does not follow that he is speculating on the credulity of deluded people, as certain persons are wont to believe. For the exposition of this subject, the TELEGRAPH has no superior."

Daily Gazette and Comet: "It is mainly devoted to the illustration of Spiritual Intercourse, though entitled to a high place as a literary and scientific journal."

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The TELEGRAPH is the leading organ of the independent, anti-free-love Spiritualists of the country, and it is edited with marked ability. It is a candid, fair dealing advocate of the doctrines of modern Spiritualism, and as such, entitled to the support of those who are believers or inquirers.—*Freeport (N.Y.) Journal*.

Charles Partridge, Esq., Editor and Publisher of the SPIRITUAL TELEGRAPH, New York, has our thanks for an exchange. The paper is filled with the most extraordinary spiritual revelations, and cannot fail to astonish the uninitiated like ourself. There is much ability displayed in its editorials.—*Upshur Democrat*.

Partridge's SPIRITUAL TELEGRAPH is a weekly quarto of twelve pages, devoted to the illustration of Spiritual Intercourse, in such courteous style that the paper ought to be unobjectionable to all seekers after truth. The publishers say "its columns are open to even sectarians—to everybody who has an earnest thought to utter.—*Conn. Bank Note List, (Hartford)*.

SPIRITUAL PAPER.—We have just been favored by a friend, an old "Typo," with the first number of the seventh volume of the SPIRITUAL TELEGRAPH, issued May 1st, 1858, edited by Charles Partridge, New York. It is a handsomely executed paper of twelve pages weekly, suitable for binding, and appears to have able contributors to its columns. We should judge it to be an able advocate of the cause of the present Spirit unfoldment.—*Ohio Democrat*.

SPIRITUAL TELEGRAPH.—A weekly paper, devoted to the physical and spiritual needs of mankind, by Charles Partridge, 125 Maiden Lane, New York, at \$2 00 per year. This is a publication which has attained its eighth year, and wherever it has discovered trickery has proved itself as prompt to expose humbugs as any outsiders could desire.—*Connecticut Bank Note List*.

THE SPIRITUAL TELEGRAPH.—This is the oldest and largest spiritual paper published, being a weekly of twelve pages. Its contributors are from the ranks of scientific and enlightened minds everywhere, and the mass of information published in its pages is truly astonishing. Mr. Partridge is no visionary fanatic, but a sagacious business man, and his character as such, gives tone and reliance to the communications which appear in the TELEGRAPH. Almost every branch of natural science is discussed in this paper, with a weekly synopsis of the important news of the day. Its columns embrace articles for and against Spiritualism, and therefore it is especially valuable to the investigator.—*Genesee County Herald*.

Spirit and Clairvoyant Mediums in New York.

Mrs. DR. HAYDEN, Writing, Rapping, and Clairvoyant Medium, formerly of Boston, may be seen day and evening at Munson's, No. 5 Great Jones-street, New York.

Mrs. E. J. FRENCH, 8 Fourth-avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M. and 2 to 4 P. M. Electro-Medicated baths given.

Dr. HUSSEY, Healing Medium, has just removed from the West, and will remain permanently in this city.

Alexander N. REDMAN, Test Medium, 170 Bleecker-street.

Mrs. BRADLEY, Healing Medium, 109 Greene-street.

Miss KATY FOX, Rapping Medium.

Mrs. DECK, 106 East Fourteenth-street, near Fourth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. CONKLIN, Test Medium, 460 Broadway. Hours, daily, from 7 to 10 A. M. and from 2 to 4 P. M.; in the evening, from 7 to 10.

Mrs. S. E. ROGERS, Seeing, Psychical and Healing Medium, 44 Delancy-street. Hours, 10 to 12 A. M., 2 to 5, and 7 to 10 P. M.

Mrs. BANKER, (formerly Miss Seabring) Test Medium—Rapping, Writing and Seeing—483 Broadway. Hours, from 10 A. M. to 10 P. M.

Mrs. HAYES, the most successful Medical Clairvoyant in America, can be consulted day and evening at 327 Broome-street near Bowery, New York City.

Dr. JOHN SMITH, Healing Medium, No. 50 Bond-street, may be seen at all hours of the day and evening.