

SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

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

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LETTER FROM A. J. DAVIS.

ELGIN, KANE CO., ILL., May 7, 1859.

CHARLES PARTRIDGE: *Dear Friend*—Like the Spring flowers, your new volume opens with beauty and promise. "Fire-side Preacher" is a firm stalk, crowned with the fruitful rose of "spiritual" intelligence. I give you joy at the birth of your new volume. You began with the most outward signs, but you have deepened steadily into the things thereby signified. From facts you have gone to causes, and from causes to many of their fountain principles. Therefore, as you now perceive, all truths are spiritual. And the better the statement, or literary clothing of such truths, the more attractive and useful. Hence the latent value of inspirations upspringing *through* the robust organism of the very blessed Beecher. The same of those semi-philosophic but wholly poetic brilliants that sparkle as the soul of Dr. Chapin's sermons. These living men may now proclaim "the Gospel of glad tidings" to several thousands every week during each year of your publication. There are also *other* ministers, not dead in sectarianism, from whom the wide waiting world should get some word of truth and wisdom. Will you not call upon them? I mean, among others, that bold iconoclast amid the worshipers of cotton-and-sugar divinities, Dr. Cheever; than whom no man has uttered more thrilling and revolutionary principles against the American pet-sin, the well-known "sum of all villainies." And, recently, your city is blest with the personal presence and spiritual ministrations of Mr. Noyes, from Chicago. He teaches in Hope Chapel every Sunday. Can you not obtain his discourses occasionally? In Brooklyn there lives another intuitional intelligence, Mr. Longfellow, from whom the great newspaper reading world longs to get a token of fraternal recognition. Please visit him, also, and solicit now and then one of his plenarily inspired discourses. The way is now open for each of these (and several other) spiritually endowed

friends of progressive truth to become a "FIRESIDE PREACHER."

Your subscribers in this State rejoice at the change and improvement; and many there are who say that now they will get you readers among the most intelligent groups in every community.

Our journeyings and teachings have been gratifying and fruitful, the hard times to the contrary notwithstanding. Better minds express interest in spiritual things. The old weakness of Fear, and the sickness of popular Superstition are departing like the miasmatic vapors from the bosom of a healthy and growing country. People are really looking heavenward this year; although the earth is hegemmed with every desirable indication of abundant grains and grasses. Flowers and fruit of all kinds will doubtless be beautiful and plenty in all parts of this immense country. Yet, notwithstanding, these ample promises of great crops do not much excite the people. They have been too long "blue" over their last year's financial burdens. St. Louis does not complain. That city is, as it has been, strong in its business timbers; and the Government expedition to Utah did not hurt the merchants of St. Louis by considerable; but the multitudinous cities of the great North-west are only just rousing from the sadness and prostration of 1857. The dislodged and enterprising of every section harness up for Pike's Peak, but the *times* in that region will to some be harder than the flintiest granite boulder of more civilized adversity. But these pioneers will open up a new country, get some gold, much wisdom, more property of the earthy sort, and create another *free* State, to aid the legal efforts of Liberty at Washington. Therefore, "Ho, for Pike's Peak!"

We linger westward this Spring, because our souls are pervaded with the unconquerable wish to contemplate the Prairie World in the boundless glory of its summer riches. Heretofore the lines of our lecturing engagements have led us through Ohio, Illinois, Wisconsin and Indiana, during the most tedious months of autumn and winter. Now our life-line has fallen in pleasant places, "by the side of still waters," on the beautiful lands that slope, with their happy villages and miniature cities, down to the very edge of Fox river, in some respects the finest stream in the State of Illinois. The past thirty days have vanished like the happiest dreams. We can, of course, remember that audiences have looked upon us in the Mechanics' Institute at Chicago, and from filled halls at St. Charles and Aurora; but of the auditorial and optical joys of Spring—of bird jubilees, insect songs, frog concerts, wind-music among the trees—the sight of swelling buds and bursting blossoms—of all these, and more, we can remember nothing definitely save happiness and gratitude. No mind can enjoy the operations of Father God unless it be a faithful child of holy and blessed Virgin Mother Nature. The soul must realize its filial relation to the Maternal Universe ere the truths and inspira-

tions of the Paternal hemisphere can be discerned and felt. O, how I pity those church-going infidels—the believers of creeds and doubters of living truth—for they know nothing of the all-progressive revelations of Deity! Let us labor for their deliverance. Rather than look out upon the green fields from the barred-windows of an orthodox creed, or listen to the divine songs of the Father's birds and creeping things from the dismal cell-holes of any so-called evangelical system, I would suffer the loss of human sympathy, be rejected by the laws of my fellow-men, accept of banishment from the comforts of civilized association, and spend my days alone with Father, Mother, and the angels. These are never absent from the loving, just, and free!

Our return east is yet uncertain. Until farther notified, our address will be, "Care H. M. Higgins, 45 Lake-street, Chicago." We expect to spend most of June in Waukegan and at Gage's Lakes in this State.

Perhaps it might interest some of your readers to know a few of our propositions, upon which, for the most part, we deliver our discourses as amplifications. As a result of my investigations into the causes of modern Spiritualism, as a system of facts and signs, I have arrived at the following five conclusions, viz.:

First, that man's physical organization is a product and representative of his interior personality, which is indestructible;

Second, that death is to this interior personality nothing more than a physiological and chemical change; in short, a separation of the surface-soul and *Spirit most interior*, from their chemical and mechanical environments;

Third, that each man's social, intellectual and spiritual (or moral) conditions immediately after death, are precisely what they were just previous to his experience of that event;

Fourth, that the population and circumstances, and the moral atmosphere pervading the entire Spirit land, are vastly superior to those of earth, and approximately more divine and exalting, by all which man's mind is largely influenced and eventually molded;

Fifth, that in the second sphere man's conditions and character, from their interior sources, are very soon improved, and ultimately, that his whole individuality will be uplifted and lovingly regulated by the gracefully-wise and eternally-operative principles called Association, Progression and Development.

The foregoing propositions are very generally congenial to the intuitive among all denominations of believers in immortality. Very many there are who do not accept individual future being on any terms. Some do not even hope for it, so they say; but hold, on the other hand, that a belief in immortality is *useful* as a stimulant to the performance of earthly labors and duties, and nothing more. Yet the facts of Spiritualism have wrought, and do still perform, wonders with the

skeptical. The diseased and disgusted, "the dead and dying" on the battle-field of old theology, are being healed and resurrected by the Gabriel-like trumpet blasts of modern phenomena.

But sometimes I discourse from the following premises, which I send for the consideration of your readers, viz.:

1. That with Christianity when defined as an *impersonal* influence or *principle* of eternal love of man and therefore to God, we have no controversy; on the contrary, when thus defined and applied, we hold Christianity to be at once civilizing to nations and spiritualizing to individuals.

2. That each and every form of sectarianism is practically anti-Christian and anti-Spiritual, opposed to individual development, and serves, in the hands of its supporters, to retard the development of universal good-will on earth.

3. That every man, owing to his physical diseases and conscious moral imperfections, feels the need of a Saviour.

4. That man's only true and eternal Saviour is Wisdom, or "Pure Reason," which is forever intuitive and inspirational, and that *true* salvation from error, sin and suffering, consists in living individually as such Wisdom infallibly teaches and persuades its blessed possessor.

5. That the character of God is not mysterious, neither are his ways past finding out, as is abundantly proved by each new discovery in Art, Science, and Spirituality.

6. That the highest manifestation of "true and undefiled religion" is universal justice, based on self-justice (not selfishness) and justice to the neighbor.

But I must refrain from farther expression in this letter of friendship and greeting. May salutations from the angel-world drop lovingly upon your spirit, and make fruitful your efforts to elevate the common humanity! A. J. DAVIS.

P. S. Let the friends every where bear in memory the coming conventions of this year—especially the "Philanthropic" anniversary of next September, respecting the best place for which I would like to get suggestions through your paper. A. J. D.

CAN THERE BE SPIRITS?

MR. PARTRIDGE: In the TELEGRAPH of February 12, appeared an article under the above caption, by James Densmore; and also your reply to the same, prefaced by the remark that you would not promise to answer the question to the satisfaction of every person; but promising to do the best you could, and inviting everybody else to do likewise.

In your reply, among other things, you adduced the modern spiritual phenomena, in demonstration of the affirmative of this question. "J. D.," in his second article, after quoting from this, says:

"Is not this an appeal to the very thing in issue? Is it not like quoting the Bible to prove its own authenticity?"

Not in the least. You did not quote the affirmation of Spiritualists—which, had you done so, would have been a like instance—but adduced certain well-attested facts, that have a direct bearing upon the subject—facts that can be accounted for upon the supposition of Spirit existence, but which have not been explained upon any other. Should believers in the plenary inspiration of the sacred writings bring forward *well-authenticated* facts bearing upon the divinity of the Bible, which could be explained upon that hypothesis, and no other, then "J. D." could, if he chose, quote a case parallel with yours.

Again, says "J. D.," "If Spirits can be, is there not intellectual power enough somewhere to demonstrate this possibility without resort to strange facts, challenging investigation into their cause?" Does "J. D." suppose that Galileo first made "intellectual demonstration" of the revolution of the planets "without resort to strange facts, challenging investigation into their cause?" Says "J. D." "Is it not reasonable to say, first, is spiritual existence possible? then inquire if these facts are produced by Spirits?" "Is it reasonable to" suppose that Newton "first showed" gravitation possible? then inquired if the fall of the apple was "produced by" it? It is unnecessary to enlarge upon such absurdities.

"J. D." complains of "H." that he does not evince that candor and earnestness becoming the dignity of the subject—that he descends to "sneer, ridicule and satire." However much in fault "H.'s" style may be, I do not deem his criticisms irrelevant. He says: "Reason is not a creator; it

not her province to make facts, but to note their significance merely. The verb reason, means to infer conclusions from premises or ascertained facts; the noun reason, is the word-formula of a consecutive series of facts—sustained observations; nothing more, nothing less. How can Mr. Densmore demand of reason that it shall make a spiritual existence possible, denying to reason a single fact upon which to plant her verdict?" Is not this tenable ground? See how "J. D." attempts to evade it.

"Mathematics is wholly a science of thought—reason; it is not based upon a single fact; fact has nothing to do with it. No fact is brought forward to prove propositions. Reason does it without the aid of a single fact upon which to base her verdict. Is it asking too much of Spiritualism that it shall equal mathematics in its appeal to reason?"

I answer, it is not. But is mathematics really demonstrated "without the aid of a single fact?" In geometry, those propositions with which he illustrates, and all other propositions in mathematics, are based upon several universally-admitted facts; one of which facts, (I use this term in its common acceptance; I do not pretend to be versed in Latin or Saxon derivations,) is, "The whole is greater than any of its parts."

But suppose I deny it? Is "J. D." in possession of "intellectual power enough, somewhere (?) to demonstrate this without resort to strange facts," or by any other means? I opine that he is not. It is a well-known fact that grass grows. Most of us have ocular demonstration of this every spring. But suppose some man, bereft of the organ of sight and the sense of feeling, becoming suddenly skeptical in regard to this fact, asks, "Is grass-existence possible?" and demands that the answer be addressed to the thought, to the intellect, unaccompanied with strange facts challenging investigation into their cause. Could "J. D." command the requisite intellectual power to comply with his request?

Again: "J. D.'s" own existence is an admitted fact—a stubborn fact, as we who know him are ready to affirm—but Lord Blakely and the Schoolmen have clearly shown that should it be denied, it would be impossible for "J. D." to make an "intellectual demonstration" of said fact.

Nor can "J. D." reasonably deny that these are parallel illustrations. If grass grows, it is an isolated fact, having no universal application like unto an abstract mathematical principle. So with the existence of James Densmore—so in the existence of disembodied men—the bare fact is no less matter-of-fact. The laws controlling the development and sustentation of grass are general and proper subjects of abstract speculation. So, too, the laws governing the birth and progression of Spirits are proper subjects of philosophical abstractions; but the matter of existence, in either case, is a matter of fact. Says "J. D.":

"I believe in all well-attested spiritual facts. May I not reasonably admit all the facts that are true, and yet deny Spiritualism as the cause?"

Not until he can demonstrate the non-possibility of spiritual existence. These well-attested facts of which he speaks, are easily explained upon the hypothesis of spiritual existence, but are unaccountable upon any other theory with which the world is conversant; consequently the spiritual hypothesis, according to all precedent, should be considered established, until evidence is adduced demonstrating the impossibility, or unreasonableness, even, of Spirit existence. The burthen of testimony rests with himself. Can he adduce such evidence?

Although I hold that modern Spiritualist manifestations constitute the only absolute demonstration of immortality, still there are, I think, corroborative evidences that may be adduced, all-sufficient to controvert any position which materialists may assume.

EMMETT DENSMORE.

"WHEN DOES THE SOUL BEGIN TO EXIST?"

PALMYRA, Wis., May 6, 1859.

MESSRS. EDITORS: In the TELEGRAPH of April 2, I find an article by Thos. J. Hilly, asking the question, "When does the soul begin to exist?" As he appears to be an honest inquirer after truth, and "hopes some kind friend will throw light upon the subject," I will venture to give my view of the subject, with the wish that others may do likewise.

This is a question which has arisen in my own mind many times since I have become an inquirer into the truths of the spiritualistic philosophy. In order to clearly answer it, we must go back to a certain starting-point from which to trace all progressive unfoldments. We will start by saying that

matter has always existed in different stages of development. We also believe, as doubtless our friend does, that Spirit or soul is matter—in fact that there is nothing within the scope of man's reason or imagination, but what is matter.

Now matter, in passing through different changes from the mineral up to the animal, becomes more and more refined, or what we term so, because approaching nearer the spiritual. Each organized form and even particle of matter possesses a spirit peculiar to itself, or, in other words, particles of matter more refined than others. When we arrive at human life, we know that there are parts or particles of matter of, or within, the external body, which we call the soul or immortal part. Reasoning *a priori*, we must come to the conclusion that the very first germ of a human being possesses some minute particles of matter more refined than others, which particles constitute a *spirit-germ*.

As the physical grows so does the spiritual, and *vice versa*. When there has accumulated sufficient spirit, or spirit possessing power enough to control or move the external or grosser part, then is the embryo said to have motion or life. Then to the question, "When does the soul begin to exist," we answer, when the body begins to exist.

Our inquirer says, "Hundreds die as soon as born; hundreds die half born, a quarter, an eighth, and at all stages of being born into the world. Have these partly developed beings a full soul?" We say, most certainly not. The body can not live when only partially formed, but must return to its original elements, and just so of the partially-formed soul. We would compare the soul to a garment—a coat which requires sleeves, waist and skirt; the sleeves and waist are not a coat, neither the waist and skirt, but all the parts joined together make the garment. So when all the parts required by nature to make a human soul are united, then may the soul be said to exist, and not before.

To Mr. Hilly's question, in reference to "passing the line of accountability," we would say, "We believe in no great day of judgment as taught by the orthodox world; but, on the contrary, that each one must be accountable to himself alone, for each and every act of his life. What is right for one individual to think, say or do, may not be right for another; and even what is right at one time, may not be right for the same individual at a different stage of development. Hence we would say that there is no particular time at which every person passes the line of accountability. But as soon as a person learns what is right or wrong for him to do, then does he become accountable to "the God within" for the performance or non-performance of such acts. To illustrate it more clearly: the child may not know it to be wrong to take arsenic, should he find it; but the adult, knowing the effect it would produce on the system by swallowing it, commits what he knows to be a wrong, and is accountable for it to his soul, while the child, though suffering from its effects physically just as much, yet does not suffer *spiritually* from a sense of willful disobedience of nature's laws, as does the adult.

