

SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

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

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SERMONS

BY REVEREND HENRY WARD BEECHER,

AND EDWIN H. CHAPIN, D. D.,

ARE PUBLISHED VERBATIM IN THIS PAPER, EVERY TUESDAY AFTER THEIR DELIVERY.

For Dr. Chapin's Sermon, delivered last Sunday morning, see pages 76 and 77.
For Rev. H. W. Beecher's Sermon, Sunday evening last, see pages 80 and 81.

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THE BRAIN—MEMORY—MATERIALISM.

PORT CLINTON, May 16, 1859.

MR. PARTRIDGE: I wish to say a few words to Mr. Robinson on the subject of "Nude Materialism," as he says he is a believer in the philosophy.

Dr. Gregory assumes as the foundation of his theory that the brain is altered in its form, texture and arrangement by the reception of objects, occurrences, etc., and accounts for what is termed memory by a subsequent alteration corresponding to the condition of the brain at its first inception, which he calls "secondary sensation."

It is evident that if the above theory is correct, the same state of the brain would be all that is necessary in producing the "secondary sensation," or the memory of any event. But is it not plain, too, that if the brain changes, as well as every portion of the body, several times (as it must in the course of a number of years), the same state of the brain can not possibly recur? And yet do we not know that many incidents of our lives are as fresh as when they first occurred, although we may not have thought of them for from twenty to fifty years, and after the brain has been entirely changed? It matters not if but one single circumstance of our lives is vividly remembered, the Doctor's theory must be at fault.

It will not answer to say that the secondary sensations, recurring at intervals, kept the circumstance alive; for when the condition or state of the brain changes, the event must be, to all intents and purposes, annihilated. And if the state is again produced, it may be so modified and changed that it

would be impossible in its recurring a few times, to recognize it at all. Beside, if one event could not be remembered distinctly from another, there would actually be no such thing as memory. Memory may be a state, but not of the brain; it may be a state of consciousness; and certainly consciousness must be a result—a something—still beyond the state of the brain. Another idea prominent in this connection is, that events are mostly remembered in the same way, and the oftener they are remembered, the brighter and more vividly they recur. It is plain that in learning anything, the oftener it is brought before the mind, the easier it is remembered.

Mr. Robinson says, "it is evident the brain is altered in some way by the reception of an impression or an idea. But whether there is a motion in its fibers, or an alteration in its form, texture and arrangement, can not be safely predicated." If it can not be safely predicated, then there is one thing which evidently can, and that is that friend Robinson must, if he persists in being a materialist, get up, or get hold of, some more plausible theory. In fact, it should be one which is susceptible of demonstration, as materialists are a class who demand tangibilities, and will accept nothing less.

Another word in regard to the last proposition. They contend that the brain is altered in its arrangement, etc., in the reception of an idea. Now I would like to have it explained how many states of the brain are necessary for an idea, and in what way they are held, at the same instant of time, for an idea. If I am right, an idea is the result of a process of thought or thinking, and every thought must be a state of some former train of the imagination; for an idea, when arrived at, is as much a matter of distinct remembrance as a house or a horse; so that the changes necessarily occurring in the formation of an idea would have to be present at all times, and exhibit to the consciousness every variety and state of the brain at the same instant, and this, too, upon every successive recurrence of it to the mind. Whereas, if the faculty of memory simply held up to present consciousness, the idea previously formed, the mind could operate at the same time, and calculate results from it, which is the case.

The questions which I propounded in regard to form, texture and arrangement of the brain, friend Robinson has not attempted to answer, and for the reason that he does not have faith in the Doctor's theory. But really, to me it seems ridiculous that the arrangement of the brain could have anything to do with thinking; it is too materially gross. Let him imagine the particles of brain flying from one place to another with the rapidity of light, and the fibers all in motion, expanding and contracting and altering their texture a hundred billion of times in a day! Why, who in the world could ever get to sleep with such a racket in his head as that? I imagine a brain organized on such a principle would require a constant

stream of cold water to keep down the generation of heat! But suppose the brain to be organized on the principle of magnets, with a magnetic pole in the center of each organ, and a constant, beautiful, silent current of magnetism passing from the fibers to the brain, and each focus giving off a stream of light, attended by a peculiar feeling to each organ: this would begin to look somewhat spiritual and soul-like, and especially if the feeling is *inherent* in each focus of the brain. Then it might be like the soul-principle which we see in all nature. Even the acorn produces the tree in order to produce other acorns, and propagate its soul or life-germ; and I should consider one just as much in error who thinks that the tree produces the acorns as one who thinks the body makes the soul.