"Does the youth pass the line of accountability in an hour, a moment, or a second?" Just as much, and no more, as the youth becomes a man, the young fawn a deer, or the slender sapling a beautiful defiant tree in the same time; for it is only by a gradual and almost imperceptible growth that a change is effected in any department of Nature. LOUISA Y. WHITTIER.

A SOFT ANSWER.

One of Bishop Griswold's resolutions or maxims, adopted in early life, was, "When censured, or accused, to *correct*, not justify my error." On this he comments thus: "I have observed that a hasty, inconsiderate self-justification and resentment of censure or reproof is a very general and very injurious propensity of our nature."

The following incident will illustrate the manner in which he applied this rule to practice:

During his residence in Bristol, R. I., a Baptist minister, with more zeal than discretion, became impressed with the conviction that the Bishop was a mere formalist in religion, and that it was his duty to go and warn him of his danger, and exhort him to "flee from the wrath to come." Accordingly he called upon the Bishop, very solemnly made known his errand, and forthwith entered on his harangue.

The Bishop listened in silence till his self-constituted instructor had closed a severely denunciatory exhortation, and then, in substance, replied as follows: "My dear friend, I do not wonder that they who witness the inconsistency of my daily conduct, and see how poorly I adorn the doctrine of God my Saviour, should think that I have no religion. I often fear for myself that such is the case, and I feel very grateful to you for giving me this warning." The reply was made with such an evidently unaffected humility, and with such a depth of feeling and sincerity, that if an audible voice from heaven had attested the genuineness of his Christian character, it could not more effectually have silenced his kindly intended but misjudging censor, or more completely have disabused him of his false impression. He immediately acknowledged his error, begged the Bishop's pardon, and ever afterward looked upon him as one of the distinguished lights of the Christian world.—*Episcopal Recorder*.

SPIRITUAL LYCEUM AND CONFERENCE.

FORTY-EIGHTH SESSION.

QUESTION OF PSYCHICAL INFLUENCE CONTINUED.

Dr. ORTON said: He was confirmed in the opinion that psychical influences are operative to an extent that even many Spiritualists do not realize. There is a spiritual atmosphere in which we live as to our spiritual natures, and this to some is just as real as the physical air we breathe, and like the latter, is characterized by different degrees of purity, which degrees influence our spiritual states as palpably as do the corresponding changes of the external atmosphere affect our bodies. This *soul atmosphere* acts and reacts upon all planes of being. The animal and vegetable kingdoms improve in the ratio of human improvement; the spiritual advancement of man being, in his judgment, the grand cause of it. To this he thinks is to be attributed the recent more abundant discovery of gold and precious stones, as compared with former times; the illuminating and refining influence of this spiritual atmosphere not only revealing the old deposits and crystallizations, but actually causing gold, etc., to be where in a more crude condition of the human race it did not exist. As all planes are bound by fraternal ties that cannot be severed, there must be this interblending of influence; and as life is affection, and power is from will, it is simply natural that, as the one becomes more pure and the other more elevated, their downward or metallic ultimatum should be increased deposits and new formations of jewels and gold. It should be remembered, however, that this spiritual atmosphere, like the natural, operates strictly *by influence*, and not by arbitrary power. The "Dismal Swamp" compels no man to inhale its poisonous exhalations. Neither are we compelled to breathe the atmosphere of spiritual pollution or disease; so that the doctrine of absolution from moral responsibility, set up by some who have spoken upon this question, is wholly unfounded.

Mr. PARTRIDGE did not approve of the custom which has prevailed with us, of continuing the same question from week to week, for the reason that it was apt to result in repetition or speculation. Dr. Orton, however, on the present occasion, had succeeded, if not in saying anything new, in at least turning old ideas upside down; which has electrified him with the novel sensation of looking at a fact with its head where he had been in the habit of seeing its heels. His method of observation has led him to place the mineral, vegetable and animal kingdoms antecedent to the human. Dr. Orton, if he understands him, makes these the offspring of human affection; whereas man, in his judgment, is emphatically *their* offspring. He is unable to understand how man could exist, had not these preceded him, seeing that he can not subsist but at their expense. It is not necessary to place the laboratory of chemical refinement in the atmosphere of human will and affection; *progress is inherent to life*—whatever is must improve or advance to higher conditions. "The saints" are not the only reformers nature has at her command; "moral purity" would be wholly wasted upon a bed of metallic ores. Man as an organic form is the apex or ultimate product of these kingdoms, and he considers his spiritual being or nature as a birth from, or a super-result of, this organic refinement. He thinks the influence, concerning which so much has been said, is physical as to origin, rather than spiritual. The weather influences us. It has caused us to put on our cloaks and overcoats to-night. The influence which Spirits in the other life may exert upon us is another matter. He makes a broad distinction between the power of that life and the present. A Spirit is more than a mortal, by as much as a butterfly is more than a grub; that is to say, a Spirit has powers which a mortal has not. It is admitted that Spirits may influence some persons; in some instances, to the entire subjection of the voluntary powers; and it can not justly be said of one in this condition that he is accountable for his acts, for the obvious reason that they are *not* the offspring of his own will. But if we are to infer from these isolated instances that the influence of Spirits over mortals is *universal*, then may it not be questioned whether that influence may not extend to the entire destruction of human individuality? In other words, if there be not a limit to this power of influence or control, as manifested by Spirits, what is to hinder their taking possession of our earthly bodies, and turning consciousness, will and volition out of doors, live their earth life over again, according to their own pleasure, but wholly at our cost?

Dr. GOULD said: He presumed friend Orton, when he said will was the source of power, had not exclusive regard to the will of man. He finds from the course of remark, that he has not quite understood the question; nevertheless, he had made a paper setting forth his views concerning the influence of mind over mind, to which he would invite the attention of the Conference.

DR. GOULD'S PAPER.

The question being the control of mind over mind, I would ask, Have we any evidence that the mind of one mortal can exert any influence over the mind of another, without sensuous or spiritual assistance? After hearing the oft-repeated and interminable discussion of this question for the last four years in this Conference, I am constrained to say, that to my mind no evidence of the kind has been adduced; and if I am correct, then, so far as we can ascertain, this doctrine of mind controlling mind has no other basis than the sandy foundation of mere conjecture. Again, while we have no evidence in favor of this doctrine, we have the positive evidence of Spirits, through our medi-

ums, that they are the agents by which intelligence is conveyed from mind to mind in the cases under consideration.

Should we concede that mind can control mind without sensuous or spiritual help, how shall we meet those who say that matter may be moved by mind also, and by the same unseen and unexplained force? If we say to them that we can not conceive how it is possible for mind to move matter, can they not answer with equal propriety that they have as much evidence of the power of mind in the one case as the other; and will not the logical sequence be, that if we adopt the first proposition, we must also adopt the second; and having adopted these two propositions, with what consistency can we deny that all spiritual phenomena may proceed from the same cause?

The Doctor added to his paper some verbal remarks, in substance that the doctrine of influence, as expounded by this Spiritual Conference, is fatal to Spiritualism as a demonstrative fact; and concluded with a regret that, as a body, it could not be prevailed upon to discuss more practical subjects.

Mr. CETLINSKI said he was not a Spiritualist, but felt much interest in the question, and particularly in the views of Dr. Orton. He understands him to affirm that the progress of mind affects the condition of matter. There certainly is a correspondence to be noted between human and cosmical development. To a superficial observer it would seem as though mind followed in the wake of physical progress. But this is not so, as may be observed in ripe manhood, when the mind continues its growth while the body is showing signs of decay; which indicates that mind develops by a law that is independent of the body. The mind is simply dependent upon its physical organization for the expression of its growth, but not for its power to grow. Mind is also able to influence mind through powers peculiar to itself. Mind here in New York, agitated and influenced as it is by the subject of Spiritualism, has an influence which is being felt throughout the empire of mind.

Mr. FOWLER thought, notwithstanding the complaint of Dr. Gould, the question essentially practical. It involves the law and the fact of human sympathy, and the bare discussion of it tends to bring us into relations of sympathy. The objection of Dr. Gould, that if man, by psychical law, can exert a spiritual influence upon his fellow-man, the entire credence of spiritual existence beyond this life is destroyed, seems to him illogical, not to say absurd. If Spirits can influence us, why may not men? The sun, in these spring months, is exerting its influence upon vegetation; but it is not a disembodied orb; it has not to wait for a pair of wings like the butterfly before it can influence the rose to unfold its beauty; neither has man to wait for the power to influence. [Mr. Fowler continued with apparent difficulty and want of coherence for a little time, and then said:] He felt an opposing influence which prevented the remarks he had designed to make.

Mr. PARTRIDGE desired to know if he could give any evidence of such an influence, or state positively its origin. Our discussion raises the question of fact with respect to this influence, and its existence should not be taken as granted.

Mr. FOWLER replied, that he could neither demonstrate the existence of the adverse influence then acting upon him, nor say who it was that caused it. No man can demonstrate to another all that he knows in himself to be true.

Mrs. FRENCH testified, that she had striven with a direct purpose to stop Mr. Fowler. She had tried with all her might to do so from the beginning of his speech.

Mr. FOWLER said: He should be obliged to leave the point he had intended to elaborate, as the entire train of ideas had departed.

Mr. PARTRIDGE thought: to perfect the chain of evidence, Mrs. French should restore Mr. Fowler's lost ideas, so that he could proceed as originally intended.

Mr. CATLINSKI (who is a stranger) inquired if Mr. Fowler was a subject of psychical impression.

Mr. FOWLER replied that he was; and cited some instances of it.

He would conclude his remarks with a word on the subject of "coincidence." Mr. Coles, at the last session, had used the term as applicable to events assumed to occur without law. There are none such. Coincidence expresses rather a *universal* law—the law of relation—of *influence*. The multiplication-table is a perfect cube of coincidences. It was made for the purposes of multiplication; but wonderful coincidence! the boy finds it an addition and subtraction-table as well. No scholar has yet exhausted the coincidences of that humble formula, nor will it be done for some time to come. But they are not of chance; they are of *law*—the law of sympathetic relation; and this law is everywhere, and rationally accounts for *everything* that superficial observation has ascribed to chance; that miserable scape-goat for scientific pretense.

Mr. SMITH related the case of a gentleman and his wife, showing that the influence of disease was transmitted from the one to the other, though separated by distance.

Mrs. FRENCH stated that, in her early experience as a clairvoyant, a gentleman brought his daughter to her for medical treatment. After the cure was perfected, (her disease was epilepsy) her father, when he came to take her home, said to her privately, "Now you know I don't believe one word of this matter of mental impression, but if it be true, as you say, will you give me a test?" One was

agreed upon, and it was this. She (Mrs. French) was to, may judge girl to break a dish while setting the dinner-table. With this is right. understanding he departed for his home in Ohio. Being a making through her clairvoyance, of a suitable time for the experiment, she proceeded to its performance. She caused the girl to break the dish as agreed upon with her father, and pinned her to the floor immediately as a statue. That man believes in mental influence.

Dr. GRAY: We should not associate spiritual substance with material ideas. Those who do so can talk of an atmosphere of mind, etc., but the words are without meaning. Individuality is older than its representatives; it antedates its manifestation. Is not the germinal type of an oak, before the tree? Organization is not the cause of type; the type is in the divine plane, and is not to be thought of in association with the ideas of space and time. It is in God; that is to say, it is use in essence, and can not be inspected. It is *use*, to be demonstrated through form, which is its representative. But the individuality is an eternal thing. Put a seed in the ground, and if there be a deficiency of means the utterance will be imperfect; but the individuality is not impaired; the effort at utterance is still there, and will never fail. To the question of Mr. Partridge as to whether another individual may not enter into possession of his body, he answers, No. One organism or representative of an individual may affect another organism, through the law of *rapport*. The process is dramatic. One person, for example, gapes, and presently every one in the room does the same. In the case related by Mrs. French, the drama was first enacted in her own organism, and thence, through *rapport* was reproduced in the organism of the girl. There is no proof that mind influences mind *direct*, nor do we know of mind inhaling an atmosphere of mind. We know only of individuality that *it is*; its representatives alone belong to the plane of observation and analysis. The point he wishes to make emphatic is, that individuality antedates manifestation. That it is eternal—an indestructible use—and that its life is in God, which is but another name for use.

Adjourned,

R. T. HALLOCK.

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SERMON,

BY REV. HENRY WARD BEECHER.

AT THE SOUTH CHURCH, BROOKLYN, SUNDAY EVENING, MAY 16, 1859.

But *Reported Exclusively for this Paper.*
which *22 chap., part of the 9th verse—"Abhor that which is evil."*
the morality of the New Testament is not specious, nor effeminate, nor sentimental, but robust and manly. It enjoins upon us an undecieving love of all right things, and a clear and peryemptory hatred of all wrong things. Not only must men hate the evil, but it is their business to know what things are evil. If one looks at the subject, however, from the seclusion of the family—from cloistered retreats, with the inexperience, innocence, and freshness of youth, he will suppose there cannot be any great danger of mistake in this matter. Though it is hard for man to abhor the evil, it is not difficult to know what is bad, and, knowing, to dislike and hate it. Experience, however, tells a very different story. There is scarcely an evil, however gross, that every man thinks is an evil. That which, under certain circumstances, is wrong and an evil to be abhorred, under other circumstances men begin to make exceptions, and plead the peculiar circumstances that underlie his case, and refine them with a thin thread of sophistry and virtual deceit.

Is stealing wicked? O, yes, if it be a *thing* that is stolen; but, if it be a *person*, then it is not. You will find men who will affirm that there are two sides to this question. Is it wrong to slander? Certainly; and yet you shall find those who by soft indirections and insinuations practice and defend that which, in its overt and vulgar form, they denounce and think they hate. It is very much with moral qualities as it is with people rugged and vulgar—sin is ever to be abhorred; every body sits in judgment on a dirty sin, but cleans it, dresses it, and polishes it, and there are ten thousand people who think it is not so sinful after all. It is ragged iniquity that is sinful; burnished iniquity is not quite so wicked as men think.

In human life there are three classes: First, the men who abhor evil—this is the smallest class; second, those who learn to cleave to evil, and make no pretence to good; third, the great middle class, vastly larger than both of the others—the men who do not love good very much, and do not abhor evil very much. They practice virtue, to be sure, when it is more convenient than to do evil; but, when pressed by sufficient temptations to justify them, they excuse and palliate their wrong, and they regard it in the light of a human weakness. Strength of feeling in favor of good with such persons is regarded as over-righteousness; strength of feeling against evil is regarded as malignant fanaticism. Men must be moderate in goodness and in their hatred toward evil. Men should maintain a convenient morality and weave their pliant conduct like basket-makers do their slips, over and under, according to circumstances. The men who never flinch, who are stern and independent; to whom evil is always evil, and always hateful, who unchangeably hate it under all names, in all persons, and under all disguises, and not more in its soft refinement than in its vulgar nakedness—such men are called abstractionists or pragmatists, impracticable zealots.

I shall, therefore, consider first, some of those methods by which evil is stripped of its hatefulness in the eyes of men, and made tolerable, and what are some of the ways in which men avoid hating evil. It is a fact that we carry in our bosoms—we dandle and love moral qualities which, when we perceive them in others, we instinctively hate, and I think God has made man so that he hates evil when he sees it to be evil. In life, one great cause of temptation to Satan is so to change men that that which is evil will not seem to them to be evil. The habit of seeing evil familiarly and frequently, without applying to it a rigid standard of judgment, has the effect of very soon lessening our repugnance to it, and finally changing the aspect of evil. It is familiarity with evil that wears the conscience smooth to it; but the man who, though familiar with it, always condemns it with his conscience kept strong and sensitive, he is not injured. The man who carries his conscience as we carry a chronometer, comparing it every day by some standard—the man who sets his conscience every day by God, and with that judges human conduct—may be in the midst of abounding wickedness, and not lose; nay, may gain, moral stamina. But that man who carries no moral sense with him, if thrown in the midst of evil, will soon find that virtue that was mere educated virtue will run out speedily; that his repugnances are but superficial; that his sensibilities are quickly blunted, and at length he will be almost unconscious of evil, which, at first, was utterly intolerable to him.

Any man who has been reared in temperance, and with a horror of all forms of intemperance, if thrown among drinking, gambling, and jockeying crews let him, instead of nerving himself to measure their thoughts, feelings and tastes by the higher standard of God's word; let him, by a human weakness and a kind of sympathy, cotton to them, and more and more familiarize himself with the evil—and it will require not months even, and scarcely weeks, to lose the whole of that repugnance which at first was positively shocking. No young man of temperance habits, put him in the midst of influences where he shall be obliged to see the dealing out of daily liquor, and all the traffic in this business; put him in the corner schools of the politician, where patriotism is sold by the glass—those schools where our laws are made, those nurseries of our public men and magistrates—the grog-shops; put him there, and let him day by day stand and look more and more upon the amiable side, and find what exceptions there are to judging it how long before that man's conscience is blunted? This is the case when a man goes into some kind of business that stands between right and wrong. Gardeners know very well that frequently the roots of the vine are outside in the border, while the vine itself is carried inside, where the glass may protect it

—so some kinds of business have their roots in one element and their branches in another; their roots spread out into the rich, fertile soil of wrong, while the clusters and the branches stand in the sunlight of right.

It is one of the very doubtful points in business to divide easily the balances between right and wrong, unless made of sterner stuff than most men are made of in the matter of conscience; for I tell you it takes very poor material to make a modern conscience—it will not be long before the man has destroyed every atom of feeling.

A man goes to Washington, for instance, simple, pure, honest and right meaning; he dwells there a year or two, and comes back home a drinking, corrupted, bribed man, lost to all industry, to all self-respect—given over to himself to get a living by respectable mean-nesses. What is the matter with the man is this: he has gone into the commerce of evil, and carried no conscience with him. Send a man to New Orleans or to San Francisco, and how oftentimes do all his real ethics change; his judgment is changed, and his conscience worn out. It is by a familiarity with evil without an instructive conscience, that men become less and less sensitive to sin, and are wicked. We go among wicked men, and by a kind of sympathetic good nature we are disposed to smooth over their transgressions, and call bad things by soft names, and by an insensible lowering of the tone of judgment (for good nature, which does so much for life, also does a great deal against moral life), making us less and less tenacious of the right, and indulgent to the wrong.

Secondly. The evil that we commit ourselves, is a very different thing when committed by others. It ought to be in this respect, that a man should judge himself much more strictly and severely than he does any other human being. A violation of truth by myself ought to appear ten times wicked to me than if done by my neighbor. Excuse your neighbor, but never excuse yourself—should be the great rule of life. Yet, on the other hand, in point of fact the reverse is the way of life. We sit in severe judgment on our neighbor's misdeeds, but we palliate and extenuate our own; in other words we bring our conduct before a bribed court and a partial jury. With Self-love on the bench, with Interest in the juror's chair, it is a pity if we can not get clear upon every indictment and free from every accusation.

Thirdly. A great difference will be perceived in our feelings toward evil, according to the light in which we put it. If you take a prism, strike the white light of God's sun in which all things were meant to be seen, and dissect it; turn it this way and it will be indigo, turn it another way and it will be yellow, another and it is orange color, another violet; according to the ray of light in which you hold it to the eye does the color change. Yet there are but seven colors in nature, though there are thirty in the human soul; and the moral color of a thing depends very much upon the faculty before which you bring it to judgment. In bringing a case into court a man looks anxiously whether this or that judge is sitting this term, and into which court he shall bring his case. "If Judge so and so is on the bench, I will get it," he says; "but if it is Judge so and so, I think the chances are against me." Of course, all our judges are good men, and all our courts are equitable in every way; there used to be such things as bribed judges, and packed juries, but this was in historic times, in the classic days of ancient Rome or Greece. But men have such notions now-a-days, for reasons best known to themselves, they think it makes a great deal of difference, if they wish to obtain the title to a piece of property for instance, what judge is to determine the law, and by whom the charge to the jury is to be made.

So we practice in moral life. It makes a difference whether you bring a case before the court of Reason, the court of Conscience, the court of Taste, the court of Pride, or into the court of Honor, of Praise, of Custom, or of Avarice. You take a certain course of conduct and bring it into the court of the passions, and they all with hoarse voices bellow forth an acquittal, and declare it right, proper and natural; but you take that same case, and by an appeal carry it up to the supreme court of Conscience, and you will scarcely get the case to go to the jury; the judge will not take the trouble to make a charge, but gives the case to the jury, and they bring in a verdict of guilty in a moment, without leaving their seats. And so you take many a deed that is before the court of Conscience, and slip it out of that court into the court of Taste; and it is now looked upon in the light of beauty and refinement, and anything but right and wrong. There is many a transgression made passable by Taste that was damnable by Conscience.

It makes a great deal of difference, therefore, whether you judge your conduct by custom, by the law of praise and blame, by the law of honor and benevolence, or by the law of conscience and God speaking through conscience. It is not enough that you get judgment, but you must get it before the right tribunal.

Fourthly. Men are much deceived and blinded by the circumstances which surround evil. When committed by men in high places, with the embellishments of life and the enchantments of beauty surrounding it, men look upon evil as comparatively trivial. Yet the asp in Cleopatra's bosom was just as deadly as when it crawled amid the slime of the Nile or around the base of the Pyramids. Beauty and refinement do not change moral qualities; sin is no more sinful in the beggar and vulgar man, in circumstances of physical degradation, than anywhere else. It may seem more sinful because it is seen plainer, but it is no less a sin when covered up with beauty and refinement. Beauty and refinement, ever since the world began, have been used as much to cover the hatefulness of sin as to set forth the radiant beauty of virtue; but before God, who sees through all disguises, genius, refinement, capacity, and eminent position make evil no less, but more guilty. The nearer a man stands to the gate of heaven, the worse is sin in him; and the nearer a man stands to the gate of perdition—if there are any degrees in sin—the less heinous is sin in him. Therefore Jesus Christ, when he stood before those sacred men, the priests

of the sanctuary, who stood at the very top of knowledge, pointing to the prostitutes who stood in the very dregs of life, said to the proud priests, "The publicans and harlots shall go into the kingdom of God before you." If Christ were to walk in the streets of New York now, there would be the same terrible exhortations; if things were brought to the level of the New Testament in our times, it would bring down the top terribly and lift up the bottom charitably.

Fifthly. Men are powerfully affected in their estimation of evil by the words which are employed to describe evil. Words are moral histories; they gather and store up in themselves the taste, the judgment, the conscience of generations. There are words in which the hearts of the whole world have brooded; in our tongue the word "*mother*," means not merely she that has the child; but all the sweet things that noble hearts have felt and thought of mothers, since the day the tongue was spoken—these are all clustered about the word. For the word is in some senses like the tongue of a bell; what it means is not so much what the tongue says as what the bell says: so the word means all that we are accustomed to associate with that word. Especially words that have been used to describe evil have become full of strong force in themselves; so that a word fitly applied to a deed is often a day of judgment business with that deed. You shall see men oftentimes build up a framework of their conduct till it stands like a pagoda, when a word will come from an honest man, and like a bomb will strike in the midst of it and blow it to atoms. It only takes one word to put the devil to flight.

Hence you will find that men who hate evil when vulgar and ragged, invariably become euphuists, and speak soft words; they deal in elegant paraphrases; they are like seculent liquids, corrupt at the bottom and froth at the top. You will find these men who love refinement, and who would not use vulgar phrases, abounding in those summary expressions toward sin, that stroll over things without leaving their burning footprints upon them. The language of the common people is always the most forcible; they use those good old Saxon words that like cannon balls go straight to the heart. Refined language is generally in words of less heartiness, have less moral sense in them, and have less of the history of human life in them. The literature that is most polished and exquisite, is oftentimes most rotten in morals; there is a phosphorescent glow sometimes about literature that indicates the corruption beneath it.

I have seen persons who would not do a wrong act for the world, yet you may talk and may think devilish thoughts, and have all such exhalations of fancy—all wicked glancings of lust may be in the mind; but when they come to speak, they must use elegant and classic phrases. Old Saxon words are Day of Judgment words; they are like double-edged swords, and cut where they hit. But when we come to speak of evil, we must have Latin, or some soft language. I think it will take two or three languages for us to get along with, soon. We shall want the French, the language of romance, and the Latin tongue. We should carry on our wickedness in our own vernacular.

No man shall tempt a young man to dishonesty by saying the thing that is really meant. You shall never hear him ask, "Come and steal with me." No, never, not even in the days of the old wisdom. "My son, if sinners entice thee"—just look at that word; it trips out like a mouse from its hole, soft and keen-eyed. It is not if sinners ever tempt, but if in a soft, pleasant way, they "*entice* thee, consent thou not." If they say, "Come with us, let us lay wait for blood; let us lurk privily for the innocent without cause; let us swallow them up alive, as the grave; and whole, as those that go down into the pit. We shall find all previous substance, we shall fill our homes with spoil. Cast in thy lot among us; let us all have one purse. My son, walk thou not in the way with them; refrain thy foot from their path. For their feet run to evil, and make haste to shed blood. (Surely in vain the net is spread in the sight of any bird.) And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof."

Therefore, when men wish to tempt others, they tell them of the results; they promise all the good, but hide all the evil. When a man would tempt to lust, to sin, it is never by the use of the down-right word. If a man says "*adultery*," he is like a man who lifts the trap off the door of perdition, and smoke, flame, and a sulphurous stench issue forth; but they say "passional attraction," "elective affinity," "congenial natures," "mated dispositions," and all those other lecherous set of words of modern wickedness, that are made use of by men who mean damnation, but want to appear righteous.

Many a man will steal, or *embezzle*, for years, and never once call it by the right name—never! If he happen to say to himself, "I am a thief," he will spring back as if God had spoken to him; it is like poison to him. "Thief!" I don't believe you could make many men steal in that way; but "*financiering*" is a very different thing. Call it *stealing*? O no; call it an "*arrangement*." Call it *thieving*? O no; call it "*an unfortunate affair*." Call it *robbery*? O no; it is "*an unfortunate mistake*." So men practice putting off the hard words, and covering up things by specious language, making evil things seem less evil, and good things less good. We talk about bandaging our eyes, but I think men bandage their eyes with their mouths oftener than in any other way.

This mischief is never fully ripe, however, till men come to use religious words to cover worldly deeds; where men who are in the constant practice of selfishness, call it by various names of religion; where men who are proud and bigoted are talking perpetually about conscience, and what not; where you indulge in angry feelings, as if it were for God and the cause of Christ; where men allow themselves to practice double-dealing, deceit and trickery, injustice and hard-heartedness; where men allow these things, and always put a pious

construction upon them. I think, to put on the very climax and top of abomination before God, it seems as though there was a certain element of piety needed to make it particularly devilish. Many men cover up these things under smooth, round words; they wrap a text around a sin, and so do utter abominations before God under the mild phase of sanctity. The world is full of such wickedness as this. Our public affairs are choked with men who do abominable things under the words of piety and professions of zeal and sanctity. No wickedness so great as that which is dressed in religious hypocrisy. Men fall into the use of this by cant. There may be a deal of innocent cant, but there is a great deal of the deepest mischief in cant.

Men indulge in words of piety merely, mouthing them until they become of no meaning. The man who talks a great deal about conscience, about his responsibility to God; the man who shaking his head and rolling up his eyes, talks a great deal about what he owes to his country, to religion, and to God—the man who is continually rolling out these phrases, is the very one who is always to be suspected either of wickedness or folly, one or the other, and generally both.

When we go into a family, can anything be sweeter than to see those pleasant glowing looks, and hear those kind words, which stir the memories of tender associations? How much of heaven there is sometimes in the blush upon the mother's cheek, and how much of the heart's best knowledge shines in the father's face, drawn out by these incidental allusions which go direct from heart to heart. But suppose we find every day each one of the parents cobwebbing the other from morning until night with well-spun words, winding them round and round in a flimsy net-work and shallow pretence of affection. I think there are some men who never speak kindly till they are on the eve of a broil; they say, "My dear," and then each word pierces sharper and sharper till the quarrel becomes almost intolerable. There are many persons who seem to think that when a man becomes a Christian he is bound to quote pious texts continually—but nothing can be more detestable in the sight of God. Above all things avoid that loathsome lubricity of pious talk. When you hear men mouthing a great deal about religion, and talking a great deal about their motives, you may be sure that those men are wicked, or else appearances are very deceptive.

Sixthly. The weavings of specious reasonings are another means of obscuring the moral qualities of things, and blunting the feelings of men in regard to them. There are a great many things that men have supposed to be wicked; the moment they take them up, and dissect them, and look at them in the light of self-interest, they begin to doubt whether they are so wicked; they raise the question as to whether this thing is so great an evil, whether it is *policy* or not. This kind of analyzing and going back to the roots of things is a famous method of blunting moral sensibility. It is not wrong to endeavor to get a better judgment of the nature of things, but this should always be done by calm investigation; we should take an acknowledged principle and measure things by it. When men are projecting a course of conduct to which self-interest and self-love prompts them—or when they want to do that which conscience forbids; then when they put themselves into the chair of investigation, look out for mischief. I never knew a man begin to question whether a thing was right, in such a way, that he did not end in a wrong judgment. A man may say of another man that it is not right for him to put his property under such and such circumstances, in order to save himself; but by and by circumstances place him in the same position, and then he begins to say, "Is it so wicked, after all; I never looked at it in this light before—let me see what is the *equity* of this thing?" When all a man's necessities and circumstances are pressing him to look at it in a favorable point of view, you may be pretty certain that an investigation at that moment will be a perfect sham and deceit. It is never a time to raise a question or settle a foundation when you are in the very glow and heat of temptation; it must be done when you are calm, and have no interest save that which all good men have in a matter of right and wrong.

Seventhly. Men learn to tolerate evil when committed by many, which would not be tolerated if committed by one. Corporations, or each individual corporator, will do or permit things to be done, which if any of them were to do in their own personal affairs, would send them to prison, and they know it. There are hundreds of men who will vote for, or refuse to protest against, and take the profits of, a course of conduct which they would sooner cut off their right hand than to commit alone. Men associated for any public good, for any moral end, are in great danger of losing that simplicity of conduct which they have in their own affairs.

There are some persons to whom sin never seems so bad as when done by those they love. The man that loves ought to be most vigilant about the faults of the person he loves. If I don't love a man, I can afford to be charitable toward him; if I dislike a man, I let his faults go like Niagara, while I get out of the way. But if they are mine, those whom I love (for there is an ownership in those we love) I can not bear the faults they have. But the reverse of this is often the case, and hence parents oftentimes see evil in their children which they cover up. Men are biased by their partialities; they wink at the wickedness of parties till it would seem as if the light of the Gospel had not penetrated political organizations, indeed, they are held to be ground on which the Christian light is not to shine. Men hold that politics are *politic*, meaning by that that they are not to be judged by rules of religious conscience and rectitude. Those men are notable exemplifications of this, who, for the last fifteen years, have gone against education, belief, conscience and everything that belongs to manhood. Detesting the things they justified, they have followed their party through all morasses and marshes, through all wiliness and filth. There is scarcely any single thing honorable to manhood that they have not sacrificed; there is scarcely any single thing that is damnable in manhood that has not been taken up and

justified. They have had a march, compared with which that forty years' march in the desert was mere child's play; they have come near to Jordan and the promised land, but they shall never go over; those that came out of Egypt; it is only the children and the young folks that shall go over.

There is a kind of fungus which belongs to every vegetable that grows; there is a kind of insect which belongs to every vegetable tribe; and there is a kind of sin which belongs to almost every circumstance. There is a sin which belongs to public institutions; men sit down and reason with themselves in this way: "The cause of God requires existence and prosperity of this institution; it is called of God to occupy such a field; the cause of God is identified with it; it is necessary to the cause of God; the interests of the Redeemer are bound up with it; the cause of the Church is bound up with it." They reason in this way till they begin to feel as if God could not possibly get along without this institution. People sometimes think that God can not get along without certain men, and if they should die they wonder what God would do. I never saw the time when the place of any man could not be supplied just as easily as the space is filled where a bucket of water has been taken from the ocean.

When Jeremiah Evarts died, it was supposed that the Church must fall, but Cornelius was raised to take his place; when Cornelius died Wisner filled his place; but when these three men were dead, it was thought that at last the Church was without Moses and Joshua and everybody else, but somehow the Church has contrived to live until this day.

There is no institution evangelical or theological; there is not even a benevolent institution, nay, not even the Tract Society which some men think indispensable to Heaven itself, that I think God could not get along better without than with, if you consider the way in which they have been conducted. Yet men begin by reasoning in this way: "This institution has the cause of God at heart; the cause of the Redeemer is bound up in it; the salvation of poor, perishing immortal souls is bound up in this institution." So men say, Oh! Oh! Oh! such an institution must not be disturbed; this institution must be sustained. And when, in the providence of God, it is brought to circumstances where men can not sustain it except by a little hitch in their morality, why, they must *hitch*. When a little exaggeration is required—to be sure it is not desirable to exaggerate if you can help it; but where the cause of God is bound up in this institution, upon which depends the welfare of so many millions of unborn souls, why—you must make the exaggeration and swallow down the lie.

If the cause of God requires the existence of an institution, and the institution requires a little unfair dealing to navigate it safely among the breakers, you will find that men will undertake it, and will do things which, if done in their every-day conduct, would stamp them with utter detestation among their fellow-men. Yet such men wipe their mouths, say long prayers, sleep with a good conscience, and get up in the expectation of being received into the kingdom of God the Father. I hope they will be, but they will get through as by fire.

Evil and wrong performed for good ends is apt to be looked upon with great toleration. Now we must not be deceived in this, although good men are liable to do evil things; but you are not to excuse it because they are good men. It is worse than if done by bad men. If things that would be disgraceful in a street cabal are done in a General Assembly, they are as much worse as that General Assembly ought to have done better. If ministers act with folly and wickedness it is not to be covered up; but it is a great deal more wicked than if they were bad men. More being given, God requires more of them. God will hold all Conventions, all General Assemblies, all benevolent circles, all religious bodies, all anniversary bodies—made up in the aggregate, of good men—God will measure them with line and plummet; to the very utmost measure will he measure them.

To bring up young men to think lightly of these moral qualities, is one of the worst things in the world. Where a minister excuses little sins, where under any pretense he makes a lie, where he calls things by a wrong name; although he loves God's people and God's Church, yet I never see that wrong done to God's people but I feel it deserves especial condemnation, and my soul waxes hot quicker with that than with any other wrong.

I think we are in great danger of tergiversation, and miserable, petty indirections in morals. The want of manly honor, of simple, truth-speaking honor, of fair-dealing honor, of upright, conscientious honor—the want of that fairness which we find among the men of the world, is painfully felt in matters of religion. These ecclesiastical morals!—nothing in the world is more detestable. Christian morals are manly morals, and there are none others.

I can not close without an additional word or two. The first remark I wish to make is for those who are yet susceptible of some change of habit, especially for those who are rearing the young—for fathers and mothers who have children growing up, for teachers who have the young under their charge. Let me say we are in danger from the literature that is flooding in upon us—the literature of France. I think the ten plagues of Egypt, one after another, frogs, lice and all, would not be worse than is that plague, that intolerable nuisance of French literature. I had rather my child (and I speak the words of truth and soberness) would take his chance in making a journey through pest hospitals, plague hospitals, yellow fever hospitals, five or six of them in succession, than to walk through those pest

volumes of even one writer—Eugene Sue. He is considered the best of them; and if the others are below, and worse, then you may judge what they must needs be. They don't even know what is right. When they set out in making an angel, they only succeed in making a devil. They don't know in what direction to point the telescope to find the star of Bethlehem; they are just as liable to point the glass at a will-o'-the-wisp as to a star of heaven.

In the present position of things, in the change that must come over men's notions of progress and liberty, over all ideas of civil government, the changes in philosophy and commerce, we are all full of life and vitality. Under such circumstances, there is brought to bear upon the young men of our generation, and upon the young maidens, who are to stand at the very issuing point of life for future times, an amount of temptation which is appalling to look at. For myself, I know of but one refuge (though to the pure all things are pure), and that is the simple morality of the New Testament—that simple-hearted, robust morality, with an up-and-down love of right, and an up-and-down hatred of wrong. In this fair-and-square love of the right, and denunciation of the things that are wrong, lies the salvation of our times. The only manner in which I could cast away the New Testament, would be as a sailor who casts away his anchor to feel it taking firm hold of the shore, and bringing him up by its own tenacious power.

In the second place, we shall find that political interests, commercial interests, and various other interests, are attempting, by the most gigantic reasonings, to make evil appear good. The foulest wrongs which earth ever knew, exist in our day. As the Mississippi, for long years, has been washing down vast quantities of mud and dirt, to deposit at its mouth, so it would seem that the stream of time had flowed down into the lower States of our Union, to deposit there its crime and filth. There is no vice which old Rome ever knew, there is scarcely a wickedness ever practiced on earth, that is not legalized in our own land. And that is not the worst; wherever there is a devil, there is a priest to back him. You will never need for a corrupt minister; there is a church for hell as well as for the sanctities.

Everything is brought to bear—all the seductions of eloquence and refinement—the most dazzling bribes held out; the church itself, with silver tones, has been employed in bankrupting young men; and it is a sign of progress that opinions in the North have been steadily rising for the last ten years in spite of the pressure brought to bear to make men call evil truth, and vice virtue. I thank God we can see land, though tossed on a dark and bestormed sea; though oftentimes without a star, there never was an hour when, by looking at the compass, I did not feel sure of my course. We are rapidly coming, I think, to those better days—you and I may not see them, but our children certainly will—when the victory shall be accomplished.

I look back with unspeakable gladness, though not with any pride, to the day when I was called to choose. On one side was a despised minority—an *egg-sanctified* minority; on the other side was learning, wisdom, and influence. I feel somewhat as Lord Clive said he felt when he went to the Begum's treasure-house, when bags and stacks of gold were offered to him freely, when he saw jewels and diamonds without price fairly by the measure: "I tremble," he said, "when I think how near I came to not being an honest man." And, when I look back, I tremble to think how near I came to being a disgraceful man of expedients, a miserable truckler and coverer up of sin, a pleader and palliator for wrong.

If there is anything I thank God for, it is that he permitted me to take a little disgrace; it was not much, for I was always a good swimmer, and kept near the top. I am ashamed to say it was so little, and wish it had been twice as much. That which pleases me is not success—not the praise and sympathy of men—not any power over men, but God, who knows my soul—knows that from the beginning to the end I did hate and abhor the wicked thing, and never made terms with it, even in thought. There never has been an hour nor a moment, nor the shadow of a moment, in which I had the least variableness or desire to change from the feeling that I would die twenty deaths gladly, and stand upon the side of the weak, the poor, and the oppressed, rather than to take one accursed thing from the hands of the strong and the unrighteous. If to hate wickedness and sin be any sign of Christian grace, then I am very gracious, for I do loathe and abhor them. Oh, young men! oh, all you that are to train young men, teach them what is the dignity and compensation of those who reach the celestial heights—of all those who take sides with God against evil, and will not strike hands with men of substance and power; teach them to adhere to the simplicity of godly truth and to stand committed, for ever committed, as enemies of all that is evil and wicked.

One thing more. My dear people, you have always kept pace with me, and I have never had occasion to rebuke my Church in this matter. Other Churches have been rent asunder upon the question of what shall be done with the colored people; but here they have been like other people, though I never said one word about it, and there have been no ugly looks or unkind feelings. It has been your own kind-heartedness and no doing of mine.

I may say also, that I have never been rebuked for forwardness, and I fully believe to-day you would clasp me in arms of affection and confidence, more strongly because I have tried to do my duty. But I have not done it. O, we never measure men as God measures them.

I have a daughter in a foreign land; what if she were by some storm of revolution cast out of school and separated from her friends, and in her solitariness there should come some stranger, who should minister to her wants like a mother, and care for her like a father. There are no words in the human tongue that can express my appreciation of such kindness. When therefore, I think how little I have done, how little I have sacrificed, how little I have achieved, I feel humbled as though I had not been half faithful, and I pray God to forgive my deficiency, to fire my zeal and deepen my love, that it may be a thousandfold more than in time past.

But to-day we are prosperous—we are on the side of the strong and the popular. Do not let us forget that our prosperity has sprung from simple love of truth and fidelity to our conviction. This congregation has not been built up by flattering men's prejudices; our strength has been gained by abhorring the evil and cleaving to that which is good. If our children grow up under such influences, we may hope they will not only take our places, but more than make them good, and enter upon a higher plane of nobler piety and more blameless morality. May God grant it!



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Our contemporaries 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.

VISIONS OF THE SPIRIT-WORLD.

The diligent and intelligent reader of the history of spiritual phenomena in different ages and nations, and especially he who takes due advantage of the light of spiritual demonstrations in our own day, can not but be struck with a *general* uniformity in the nature and bearings of these phenomena, however separated as to the times and localities of their occurrences—even in the midsts of their almost infinite *specific* differences, or differences that may often be referred mainly to the personal characteristics and surrounding circumstances of those to whose experiences or observations we are indebted for the relation of the facts. If this is so in respect to test demonstrations of the abstract existence of a spiritual agency, whether of a physical or intellectual character, it is no less so in respect to the descriptions given by visionists and Spirit seers in regard to the nature and constitution of a Spirit, and the scenery, economy and general conditions of the Spirit-world. For although the accounts given by seers, and by Spirits through various channels, have lacked the uniformity and convincing force requisite to produce, as yet, a uniform conviction as to the abstract questions of heaven and hell, the moral conditions of Spirits as compared with their states in this world, and the more abstruse problems of theology and Christian ethics, yet on all the more fundamental questions as to what actually and objectively IS in those spheres of the Spirit-world that have been equally explored by different visionists, there is as much uniformity as there is in the descriptions given of different countries and cities by the different travelers who have visited them.

These remarks are suggested by a curious and interesting pamphlet of ninety-two closely printed pages now lying before us, entitled "REMARKABLE VISIONS, FROM THE GERMAN," published by Jordan & Co., Boston, 1844. These visions occurred in 1832, to a young girl named Pauline Du Beuery, who, from some physical disorder, as it was supposed, but concerning the nature of which her physicians, as it would seem, could form no very definite idea, was subject to periodical attacks of somnambulism, during which she gave evidence of remarkable lucidity, was generally met by a Spirit-guide, and was shown many different and interesting scenes in the world of Spirits. The reader of this little production will find it necessary to spiritualize many descriptions which ostensibly relate to natural scenes, and particularly what appear to be descriptions of the natural scenery of the moon, of the sun, and of different planets to which she was conducted, and where she met the Spirits of the departed of various grades, and in different conditions. It will be necessary, for example, to understand the moon which she visited, as the *spiritual* moon, or the spiritual state to which the natural moon corresponds; and so of all other *quasi* orbs and localities to which she was conducted. This borne in mind, her descriptions are consistent, and on many points highly interesting and instructive; and among the rest, we will mention the following which, undesignedly, and without any knowledge of the visionist naturally acquired from reading or conversation, coincide with all the information from the Spirit-world given us through similar channels, from the case of Thespisios of Soli as related by Plutarch, to the trance subject of yesterday.

First, the Spirit of man is not a mere indefinite, formless intangibility, neither here nor there, and with very little in its constitution or its surroundings that might be considered as

either subjective or objective, but is a veritable man or woman, according to the sex in this world, and has all the organs, faculties, loves, antipathies, and susceptibilities to pleasure and pain which characterize a distinct individuality, as in this world.

Secondly, that the world or *cosmos* which forms the habitation of the Spirit, is not a mere dreamy, vapory indefiniteness, nor yet is it a splendid, material amphitheater somewhere in the infinite realms beyond the milky way, with circular rows of benches for the accommodation of psalm-singing saints, but that it is a veritable *world*, with mountains, valleys, plains, rivers, lakes, seas, flowers, trees, birds, beasts, etc., and that it is in all respects the same to the *Spirit* as the natural world is to the man in the flesh—the difference between the two worlds only consisting in the fact that the one is wholly natural, and that the other is wholly spiritual.

Thirdly, That social institutions, governments, and general social intercourse, are in all respects the same there as they are here, making due allowance, as in the previous proposition, for the difference between that which is natural and that which is spiritual.

Fourthly, That the condition of souls is not necessarily fixed in the Spirit-world, any more than here, at least till all find an eternal equilibrium in their central or ruling loves; but that it is a place of education and development, as is this world.

We might quote from various portions of this pamphlet interesting passages bearing on these several points, but for the present the following must suffice: In describing scenes presented during her visitation to the "moon" (which, as we before hinted, should be understood as the *spiritual* moon, or that sphere of the Spirit-world in which the inhabitants are led solely by *reflected* intellectual and moral light, she says: F.

"I am only led to the principal places. Now I am conducted by him (her guide) into a very large building, in which a spacious hall is shown me, where I meet with men and women of various ages—some sitting, some walking, and discoursing promiscuously with each other. I see here no children, but several persons whom I have known in the world, of both sexes."

She was then asked concerning the occupation of these inhabitants of the moon, when she replied:

"This place is for all a place of education: here they have their instructors; they worship God, sing, pray, and learn, in order to become qualified for a higher state of felicity. This is their legitimate employment; but as soon as they are prepared for that higher state, they are removed thither. I can not leave unnoticed that they perform delightful music, and I am much pleased with the love and harmony which they have to each other. Hatred, envy, quarreling, and the like, do not find place here. I cannot express to you their happiness; I should deem myself blessed if I could remain here. On our earth the richest and most honored are, by far, less happy than the lowest of these inhabitants. How strange it is that if I wish to touch one of these happy beings, it is as if I reached a shadow. And yet they all can love the Lord, sing, pray, discourse, and enjoy happiness."

"It is somewhat singular that deceased persons (both the unhappy as well as the happy) *know each other*, and every one knows directly what and who each have been in the world. This you may all take as a lesson, that the deceased *recollect in the future life every thing they have ever done in this world* more vividly and perfectly than they did in this life—nay, every sin—even those sins we are unconscious of become manifest to them; these, and not only these, but every thought, good or evil, are plainly and clearly perceived by every one."

The Millerites.

These people are constantly reckoning up their accounts, and closing up the world in terrible conflagrations, and whenever they set times for closing up mundane affairs, many of the devoted ones get on their ascension robes, and wait in anxious expectation to be taken to kingdom come. The last time set for the consummation of all things, was during the Passover of 1859, commencing 30th of April last. But it don't come to pass. They think God is strangely dilatory about this work; still they set the delay down to the account of grace, which is extended beyond all their expectations, and they are losing confidence in God, rather than in the correctness of their figures. They know "figures won't lie," for they have tried them; hence they rather surmise that God has, in some way, modified his intentions, since his promises, according to their figuring, do not come to pass. We prophesy that this false idea may yet require for its atonement, much humiliation and suffering on the part of its originators and advocates.

ANNIVERSARIES.

On Monday, May 9, the anniversary meetings appointed for the week commenced in good earnest. But since most of our readers who are interested in the minuter details of these meetings will have learned them through the channels of the daily press ere our present issue reaches them, we will only give a brief summary of facts and proceedings.

The AMERICAN BIBLE SOCIETY was organized in 1816, and has issued 13,525,109 copies of the Bible and Testament, in various languages, and has expended about \$16,000,000. During the last year it has issued 721,095 volumes, and expended \$415,011 37. Of this sum, \$149,444 14 was from gratuitous contributions, and \$256,064 61 was received from sales of Bibles and Testaments. This is a one-idea Association, namely, to print and distribute the Bible, and it is tolerably harmonious in its mental, pecuniary and physical action.

There has been an immense amount of money and generous effort expended by this association, and the question will naturally arise as to whether this money and time could not be more judiciously employed. It seems to us unfortunate that the teachings and controlling influence of this association are all in the line of what is called "Evangelical Christianity," which term is used to signify a Mosaic and sectarian view of the Bible, in contradistinction to a more generous view of God and his government. All Christian denominations cherish the Bible, and are equally favorable to its dissemination, and we have no doubt that Bibles would reach more people, and do vastly more good, if either all sectarian teachings connected with this Society were discontinued, or else persons of all sects were allowed to belong to it, and exercise a relative control in its management, and each to promulgate his peculiar views respecting the true import and practical lessons of the Bible.

THE AMERICAN TRACT SOCIETY. This Society commenced its operations in the year 1825. Its special object seems to have been the distribution of tracts embodying what is assumed to be evangelical views of religion and its practical application to the life. This Society has issued tracts on all subjects, probably, which are regarded as evils, except one—that of slavery. At their meeting in 1856, it was discovered that the Society, or its publishing committee, had adopted a line of policy which discriminated as to the evils it would treat, and that slavery was one of the subjects which they declined to touch in their publications. This created a warm discussion, and it has been a source of contention and discord ever since, and threatens to divide or to dissolve the Association. During the last twenty years, this Society has collected \$5,385,488, which ought to have enabled it to distribute a great number of tracts, and to very materially instruct the people; but whether it has informed them of anything, and if so, how much, in its proceedings, that has touched springs of action, and become embodied as a reformatory element in the lives of mankind, is, it seems to us, the main question, which can be answered only by estimating the general culture and virtue of our people twenty years ago, as compared with now, which we forbear to do in this connection. We will only say that, from observation and experience, we do not rely on any permanent reformation which is based on the efficacy of another's virtue, or on mere *faith* in speculative ideas. We think a small modicum of knowledge has more reformatory force than mountains of mere *faith*.

THE HOME MISSIONARY SOCIETY. This Society was organized about the year 1816. It is kindred to the Tract Society in its practical operations; since 1840, it has raised and expended \$2,688,868. Of this sum, about \$200,000 have been collected the last year. The Foreign Board of Presbyterian Missions have raised and expended, during the last fifteen years, \$2,206,407.

The American Board of Foreign Missions, during the last twenty years, have collected and expended \$5,639,983. Of this sum, \$164,995 have been raised during the last year.

The FOREIGN EVANGELICAL SOCIETY have expended during the last ten years \$184,992.

The BAPTIST HOME MISSIONARY SOCIETY, during the last twelve years, have used up \$516,949.

The above-mentioned Associations are kindred to the Bible, Tract and Missionary Societies, and their power seems to center in large financial operations.

We have not thought it worth while to occupy more of our space than to state the dollar and cent results, which are exceedingly interesting as a matter of history, and important in any consideration as to the good that ought to have been done with so much money and honest effort. It may be questioned, after all, whether the ingenuity and boldness of roguery has not kept pace with evangelical faith and piety.

We pass now from the "Evangelicals," and proceed to give some account of the

AMERICAN ANTI-SLAVERY SOCIETY. This Society sprung up in the city of Brotherly Love (Philadelphia), in the year 1823. It was tolerably peaceable until the year 1840, at which time there was a division between the more moderate and immoderate, and since then they have kept up a constant storm, and the whole country has been kept in an uproar by them. During the last twenty years, this Society received and expended \$374,870, and with this sum and the efforts connected therewith, it has created more stir and conversation than the \$22,232,807 before reported as received by the Evangelical associations. It may have been necessary to talk rabidly about this matter, as it often is to arouse public attention seriously to a consideration of a subject. But it is often with those who introduce a new form of truth, as it is with an inventor; they seldom carry the idea or invention out to its practical results.

We have desired to see the subject of slavery discussed in a kind, earnest and dignified manner, and we believe there is sufficient toleration, both North and South, to listen to or read such discussion with intense interest and profit.

We have received several articles on the subject, *pro* and *con.*, which we have been obliged to decline because they were not written in such temper and dignity, and couched in such respectful terms, as are required in this organ, and we have generally so said in private letters to the contributors. We feel that the conditions are being prepared, and that the time is not far distant when a presentation of the subject may be made and be respectfully considered, which will be the beginning of a reconciliation between the belligerent parties, and which will be honorable to God and just to man. But we shall here be obliged to close for the present, and defer the rest of our promised report and remarks until next week.

YOUNG MEN'S CHRISTIAN UNION.

This Association seems to be the most thrifty of all those which have engaged public attention during anniversary week. It was formed for the purpose of interchanging views, in a kindly spirit, between those entertaining different opinions of Christianity and Churchology, and its basis was intended to be so broad that it would commend itself to everybody who is willing that Truth rather than sectarianism should prevail. It was intended to give to all persons an opportunity to present their views on religious and practical questions, and to have them fairly considered, and he or she not lose cast thereby. Indeed its fundamental basis is that of the "broad church," to which everybody is allowed to belong and be respected—a church of harmonious diversity.

The anniversary services of this association commenced on the evening of the 11th of May, in the Church of the Messiah. An introductory essay was read by Richard Warren, Esq., President of the Union, in which he set forth its objects. Rev. James Freeman Clark, of Boston, then spoke on the subject as to "What a Christian Church should be."

Mr. C. remarked that he did not like generalities, but was very fond of particularizing. He does not suppose there is a preacher in the land who does not two or three times a year treat his congregation to sermons setting forth what the Church is, or ought to be, whether High Church or Low Church. It is easier to give utterance to large generalities than to tell how to take hold of the next Christian duty. He thought, at all events, churches should not be beds to sleep on. Many persons, he thought, joined the Church for the purpose of rest. They get tired of thinking about religion and the different creeds, and they select one, accept it, join the Church, and lie down in the belief that the thing is settled—that salvation is secured—and they go to rest.

He does not think it right to make the Church a castle from which to fire hot shot at those who think differently from its own members; neither does he think a Church should be used

as a mouse-trap, letting people in, but not letting them out except by excommunication. He illustrated this by a case of some members of an Orthodox Church in Boston, who asked leave to connect themselves with a Unitarian Church, when they were remonstrated with. They afterward removed to the country, and while there asked leave to connect themselves with another Church, but their own Church, instead of granting them the necessary letters, excommunicated them. This he called a mouse-trap operation.

He does not think it is the prerogative of a true Church to refuse membership to the erring. On the contrary, he thinks Christ's Church has special solicitude for sinners, and they, above all others, should belong to it. He would have the Church cultivate flowers of beauty and fruits of use. It should be a teacher of moral democracy which says, not that I am as good as you, but that you are as good as I. It should be a teacher in every department of life.

This is but a partial report of the first evening's exercises of this liberal Christian Association, but it will serve to show the general tone of thought which characterizes it, and the purposes which it has in view. It may be favorably contrasted with other and kindred Associations in this at least—that it makes no parade of financial power, but labors simply and unostentatiously for the promotion of religious growth. These meetings continued on Thursday evening, and closed with a grand festival of mental, musical and physical aliment, on Friday evening, at Dodworth's Academy. A table was bountifully spread with refreshments, and Dodworth's Band interspersed the exercises with bursts of sweet music. There was on this last evening a brilliant gathering, chiefly of liberal Christians, notwithstanding several of the assumed evangelical brethren were sympathetically drawn to the festival, and addressed the assembly, one of whom was from New Orleans, and was the President of a Christian Union there. He said he differed in religious sentiments with this Association, yet he could but admire these brethren for their great liberality and toleration toward all denominations of Christians. Others from various sections of our country who held different religious sentiments, were present and addressed the assembly; and thus was illustrated the power there is in kindness, charity and toleration, to cast out sectarian devils, and to bring all people, differing howsoever widely in sentiments, into the unity of the Spirit.

This, we think, is the most hopeful religious association among those which have held their anniversary last week. These people appear to be imbibing the charitable sentiments of the Spirits. We are informed that Mr. Hutchinson will publish the speeches in book form.

WOMAN'S SPHERE OF LABOR.

We extract the following sensible remarks concerning woman's sphere of labor, from a letter published in the *Christian Ambassador*, from Abbie B. Barker, Howlett Hill, N. Y.:

"Believing that *capacity*, not *sex*, should determine the occupation of every human being, I see for woman many appropriate fields of labor—appropriate, I call them, because I see woman by *nature* qualified to fill them to her own credit. Among them, however, no department of industry so interests me as that of horticulture, of which I may more properly speak than of agriculture.

"You remember I began my out-of-door labor more than four years ago, and have gradually acquired the strength and endurance necessary to equal its requirements. To my mind, much of the value of the success of my experiment lies in the fact that I began an invalid, but have grown to be well.

"Experience prepares me to say, unqualifiedly, that the work connected with the propagation of young trees, and the cultivation of all kinds of fruit, is admirably adapted to the 'power, health, social, intellectual and spiritual developments,' and to the support of woman.

"Women who can sell bonnets and laces might sell trees and fruits, and those who can cook, wash and iron, are strong enough to prune, and bud, and graft. Many err in the belief that out-door labor is extremely fatiguing. It is often easier to plant corn than get dinner for the planters.

"Probably no habit of our women has done so much to make them pale, nervous, and physically sick, as that of in-door life. I believe it equally true that nothing has contributed so much to make them thoughtless, frivolous, pettish and socially sick, as a want of noble pursuits—pursuits that shall lead them to the thought of labor, and the labor of thought—lead them away from themselves into the great world—and often away from the world to closest communion with Nature and her mysterious and instructive ways.

"The labor I recommend tends to promote health and correct social wrongs. It will educate for us women of strength and symmetry, courage and enterprise. It proposes a new sphere for women, and I anxiously wait (while I work) to see her fill it, as I know she may, honorably and well. Let her begin at once."

This is the talk, and this is the way to do, and those who work will talk just so earnestly, practically, and sensibly. The sphere of woman's labor must be enlarged, and she must be

put in a position as independent of men as men are of women; and the only way to do this, is to shed her "beau-catchers," and go to work, not sewing but farming and manufacturing. It is all idle, in our estimation, to say that woman has not the natural strength and ingenuity for success in manufacturing pursuits. We insist that labor will develop the requisite health and strength; and as to skill, they already have it. Our girls are early made to feel that they are only raised for wives. Hence they early meditate on the subject, and develop the art of painting, and of putting on false charms; and for a man to be subjugated to this, is a very sickly business, as respects both mind and body, and young ladies generally show it. And sensible persons concede that horticulture is more conducive to health than man-culture, and that man-culture would undoubtedly be vastly more vigorous under horticultural influences.

There is no disguising the fact that something must be done to make our females more vigorous, else in a few generations they will be unfit for wives even.

If an honorable, healthy sentiment could be introduced, and be made to prevail, relative to the enlargement of female labor, humanity would rejoice and future generations would blossom with health and happiness. It is a most melancholy sight to see our young girls with nothing to do but dress, paint and trim to catch the voluptuous admirations of men. Their minds and hands must be turned to dignified pursuits and useful labor, or they will in a few generations die out as consequent of a degenerate humanity.

R. P. Ambler at Dodworth's.

R. P. Ambler edified the Spiritualists at Dodworth's Academy Sunday, May 8th, and concluded his present course in this city with his evening lecture. In the morning he said, substantially, that every age may be contemplated as a vast battle-ground between truth, which springs spontaneously from the human soul, and speculations, which are formed in that human mental workshop, the mind. Could we stand aloft and comprehend the reasons and uses of this conflict, we should have different views of it from those which generally obtain among contending mortals. We should then see the Divine principles working, as the howling wind jostles the sturdy oak, serving to strengthen it, and to send down its roots deeper into the earth. Men should learn to discriminate between human speculation and eternal verities. The former are merely individual forms of expressions, which are ever changing, and the latter are eternal truths welling up spontaneously from human souls. He maintained that all expressions had a Divine basis, but the forms of utterance are human and transitory, and thus the expression and speculations of the human mind change, age after age, and the forms of utterance for the time being are adapted to the condition of mind.

The golden rule is recognized by the spontaneity of every human soul, not because Confucius or Christ uttered it, but because it is the outward expression of the Divine in every human soul, and herein the human divine speaks with the eternal God. Truth is not dependent on human efforts to enforce it. It carries its own conviction to human hearts, and rebukes proud folly with its power and simplicity. What, asked the preacher, has it availed that reformers in every age have been persecuted and gibbeted? These things but serve to magnify the truth they represented.

This brief report indicates the thoughts uttered, which he closed with a beautiful and appropriate poem.

Our Clerical Patrons.

We are thankful to find that very many of the clergy or the various sects throughout the country, have an eye to this organ of spiritual illumination, and that many of them are becoming subscribers to it. We hope our spiritualistic friends will not set up an impregnable barrier between the devotees of the new and old dispensations by hastily deciding that there can be no sympathy with such a party, and by standing aloof from them. We think the better course is to give them a copy of the TELEGRAPH AND PREACHER, and be ready to take their subscription, or stir up their congregation for four subscriptions, which will entitle their Dominion to a copy gratis.

Andrew Jackson Davis.

We are grateful to our esteemed friend for an interesting communication just received from him, to which we call attention, on the first page of this number. We hope, now that the lecturing season is generally closed, that friend Davis will pretty regularly communicate with his numerous friends through this organ.

SERMON,

BY EDWIN H. CHAPIN, D.D.,

DELIVERED SUNDAY MORNING, MAY 15, 1859.

Reported exclusively for this Paper.

"Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of Heaven." Matt. 18:4.

The question which our Saviour, with a beautiful symbolism, and with a profound truth, answers in the passage before us, had been a subject of dispute between his disciples—the question as to who should be greatest. The very propounding of such a question was in itself evidence of misconception as to the nature and conditions of the divine and spiritual estate; the bare idea of being the greatest, merely for the sake of being greatest, indicated a level of thought and feeling far below its lofty requirements. It brings those primitive disciples very distinctly before us however; it makes them very near to us, as men like unto ourselves, to discern the gradual processes of divine truth in their minds, struggling with the prejudices and limitations of our humanity; to see the vision of heavenly things slowly breaking through the darkness, leaving for a long while the shreds and fragments of grosser conceits drifting athwart his spiritual light.

If by inspiration we mean freedom from all misconceptions and all error, and a lifting up into the realm of perfect knowledge, evidently we do not derive any such idea from the account which the disciples give of themselves. They claim nowhere any such inspiration. Nothing can be more artless, and therefore more evidently truthful, than their representation of their own thoughts and conduct in these gospels; and they do not shrink from telling us that, at one period, they did entertain these narrow and unworthy ideas of Christ's kingdom. They looked upon it as a condition of material profit and splendor, and as an arena where the selfish ambition and miserable rivalries of earthly empires had scope for action. How beautifully does Jesus rebuke and refute all this! Calling a little child, he sets it in the midst of them—according to Mark's Gospel, he takes the child in his arms—as though he would teach them the glory of dependence, of the utmost confidence and affection; and then he gives them the lesson contained in the passage before us: "Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of Heaven." What a profound, what an original idea of greatness, we say, does this unfold! How it rebukes the world's conceit of greatness, even at the present hour! how it lowers its standards and reduces its estimates! how it condemns the aims and motives with which men plunge into the arena of effort—with which they construct policies and study attitudes, and painfully build up structures, and sweep the earth with the fiery mist and the bloody foam of ambition! Yes, an original and beautiful idea of greatness, indeed, was this which fell from the lowly Redeemer's lips; this which was most perfectly illustrated in his own life.

But while we thus accept its truth, let us proceed to examine some of its constituents as presented in the passage under consideration. The first thing that calls for our attention is the *commendation of humility*. You will observe, however, that humility is not set forth here as the sole condition of the heavenly estate. It is a condition—an indispensable condition; but there is nothing in the Saviour's words limiting the entire range of Christian character to this one quality. We are to humble ourselves as little children; we are to come to that spirit and condition which childhood implies; but having humbled ourselves into that condition, there is more than one quality of true heavenly greatness. And yet, my hearers, if we take this genuine spiritual greatness as the end of our being, how true it is that, in one phase or another, humility—and we may say humility alone—does lie at its base, and is its secret fountain. That we may arrive at the conviction of this truth, let us for a few moments consider what humility is not.

In the first place, humility is not a weak and timid quality. It must be carefully distinguished from a groveling spirit. There is such a thing as an honest pride and self-respect. We should think something of our own humanity, and not cast it under men's feet. Though we may be servants of all, we should be servile to none. There is a divine instinct within us, to guard our self-respect and cause us to hold to our manhood and not surrender it for any consideration. It is a divine instinct with which a man falls back upon this in peace, it may be, but yet in firmness when he is insulted. It is a divine instinct when a man gets tired of being a chattel, and cuts his moorings and scuds towards the north star; it is a divine instinct in nations that throws and heaves them in the cycles of history, like the billows of an earthquake, and sometimes even extinguishes empires in blood. We should separate the idea of humility from anything like servility. For it is terrible when men or associations are gagged in free speech and conscience—when they dare not say they have souls of their own—when they limit and hedge in the truth. That is not humility; it is criminal baseness and dastardly meanness. Men enthralled by such a timid spirit have no independence; such men are grossly unjust to themselves. They do nothing; they become nothing. It is unnecessary, therefore, to say that this is not humility.

Nor, let me say again, should we confound humility with that morbid self-abasement which grows out of certain religious views; it is unfavorable to sound ideas of moral responsibility in ourselves as well as to vigorous action. Besides, it is often the cloak of a canting hypocrisy; often men are never more proud than when professing their utter worthlessness; and they are the very people who would become most angry if you should take them at what they say they are worth. Now they lose sight, whether knowingly or unknowingly, of the real conditions of humility. We are sinners, all of us, and that is the real ground of humility; but how do we feel that we are sinners? Do we feel that we are unworthy because we are totally depraved?—because there is no good in us? I don't know why a man should feel bad about that. He can't help himself any more than an insect can imprisoned in the stone. He is shut up in fatalism, in a dark and stony necessity. He says, "I have no good thing in me; nothing was given to me; I am not responsible, and can not be made responsible, for what my ancestors did. I have no good thing in me; why should I be humble about it?—why care about it and mourn over it? But if there is something good in me—if there are powers for something better—if there are suggestions to something higher—if, in all my sin and imperfection, there is a sacred possibility in me, well may I be humble that I abused that possibility and perverted those powers. And when I see the goodness against which I sinned, the infinite heavenly Love to which I have done despite, well may I become humbled." This feeling is very different from that kind of morbid religiousness which merely stands up and roars its imperfection and unworthiness; which thinks the height of evangelical humility is to call all we do "filthy rags," and make low, groveling confessions of sin before God. That is not the kind of humility we want. Feel what you can be and what you ought to be; feel what God has done for you, and that will give you a healthy humility, which will bow you down before God, and also inspire you with a sacred repentance.

Nor, again, is genuine humility incompatible with a consciousness of merit; for a secret persuasion of power is the spring of noble enterprise. The consciousness of possessing something is essential to the sense of deficiency which makes us truly humble. Hence the apostle's injunction, "Let no man think of himself more highly than he ought to think," implies that there is a certain lawful limit of self-esteem. In short, humility really contrasts with no great and good thing; only with a folly which is as transient as it is giddy; with the pride which forgets the Almighty; and with that liquid self-satisfaction which, in a universe of unlimited progress and possibility, affronts both God and man.

And now, my friends, I ask you to consider how humility does really lie at the base and constitute the fountain and central spring of all genuine greatness. I need not tell you that we instinctively associate humility with true greatness; with real excellence in any man. You always suspect—men at large always suspect—the genuineness of anything that comes with pomp and flourish; you doubt the truth of a man who has many words to prove to you that he tells the truth; you doubt the greatness of any man who comes with sounding brass and tinkling cymbal. The charlatan is verbose with assumption; the Pharisee is ostentatious, because he is a hypocrite. Pride is the master sin of the devil; and the devil is the father of lies. I have already defined the limits of honest pride, and now I am free to say, therefore, that that pride which is opposed to genuine humility is apt to be the pompous mask, the miserable alternative of essential weakness. Take a man who comes before us with a strutting pomposity and general boastfulness, and you infer that he is a weak man. He tries to make himself appear richer or greater or more highly endowed with talent than he really is. He chafes at the limitations of nature's charter, and so issues false stock, and swells into a great glazed Chinese balloon of pretension; or, if one does not endeavor to conceal his inherent weakness by this kind of puffed-out drapery, then he endeavors to borrow something from his ancestors, and thus to get a little higher by standing upon their dead renown, which perhaps itself is a lump of pretension, like his own. He swells out with pride of family, as though that made him any better; as though a card with a crest on it would give him the entrée of heaven; whereas we must strip off all heraldries and walk in lowly democratic equality with Paul the tent-maker, and Peter the fisherman.

I need not touch on the weaknesses which pride covers, but does not obviate, in the matter of dress and show. This is too boyish and girlish a conception of something great to be seriously dwelt upon—the swelling pride of flounced and coquettish beauty, and strutting, perfumed dandyism. Only what a vast area it covers by making such a mock gilt pasteboard affair of society—such a miserable attempt to hide the envyings, the rivalries, the meannesses, the splendid miseries, the racks and thumb-screws that belong to the inquisition of fashion, and a thousand shabby things; the shabbiest of all being the people who are ashamed to appear just what they are. To come back to the positive point: Here is one element of greatness in humility: it is a great thing for a man to feel and know that he is a man, though he may have no mock humility about it;

therefore, it is a great thing for him to simply make known what he is and profess what he is. There is a charm about this when a man knows he is not a great man, doing no great things; when a man stands in the profession of it, and does what he can in connection with this. A man will feel, then, that his sphere is divinely appointed. The moment a man finds out that his powers, and confesses it; the moment he sees the place in which he is fitted, and fills it up, there is nothing that stands before him and the conception that he fills a divinely-appointed place. He may think it is a small sphere, and so it is, in comparison with some things. If you look at the universe around, you may be filling a very small sphere of labor. But when you take these high standards, who does not fill a small sphere of labor? "Why," says Carlyle, in speaking of the death of Louis XV., "that little brick-field, oh, man! is as wide from the fixed stars as that kingdom of France, where he did, well or ill." When you take the loftiest standards in comparison, who is filling a great sphere in God's universe? What king, what president, what statesman, what man of pride and renown, is filling a great sphere? But the moment you come down and take the ordinary earthly standards, the true test of any man's condition is the uses to which he puts it—and to which the Almighty himself puts it. The uses of a thing make it great. The uses of the wayside spring, that refreshes the traveler's march, or the flower that grows at the foot of awful ice-peaks and battlemented crags, unfolding all the summer long its beautiful parable of Providence and love—who can limit the usefulness of that? and who can say that it is nothing, because its sphere is little?

I look around me upon this past anniversary week, and I have thought how many men who have uttered no word, who have come into no prominence before the public—humble men, whose sphere of labor may be in some secluded part of the land, who, perhaps, as a great treat, have come up to this anniversary—how many of them are really, after all, doing a work more acceptable to God, and more truly building up his kingdom, than many who have stood before us with pompous eloquence, and fill a wide sphere of observation. Let a man know, I repeat, that he is small and weak, but work up to the limits of his power, up to the limits of his divinely-appointed sphere; he has no business to limit its greatness; it is a sphere of use, and God will overrule it to his own ends. So there is real greatness when a man is just strong enough to hold to simple humanity, and make the best of it; to hold the powers that he has, and make the most of them. On the other hand, if a man is, in some comparative sense, great—I say if he is, in some comparative sense, great—how we at once acknowledge the evidence of that greatness in modest expression! How it sets off a man's greatness! What a beautiful setting to the diamond of his talent and genius is a modest expression! There is no influence in pompous greatness, after all—even if it is greatness; but it shines in its own quiet lustre in modest revelation. And if thus we see the conditions of greatness, if it is expressed by humility, we see also in humility the conditions of accumulated or acquired greatness. We know that only a humble man really acquires knowledge. No great intellectual thing is possible except to those who lie low in humility. The greatest men of our time are men who are, intellectually speaking, the humblest; and why? Because they can understand the greatness of the work they have undertaken, in finding out the immensities of God all around them. The more men commune with nature and with the truth in any department, the more do they experience the oppressive sense of a mystery—a mystery that excites and baffles—an inscrutableness that looks out from the star and the flower; an indefinite shadow that always lingers upon the horizon; an enigma that eludes us in every analysis; the vital secret that flows from us, and that circulates through us, and that we cannot examine or detain.

The humbler men are, the greater they are. What are the proudest triumphs of our day, intellectually speaking? They are in little things. The great men of our day do not construct cosmologies; do not sit down and build up great theories of the universe. We laugh at such things; we suspect their soundness at once. When a man comes to us and tells us that he has a new theory of creation, we begin to think whether he had not better have a theory of his own sanity. The things which occupy the greatest minds of our day are the little sparks of electricity, the little wayside shells, the blossoms, the infusoria myriad-fold that hang in a single drop. Down in the little lowly things men find the great secret of the world; away down they begin to find the springs and sources of things, and the profoundest books of science are founded on these little ordinary, unobserved affairs. Humility is the spring of all intellectual greatness.

And so is it especially in religious things. I need not say that the man who is convinced that he is perfect is the farthest from being perfect of all men. Farther than the sinner; farther than the man who knows that he is a sinner, and who feels his deep guilt before God, is the man who feels virtually that "I am perfect;" the Pharisee, who says, "O, God, I thank thee that I am not like other men." No, no; the man stands nearest to God who says, "God be merciful to me a sinner!" There is the spring of all real acquisition

in religious things. When a man sets up the standard of Christ Jesus, then he begins to feel humble; then he begins to aspire. These are the conditions; these are the springs of all religious gain. And so should we especially be humble in the conceit of religious opinions; not that we should be wavering; not that we should be doubtful where our conviction shines clear—that is not the point; but we should be humble. We know that we have not all truth; we should feel that there is much more to be gained.

Now I find no fault with a man for being orthodox. But I find great fault when he has a conceit of orthodoxy; when he thinks he knows it all, and that anybody else standing upon the other side of the religious world is necessarily mistaken, and, therefore, out of the way. I do not care at all if a man calls me an infidel or a heretic. But when he joins to the conception of my being an infidel or a heretic the conception that I am an immoral or dishonest man, because I do not believe as he does, then I repel that as an assertion of pride. What right has he, a man finite like myself, anointed with no authority above his fellows, like myself, feeling for the truth, I trust; what right has he to tear from me my claims to Christian honesty, my claims to Christian conviction, or to break into the sanctities of any soul and say that I have no relations with Jesus Christ? That conceit of orthodoxy I despise and repel. His orthodoxy he is perfectly welcome to, if he holds it sincerely. But I say that is a harsh, canting, Jesuitical spirit which imagines that a man who differs from it is mistaken, and therefore bad; it is as opposite to the spirit of Jesus Christ as was the Pharisee who accused, or the Roman who crucified Him.

No, my friends; there is no religious gain of Christ's spirit, or growth of Christian graces, except by a humility like that of a little child. Not, perhaps, an unconscious humility, but humility for all greatness, intellectual or moral, for all gain, for all true glory. O, man, humble thyself as a little child, and you have reached the first, the indispensable condition!

But there is another point in the passage before us which I ask you to consider. I said just now that the child's humility was an unconscious humility, and this indicates the distinction that we are to make in the analogy here. It was one point that Christ was illustrating; not everything. He did not mean to say that we were to become like little children in every respect, that we were to empty ourselves of all knowledge, that we should erase all the lines of experience and subdue all the manly strength we have gained in the discipline of years. The single point which he was illustrating, was the humble disposition in which we were to be like little children. But this humility is different from a little child's; it is a conscious humility in one sense—not a proud humility, for that would be a contradiction in terms. A conscious humility is different from the child's; our spiritual gain is different from the child's condition. There is this difference between the two cases: in the one, we arrive at the child-like condition by personal experiences; on the other hand, the child stands simply in the condition of unconscious innocence. And yet when we come into this condition of humbleness, we know how to use our knowledge, our experience; all that we have gained in the toil and discipline of years. No—we never can be children any more; and some may think that is a sad fact. It is so, in one phase, to see children coming up and taking life so freely and freshly, unconscious of the cares that will come with years, unconscious of the sorrow that will fall like palls upon their hopes, unconscious of the sin and trial through which they must pass. How it makes us sometimes sigh to be back among them, when we stand upon the mountain slopes, amid the darkness and storm, and look through the veil to the distant sunny landscape and the pleasant flowery fields. We look back thus at childhood taking life as a full cup brimming with unalloyed happiness. But we have—and let us thank God that we have—something better than childhood's innocence, if we have lived truly and Christ-like. We have strength to overcome evil which the child must learn; we have a power to trample sin underneath us that the child must undergo much to gain; we have not the innocence of Eden, but by God's help and Christ's example we may have the victory of Gethsemane. It is a great thing to have the humbleness of a child. But it is to be joined with the consciousness and the effort of the man.

But I ask you once more to consider the prominence and distinction which Christianity, in the passage before us, lends to childhood. I want to say something upon another occasion, and I mean to, on the life of childhood more at large. But now I merely notice this as a peculiarity of Christianity, and as one phase of universal humanity, that it brings into such prominence and distinction a little child. The Church, or a portion of it, is the child's Church; the child has its place in Christianity beautifully asserted by Christ himself, when he lay in the manger, and when he was a child. All the sources of our humanity are represented in him, and all are wrought out in him.

O my friends, you never can exhaust that great truth that is unfolded in Jesus, the illustration of our humanity, that he began at childhood, and showed the sacredness of childhood as well as of manhood, and has given it prominence and distinction. And is not this an illustration, a carrying out of what we see God has done in natural provisions in regard to children? What cares, what offices, what ten-

der loves he sets around them! He sheathes them in weak flesh, but throws round them the more than adamant armor of a mother's love. He makes them unconscious of life's sin, but he also makes them happy in that ignorance, and they live for a time merely to grow, to develop, and to unfold in the light until they shall be strengthened for the world's conflict. Oh! I thank God most especially for the care with which he has surrounded children. In the beautiful language of Richter, "The smallest are nearest God, as the smallest planets are nearest the sun."

I think we may say, that even in God there is a peculiar love of children. O, my friends, when they die prematurely, when God takes them up to himself, surely it is with a peculiar tenderness that those flowers are transplanted which shall bloom no more on earth. At least this we may know, that no father's love, no mother's affection for a child, is greater than God's love for it. And if, in a moment of darkness, we are disposed to doubt God's love—if we are disposed to murmur at his dispensations, interpret him by yourself, O father! O mother!—interpret his love by your love, and remember that you, the stream, cannot care more for that child than he, the fountain and ocean of all love. That is shown in the nature of things, but more especially through Jesus Christ.

But moreover, there is testimony in Christianity, not only for the love of God to the child, but to the spiritual worth of the child. The child illustrates the value of the soul, as Christ brings it before us here. Now, observe, there is no materialistic theory that would be consistent with the way in which Christ treats the child, because, on the materialistic theory, everything grows upward, grows wider and better. But this doctrine of the text is not a thing of *development*; we must go back to childhood again; we don't develop humility. We may develop physical strength; we may develop intellectual splendor; we may develop imagination or reason, but we do not develop humility. In that the child has the advantage of us. If it were merely material, why should not the child have a less humility than the man? No; we come back to the child's condition, in some respects; and that illustrates the child's share of our common spiritual nature. And here is the reason why we find the element of greatness set forth as it is by Jesus Christ. Greatness is in spiritual power; it is not an outward attainment that the man can attain and the child can not. It is not any outside clothing; it is a spiritual quality, and the child has that spiritual quality which is the condition of all greatness. We come back to that when we get at the basis of greatness. I say this shows us the spiritual worth of a child, the spiritual elements in it; and it indicates our duty and obligation to the child; above all things, to take care of that precious jewel that God has set in this little earthly casket; above all things, to see that spiritual element duly cultured, that its germs of heavenly life shall be brought forth to the utmost possible perfection.

There is the claim of the Sabbath school; there is the claim of every institution that brings Christ's truth to bear upon the young mind and the young heart; and if this morning, as there will be, there is made an appeal to you to contribute to the Sabbath school connected with this congregation, think, after all, that even the donation of charity you may bestow upon the starving, upon those who need material things, may be called for by a want more imminent than the welfare of your children, but it is not more precious than the gift you may bestow for their spiritual welfare. It is better than building churches up-town or down-town; it is building a church in the future; it is building a church of spiritual and everlasting material.

But what a beautiful thought is the spiritual worth of a child as Christ develops it, when he sets this little one forth and says: Humble yourself like that! And how it incites us to nurture the spiritual nature of our children—the foundation of our churches, the foundation of society, the foundation of our institutions, the foundation of all social as well as of all individual greatness!

Finally, my hearers, I ask you to notice this one thing more in the text. It indicates not only the child-like disposition, but the child-like relation in all who in any degree enter into the sphere of Christian faith and feeling. Humble yourself as a little child! I ask you, is it not to the child's condition that God would bring us all, not to its weakness or ignorance, but to the child's humble, confiding, trusting disposition, to all that is really beautiful and worthy of love in childhood? It is not merely a type of humility; it is a type of that reliance and filial dependence into which God would bring all men. And as Jesus took it into his arms with confidence, it does seem to me that it illustrates the way in which our Heavenly Father would take us all into His arms. O, that the full sense of the yearning solicitude of Almighty God could be brought home to our hearts!

O man, chafing with pride, tremulous with passion, too haughty to repine, too ignorant of your real welfare to stoop for a moment and bow down in penitent prayer; O man, running a wild career of passion and shame and wrong, would that thou wouldst consent to be a little child, come back in holy repentance and lie in the arms of the Almighty! O, in this trust, in this confidence are the springs of our true relations with God, the relations that he is endeavoring to establish!

There is no humility without that love and confidence. Humility!

Is the subjection which I give to the tyrant, humility? No; only the reverence which I give to a Father. There is no peace without confidence in God's love; there is no religion without it. There is say-so religion; there is a lip-service; there is a cant, a pretence; but there is no spontaneous, radical religion. After all, we know that the holiest saint that prays to God must be like the humble infant in the mother's arms; we must all come into the child-like condition.

I would not dare to preach, I could not preach if I did not have confidence in the Love that is watching over us, if I thought I was the minister of some awful power, some terrible mystery. If I thought that I must carry to dying beds and to scenes of mortal need, only the great dark shadow of a mystery, I could not preach here. It is because I think I have to speak of infinite Love, of Love greater than we can fathom, broader than we can compass, more full than we can express; because I feel that there is a power back of the humble words which I speak, to flow into the hearts of men and lift them up. Nor can you receive religion, or be religious, unless you feel confidence in the Father.

O, it is a great thing to be children even when we are old, to be children when our hairs are gray, to be children when our faces are wrinkled, to be children when our hearts are scarred with the troubles and mysteries of the world; it is a great thing to come in penitence, in trust, in confidence—the essence of all real humility; that is great indeed, the greatness of the kingdom of Heaven.

New Periodical.

"THE BROAD CHURCH PULPIT: a semi-monthly publication of Sermons by eminent Clergymen of various Christian denominations. New York: Burt, Hutchinson & Abbey.

This is the title of a semi-monthly pamphlet, the first number of which we have just received. It is designed to gather up the most popular and useful sermons that are emanating from the New York pulpit, and put them in a form convenient for circulation. The present number contains a sermon from Rev. Dr. Osgood, from the text,

"We have an altar whereof they have no right to eat which serve the tabernacle." Heb. 13: 10.

"The Pulpit" will be issued on the first and middle of each month, commencing with May, 1859, each number containing one sermon from some one clergyman of the different Christian sects, and embracing as great a variety as practicable. Yearly subscription (24 numbers) \$2; single copies ten cents.

Sun and Moon "turned into Blood."

On Friday evening, 6th inst., the sun went down behind a hazy sky, which gave it very much the appearance of a blood spot in the firmament, and soon after, the new moon, in half circle, presented the same bloody appearance. These appearances were so marked as to cause considerable speculation by the people and press. Some persons think it might be the symbol of a bloody battle then being enacted between the two great despots in Europe. Doubtless the phenomenon was produced naturally, only more marked than usual. We are not of those who think God ever stopped the sun in its course, neither that he will ever turn it into blood. It was the prophecy in this case of a very warm day, which was fulfilled on Saturday.

CHAPIN AND BEECHER'S SERMONS.

We have commenced the regular 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.

THE FACTS OF SPIRITUALISM.

It is my thought that the facts or phenomena of modern Spiritualism are passing away, and that the next ten years will leave but the history of them, and what is now known as test mediumship will have ceased entirely, while healing, clairvoyance and inspiration will increase in power and reliability.

It may be objected that the laws of Spirit intercourse being eternal, there can not be any cessation of them; that as cause and effect, they must always have a correlative position; and where conditions are observed, the same result must follow. I dare not deny it; but let us look at it; Geologically, conditions were favorable, at one period of the earth's history, for the formation of coal beds. Those conditions have passed away, and while the principles are eternal, they are no longer in operation. No coal is made now. Such appears to me to be the application of the principles of Spirit intercourse. The conditions are ceasing to exist, while the principles in both causes remain the same. We could not progress without it.

The only doubt that can arise is whether these phenomena have fulfilled their mission—whether or no the mass of the world do not need them now as much as ever. But the fact is patent to all who read the signs of the times, that they are becoming very rare indeed. What then? will Spiritualism decrease? O, no, but it will spread wider and deeper, and the longing soul will be fed by the inspired utterances of more highly-developed trance speakers than we have even dreamed of.

When Newton saw the apple fall, he saw but a simple fact, but that fact gave birth to the discovery of the eternal principle of gravitation. Having done that, all other falling apples are left to the swine. So with the facts of modern Spiritualism. They have given birth to, or revealed, principles that are eternal, and it will not take as many years as it took Newton to make all men receive and realize the truth of the principle of gravitation, as the facts of modern Spiritualism will be required to teach mankind to know the principle of Spirit intercourse, because his principle appealed only to the intellect, while ours appeal to the affections in harmony with the intellect.

It can not take long for the only religion that has ever been in harmony with common sense, to convince the world of the eternal principle of Spirit intercourse.

Yours,
St. Louis, April 27, 1859.

A. MILTENBERGER.

"THE WELCOME GUEST."

C. PARTRIDGE, Esq.: NEW YORK, May 7, 1859.

Dear Sir—I lately received a newspaper entitled the *Welcome Guest*, published by E. B. Loudon and J. L. Hackstaff, at Coldwater, Mich.

The perusal of this print afforded me great pleasure, as it breathes a freedom and boldness I did not expect from the West for fifty years to come. When I was in that part of the country, in 1840, a newspaper was an intellectual desert. To observe such a change, even in the rural districts, is very promising, and highly creditable to Western editors. The title of this paper is very appropriate; it must be a "welcome guest" to intelligent families who were wont to find but unintellectual trash, such as temperance tirades, Sabbath keeping, and political log-rolling, all of which were unworthy of a new, unfettered country, inhabited by pioneers whose minds were as free as the air they breathed, whose hearts were as pure as the virgin soil they trod, and whose sole motto was "progress." Quite long enough has an ignorant, bigoted clergy misguided their buoyant spirits, and fed them on mere pap! The *Welcome Guest* will lead them to the "bread of life" and the "living waters" announced by Jesus of Nazareth. The editors of this paper seem to understand that spiritual truths, spiced with humor and wit, are the proper food for the panting and restless population of the Great West, who will soon with one hand seize the North, and with the other the South, knock their heads together, and bid them hush their angry debates and be neighborly, and mind each their own business.

The Western editors have a great mission; the human mind is ready for a total change. St. John's injunction, "Try the Spirits," is the order of the day. It is applied to science and religion. The "unknown God" preached by Paul two thousand years ago, is as much needed in America as it was in Greece. Our God is as ceremonial, ritual and material as ever Jupiter was. With us, as with the ancients, God is any-

thing but the God of love invoked by Jesus Christ. "Glad tidings" are coming; men throughout this vast land begin to assert their glorious birthright, and emancipate themselves from the belittling influences of theology and politics. Twenty years ago the man of progress saddened at seeing the West monopolized by Pharisees and political knaves; now he may rejoice at seeing it liberalized by bold thinkers, who are not contaminated by the stunting air of theological seminaries and court rooms.

As I know your liberality, I send you this notice, and furnish you an opportunity to encourage men of progress wherever found. Respectfully,

J. A. WEISSE, M. D.

MYSTERIOUS OCCURRENCES.

NEW ORLEANS, April, 1859.

CHARLES PARTRIDGE, Esq.: In response to your call for "facts," I present you the following strange phenomena which occurred in our family some four years ago while living in Lafourche parish, La.

Mother awoke in the night, and heard a noise in the kitchen, which she thought was caused by the dogs, which she supposed entered, and commenced pushing the lids aside, in seeking something to eat. She awoke the servant girl, and sent her to drive them out and fasten the door. She entered the kitchen, looked about for the dogs, and saw something in the hearth which she thought was the object of her search—the dog. She attempted to draw him out, but the object did not move till she applied a stick pretty freely. The object then moved away slowly—she all the while applying the stick without causing the supposed dog to make a single whine or any sign of pain. After it got out, she was in the act of closing the door, having her hand on the wooden latch, when instantly a flame of fire flashed in her face and ran up her arm and neck, which she says felt like a fire burn, and she felt the sensation and pain for five minutes. At the same moment she screamed and fell to the floor, which aroused the whole family, who rushed to her assistance, not knowing what could cause her to make such an alarming scream. They found her lying on the floor, almost frightened to death. A week after she was taken very sick, and came near dying, I suppose from the fright.

A friend related to me the following, to which he was an eye witness. The subject was a mulatress in the West Indies. At a particular hour every day, the girl would be slapped by some invisible force, which caused great pain, and could be heard for some distance, and the poor girl would try every way to avoid the slaps, but all in vain. The phenomenon caused much excitement. People crowded the house to see the strange phenomenon. The neighborhood being much excited, the police were called to detect the fraud. She was surrounded, yet the slapping continued. My friend said it was painful to see her attempting to avoid the slaps. It was supposed by many at first to be a mere trick; but all were convinced in the end that it was nothing less than what it purported to be, a real occurrence, inexplicable to them, but which to us is explained very readily by Spiritualism, which is being every day more and more developed and understood.

T. E. CANTY.

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.

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

Lamartine Hall, cor. 8th Avenue and 29th-street.

Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

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.

¶ Mrs. Hayden, clairvoyant and test medium, is at Munson's, 5 Great Jones-street, from 9 A. M., to 5 P. M., to give opportunity to those who wish to investigate.

¶ Mrs. Hatch continues her lectures at Clinton Hall Wednesday evenings, and at the Melodeon, Brooklyn, Sundays at three o'clock. Her audiences are large, and are always edified.

¶ Mrs. Amanda M. Spence will respond to invitations to lecture, addressed to Jamestown, N. Y., or to New York city, care of G. W. Westbrook.

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.

THE MOVING MENTAL WORLD—THE NEWS.

THE EUROPEAN WAR.—By the Royal Mail steamship *Persia*, from Liverpool, on the 30th ult., which arrived here on Wednesday, May 11th, we have the intelligence that the threatened war in Piedmont has begun. The Sardinian government having declined Austria's peremptory demand to disarm her forces, the Austrians, to the number of 130,000, crossed the Ticino in three divisions, on the night of April 26th, and took up their quarters in the Piedmontese territory. There was as yet no intelligence of actual fighting, but this act was, of course, an act of hostility. It is undoubtedly the policy of Austria to meet and overwhelm the Sardinian forces before the French can come to the rescue, and then to meet the latter in the detached divisions as they come through the Alps, and conquer them in detail. The French, however, were pouring into Italy, and will doubtless soon be ready to take the field. There was a startling rumor, which was tolerably well confirmed, that France and Russia had made a secret treaty, offensive and defensive, in prospect of the coming struggle, and which, if true, will materially affect the prospects of Austria, and perhaps cause England to become a little restive.

Tuscany, by the force of a popular tendency, had declared in favor of Piedmont, and the Grand Duke, refusing to sanction a proceeding which he could not prevent, had fled the country, and Victor Emanuel had been proclaimed dictator.

AFFRAY AT SING SING PRISON.—A convict at Sing Sing prison, known by the name of Frenchy, attempted, a few days ago, to kill the contractor's agent, Mr. Westfall. He struck Mr. W. a severe blow and knocked him down, and seizing a broad-axe, was about to dispatch him, when several persons rushed upon him, and disarmed and secured him. The prisoner's time was nearly served out, but he will now, perhaps, have an opportunity to prolong his stay.

Foreign dispatches received at Washington, confirm the statements of the English papers, that Lord Derby repudiates Ouseley's Nicaragua treaty, for not conforming to the original understanding with the government here, by which the Mosquito Protectorate was to be relinquished simultaneously, and the Bay Islands re-ceded. New negotiations are to be immediately undertaken.

A few days ago, Mr. Wm. Smith O'Brien arrived at Montreal, and was met by 10,000 of his countrymen, and escorted to the Donegana Hotel.

CHINA.—It is asserted in the last accounts that the court of Peking still opposed the admission of an Ambassador from England.

The King of Naples, according to an item in the *Persia's* news, can survive but a short time. It is thought that his death will be the signal for another Muratist rising.

DEATH OF DR. ABBOTT.—Dr. Abbott, whose serious illness at Alexandria, Egypt, had been previously reported, died on the 30th of March. Dr. A. was the collector and proprietor of the Egyptian museum in this city—the finest collection of specimens of Egyptian antiquities perhaps in the world.

FROM MEXICO.—By intelligence received at New Orleans on Thursday of last week, it would appear that the Liberals are triumphing in the civil war that is now pending. Miramon had decreed the closing of all the gulf ports, and was trying to raise money by loan from the English, mortgaging the church property as security, the Archbishop consenting to the same. There were plots in existence to oust him, and recall Zuloaga in his place.

INCREASE OF TELEGRAPH BUSINESS.—Among the evidences, says the *Tribune*, given of the increasing business of the country, especially that of a mercantile character, it is stated that the number of messages, daily sent over the various telegraph lines is vastly greater now than ever before. The three printing telegraph lines of the American Telegraph Company, located at No. 21 Wall street, and known as the Boston, the Washington, and the National Wires, transmitted on Wednesday, respectively, 437, 336, and 442 private messages, beside about 6,000 words of public news reports, and that, too, through a steady and very disagreeable storm, which lasted the whole day.

CROPS.—All of our exchanges that speak of the matter at all, say that the wheat is still improving, and without a backset will be first rate. Corn-planting is going on everywhere with the most energetic effort. Another week will see the better part of the planting over. The fruit is said to be injured somewhat along White River.—*Indianapolis Sentinel*.

THE EMIGRATION TO THE ROCKY MOUNTAINS.—Some idea of the immense emigration to the Pike's Peak Gold Mines, may be gathered from the fact stated by a correspondent at St. Joseph, Mo., that no less than ten thousand emigrants had passed through that city, while the numbers had been large and even greater at Leavenworth and Omaha.

LYNCH LAW IN MCGREGOR, IOWA.—Simon Estine was most unmercifully beaten by a gang of lynchers at McGregor, Iowa, on the statement of a woman that Estine had possession of some jewelry stolen some time previously, from a jewelry store in that city. The woman afterwards confessed that she was only telling a "yarn," which she supposed they had too much judgment to believe.

CHESS.—Paul Morphy, the chess champion, arrived in the *Persia*, and is staying in this city for a few days. He has been very warmly received by the amateurs and admirers of his beautiful art, and various presentations are in a state of forwardness, of which he is soon to be the recipient.

TEN STEAMBOATS BURNED.—At Pittsburg, Pa., May 7th, ten steamboats lying at their wharves, in close proximity to each other, were entirely consumed by fire, resulting in a total loss. It is not known how the fire originated.

PRESIDENT GEFFRARD.—The latest news from Hayti is of peace. President Geffrard was popular, and the country enjoyed quiet. A letter writer says:

"Never, I suppose, was a better commencement made by any new Government,—and if Hayti does not thrive under President Geffrard's rule, then there can be no more hope for Hayti than for Mexico. Freedom of speech is now tolerated, besides, many of the soldiers are discharged from the regular army, and entered in the National Guard. We learn also that the President, instead of issuing proclamations in the French language, which many of the natives

cannot understand, goes about in person from place to place and makes his proclamations verbally and in the Creole tongue."

A MAD HORSE BITES TWO MEN.—The residents of Twenty-first street near Eighth avenue, were startled on Thursday night by terrible noises proceeding from the stable of Mr. J. Vienot, baker, in the rear of No. 201. It was ascertained that the baker's horse was trying to break out, and in his efforts nearly demolished the building. The owner, with another man, attempted to secure the animal, when they were severely bitten. Subsequently it was discovered that the horse was mad, as is surmised from the bite of a dog kept in the stable, and Capt. Carpenter being sent for, shot it dead. —*Tribune.*

GREAT STAMPEDE OF SLAVES.—We learn from reliable authority that *seventy fugitive slaves* arrived in Canada by one train, from the interior of Tennessee. This is probably the largest number that ever escaped in one company. But a week before a company of twelve arrived and are now at the depot near Malden. Nearly the same time one of seven, and another of five, safely landed on the free soil of Canada, making ninety-four in all, worth at the present market price the handsome sum of \$94,000! The Underground Railroad was never before doing so flourishing business. At the rate these ungrateful fellows are stealing themselves, the market must be seriously affected, unless kept supplied direct from Africa. —*Des Moines Advertiser.*

St. Louis, May 10.—Advices from Pike's Peak give very discouraging accounts of matters in that region. Large numbers of miners were returning without the means of subsistence on the way back, and it is feared that many will die from starvation. Apprehensions were also entertained that they would attack the outgoing trains.

DISCONTINUANCE OF MAIL ROUTES.—The territorial routes between Neosho, Missouri, and Albuquerque, in New Mexico, and between Kansas, Missouri, and Stockton, in California, which were let by contract last year, have been discontinued, to take effect from the 1st of July next. The failure of Congress to make the usual appropriations for the Post-Office Department, the interruptions of the mails, mostly from the presence of hostile Indians along the lines, and the consequent reduction of mail matter to a comparatively insignificant amount, are the reasons alleged for the discontinuance of this overland service.

BALTIMORE, May 12.—The Colonization Society's ship Mary Caroline Stevens sailed at noon to-day for Liberia, with one hundred and fifty-three emigrants, mostly manumitted slaves. Three Presbyterian missionaries—namely, the Rev. A. Miller and the Revs. James and Thos. Amos—also went out in her. The usual religious exercises were held on the occasion.

RAILROAD CARS—DEAD WEIGHTS.

There are twenty-eight thousand miles of American railroads now in operation, in which there is invested no less than \$1,050,000,000. These modern avenues of commerce have been of incalculable benefit to our country. They have brought distant cities into close proximity, facilitated the means of communication, and have wonderfully developed our national resources; and yet they have proven very disastrous to the interests of those who furnished the means to build and equip them. Hundreds of persons have been ruined by the miserable results of their investments; while on the entire capital sunk, not more than two per cent. interest is paid annually. There are a few lines which pay respectable dividends; but taking the mass of them, no property is more unprofitable or held in greater disrepute. The great expense daily incurred in working our railroads is the fatal hindrance to their prosperity. On account of the defective construction of the track, and the vast amount of wear and tear in engines, cars, etc., thereby involved, it has hitherto taken nearly all the income to pay the current expenses. It is generally admitted that, with good management, no property should pay better than railroads, but how such a result can be brought about is the important question. We would direct attention to one of many points where an apparent improvement can be effected—we mean the cars. A pamphlet, just published in this city, advocates the use of the "La Mothe Iron Car" as one means of decreasing the current expenses of railroads. It is constructed in a peculiar manner of thin plate iron, and is stronger and much lighter than common cars. Now, as it is stated that each common wooden car is about two tons heavier than it ought to be, it follows that a locomotive drawing twenty cars has a dead weight of forty tons imposed upon it, which weight brings in no pay but causes considerable outlay. If cars can be made equally strong and comfortable, and two tons lighter than the common kind, they will certainly effect a great saving in railroad expenses, if adopted. At any rate, the subject of drawing a useless load in cars on railroads is one to which more attention should be directed, independent of the La Mothe or any other particular car. Some years ago, Mr. D. C. McCallum, while Superintendent of the New York and Erie Railroad, directed attention to this very point in one of his reports; but, practically, his suggestions have not been acted upon since, so far as we are aware. We believe the present is a very favorable period for presenting the subject again, and we hope it will not be overlooked or neglected by those interested in the question.

A full size sixty-passenger iron car, of the construction alluded to, is now being constructed at Paterson, N. J., and it is stated that, while it is stronger than a wooden car, it only weighs 9,000 lbs. This is from three to ten thousand pounds less than wooden cars of the same capacity—a very great difference indeed. It is expected to be completed in a few weeks, and several of the railroads diverging from Boston have combined to give it a fair trial, by running it on each of the roads in succession, under various conditions. The importance of the results which may be achieved by the substitution of iron for wood in railroad cars, is worthy of great consideration. —*Scientific Amer.*

LONG AND SHORT DAYS.—At Berlin and London the longest day has sixteen hours and a half; at Stockholm, the longest day has eighteen hours and a half; at Hamburg, the longest day has seventeen hours, and the shortest seven; at St. Petersburg, the longest day has nineteen, and the shortest five hours; at Tornea, in Finland, the longest day has twenty-one hours and a half, and the shortest two hours and a half; at Wamderhus, in Norway, the day lasts from the 21st of May to the 22d of July, without interruption; and at Spitzbergen, the longest day is three months and a half.

AN UNWELCOME REVELATION.

In the early days of the State of Indiana, the capital was Corydon; and the annual sessions of the General Assembly usually brought together as wild a set of mad wags as could be found in the State, who had to rely upon their own resources for amusement, for there were then few theaters, concerts, or shows.

These lovers of mischief had established a *mock Masonic lodge* into which they would entice such as were a little green, and take them through a variety of ridiculous ceremonies, to the infinite amusement of the crowd.

On one of these occasions, it being understood that a good-natured athletic young man, about half a simpleton, was to be initiated, the room was crowded. Judge Grass (it being a character in which he was peculiarly happy) had consented to act the role of the devil, and to make the services more impressive, had put on a false face and a large paper cap, surmounted with chains, and, with some chains in his hands, placed himself behind a screen.

After taking the candidate through a variety of ceremonies, he was brought to a stand before the screen, and told that he had then to confess all the crimes he had committed during his life. The candidate confessed some trivial offences, and declared he could recollect no more. At this the judge came out from his hiding-place, groaned and shook his chains. The frightened candidate related some other small matters, and declared that he had disclosed all the crimes he had ever committed. At this the groans of the pretended devil became furious; the chains rattled, and he shook his horns in the face of the terrified candidate—who, starting back in alarm, cried out:

"H-h-old on, M-m-mister D-d-devil. If I m-m-must t-t-tell you I d-d-did k-k-kiss J-j-judge Grass's wife a c-c-couple of t-t-times!" The groaning ceased.

LUMBER FOR THE HOLY LAND.—Commerce makes curious changes, and places the products of the earth in strange places. We have a schooner, the *Forest Belle*, Captain Percival, now loading with lumber in our port, and destined for Beirut, one of the seaports of Syria, in Asia. Who would have supposed, that in the course of human events the pine forests of Georgia would contribute lumber to rebuild upon the ruins of Baalbek, to modernize the ancient city of Damascus, both of which are in the vicinity of Beirut, or to frame anew the domes and palaces of the Holy City! Yet time, in its wonderful revolutions, has made it a living reality; and in future days, the Georgian who shall make his pilgrimage to that distant land, can mingle the associations of his own home with the sacred memories of a soil that was trod by the Saviour of mankind. The cargo of the *Forest Belle* is the first that has been shipped in that trade. —*Savannah Republican.*

WONDERFUL GROWTH OF COMMERCE.—In 1784, an American vessel entered Liverpool with eight bales of cotton as part of her cargo. This was seized by the Customs on the conviction that it could not be American growth. In 1857, a million and a half bales of cotton were imported to Liverpool from the United States. The first steam engine used at Manchester was not erected till 1790. It is now computed that in that city, and the district within a radius of ten miles, there are more than 50,000 boilers, giving a total of power of upward of 1,000,000 horses. The engine of Watt has proved the very Hercules of modern mythology; the united steam power of Great Britain being equal, it is estimated, to the manual labor of 400,000,000 of men, or more than double the number of males supposed to inhabit the globe. —*Quarterly Review.*

FROZEN BELT OF EARTH.—A very singular phenomenon is said to exist in Brandon, Vt. A belt of earth fifteen feet below the surface, fifteen feet thick, is said to be frozen. This is so contrary to our observation and philosophy, that we must reserve belief until farther proof. However, we find it in the papers, and apparently well authenticated, and hope this publication may bring us an explanation or denial.

"The latter part of last November, Mr. Andrew Twombly, of Brandon, Vt., commenced to dig a well near his house, situated about a mile from the center of the village of Brandon, on a tolerably level plain. Having excavated to the depth of fifteen feet, through sand and gravel, the workmen came to ground frozen solid, through which they continued to excavate the farther distance of fifteen or sixteen feet before getting through the frozen ground.

"At the depth of forty feet, sufficient water having been obtained, the well was stoned in the usual manner. The character of the ground was the same throughout the whole distance, viz.: coarse gravel and sand—the frozen portion interspersed with lumps of clear ice. At the time the well was dug the surface of the ground was not frozen. Ever since the well was dug, up to the present time, ice forms in the well and incrusts the stone at from fifteen to thirty feet from the surface, and the surface of the water, which is thirty-five feet below the surface of the ground, freezes over every night. On several occasions, when the bucket has been left in the well under the water over night, it has been found necessary to descend the well, and, with a hatchet, cut thence in order to extricate it."

A NEW SHOOTING STICK.—A typo, Mr. Nessel, on his way to St. Louis, while waiting for the Toledo train, in Cleveland, a fortnight since, suddenly missed his pocket-book, which contained what few dimes he owned. At first, our hero admired the dexterity of the transaction; but he remembered the fact that cash is not the easiest thing in the world to get. He therefore stepped up and colored an individual of whom he had strong grounds of suspicion, drew forth a pipe case, pointed it *a la pistol*, and demanded "that money!" Mr. Thief instantly delivered up the booty, frightened half to death. The typo pocketed his money, and the formidable type-box, and started for the Great West. That *shooting-stick* will do to travel with.

IT LEAKS.—A friend, says an exchange, returning from a depot a few mornings since with a bottle of freshly imported "Maine Law," saw a young lady whom he must inevitably join. So, putting the bottle under his arm, he softly walked alongside.

"Well," said the young lady, after disposing of health and the weather, "what is that bundle under your arm?" from which she discovered a dark fluid dripping.

"Oh! nothing but a coat that the tailor has been mending for me."

"Oh! it's a coat, is it? Well, you'd better carry it back and get him to sew up one more hole—it leaks!"

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, straight forward 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."

Ottawa Republican: "Those who feel an interest in knowing what developments the Spiritualists are making in different parts of the country, will find the TELEGRAPH much ahead of the common run of that class of papers."

Jefferson Union: "The TELEGRAPH, under its present management, is ably conducted, discusses and examines the various phenomena of the new doctrine, with great candor and marked ability."

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 (Ill.) 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. —*Upsur 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. His rooms are at 153 Green-street.

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

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

Miss KATY FOX, Rapping Medium.

Mrs. BOW, 351 Sixth Avenue, three doors below Twenty-second street. Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. CONKLIN, Test Medium, 469 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. F. ROGERS, Seer, Psychological and Healing Medium, 44 Delancey-street. Hours, 10 to 12 A. M., 2 to 5, and 7 to 10 P. M.

Mrs. HANKS, (formerly Miss Seabring,) Test Medium—Rapping, Writing and Seer—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 SWEET, Healing Medium, No. 36 Bond-street, may be seen at all hours of the day and evening.

TO THE PATRONS OF THIS PAPER.

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