This soul-principle is the life of body and mind, or feeling; for in this sense, mind is feeling or consciousness. To be conscious of anything, we must feel it, I care not from what part of the organization the feeling comes. For this reason, I think mind, that is, soul, does not decay; and although it may not be able to manifest itself in advanced age with the readiness of youth, yet it really is as indestructible as when it first warmed the body into being.

What is this thing we call mind? Is it not a record of all the past events and occurrences of life—the impressions recorded in the consciousness? When we speak of persons, we say they have great minds or fruitful minds, etc.; hence we mean that their experience is large, and their reflection has been exercised. Now if mind is a record made at the time of the occurrence of an event, or is a record of reflections, etc., etc., that record must be forever the same, and unchangeable, and the memory is merely an agent in calling up to our *present perception* events, etc., which are past. Hence memory is not mind, but a faculty of mind. Mind would be the conscious record, at the time; and although we might at any time afterward act quite differently, it would not change the record made; and in consequence of this fact, when we view a past action or event, we feel, for the time, just as we felt when it originally occurred, and we see the same scenes, persons, etc., as though they were now before us. We may call this secondary sensation. If friend Robinson can comprehend me, he will see that I am not obliged to ride either horn of the dilemma, which he so ingeniously contrived. Another thought, in this connection, is that as we see matter taking forms constantly—the form of new worlds as well as things in our own, there must of necessity have been a time when formation commenced. To say that our world always existed just as it is, would be simply ridiculous. If so, then it is also self-evident that the commencement of all material forms must have had an impartation of the soul or life-principle; that is, simply, that soul exists before the bodily organization, and that fact is presumptive evidence of its immortality.

That the soul of man will always have an appropriate body

or organization through which to manifest itself, I firmly believe; and for positive evidence of this greatest of truths, I hope my friends will investigate modern Spiritualism, which, no doubt will give them tangible evidence of it. J. R. P.

SPIRITUALISM AMONG THE NORSEMEN.

TO THE ED. OF THE SPIRITUAL TELEGRAPH:

CHAS. PARTRIDGE, ESQ.: I send you a few more translations from the Icelandic historians.

ST. KEVIN'S APPLES.

"In a lake called Logherne, of which we before made mention, lies a little island among others, called Misdredan. There dwelt a holy man, called Diermicus, who had a church, with a churchyard adjacent thereto, where he remained continually. No female creature of any kind was permitted to enter into that church or churchyard, even creatures devoid of human reason, birds, and all animals of the female sex. (This expression smacks of the cloister.)

"There was in that land, at the same time, another holy man, called Kevin, who lived in a town called Glumelagn. He was almost a hermit, and the following event occurred, which we shall relate. He had a certain young man, a relative, who attended on him, and to whom he was greatly attached. This young man fell sick, and his disease was so obstinate that it appeared to be fatal. This was in the month of March, when diseases are most dangerous. The young man asked his kinsman Kevin to give him an apple, which would alleviate his disease. But at that time it was not easy to procure an apple; for the trees were only beginning to put forth their first leaves. But when St. Kevin was grieved at the sickness of his relative, and could not procure what the young man sought so eagerly, he fell on his knees and besought God that he would give whatever would bring relief to his relative. After his prayer he went out of doors, and looking round, saw a large tree, which is called a willow, and among whose small branches, when he examined them, he perceived apples of the same size as those which had ripened at the proper time of the year. He plucked three of them, and carried them to the young man. As soon as the young man ate them his disease abated, and he was soon restored to his former health. This tree, the gift of God, flourishes even to this day, and every year bears apples, and throughout all Ireland, from that time, they were called St. Kevin's apples, and people eat them when they are sick of any disorder. They are known to be good for all human maladies. At the same time, they are not to be commended for their sweet flavor, but for their power of healing, for which they were first desired. Many things, doubtless, there are, which holy men have quickly effected by their own virtue, but we relate no more miracles than exist at the present day, just as they were performed from the beginning; moreover, we only relate what was commonly known, and certain."

EXTRACT FROM THE "CHRONICON MANNLE."

Here are some anecdotes concerning St. Machutus the Confessor, A. D. 1158:

"While Somerlid was at Ramso, in Man, he was informed that his troops intended to plunder the church of Kil-Machon, where a great deal of money had been deposited, in hopes that the veneration due to St. Machutus, added to the sanctity of the place, would secure everything within its precincts. One Gil-Colum, a very powerful chieftain, in particular, suggested some very broad hints to Somerlid about the money, and, besides, observed that he did not see how it was any breach of the peace against St. Machutus, if, for the sustenance of the army, they drove off the cattle which were feeding round the churchyard. Somerlid objected to the proposal, and said, that he would allow no violence to be offered to St. Machutus. On this, Gil-Colum earnestly petitioned that he, with his followers, might be allowed to examine the place, and engaged to take the guilt upon his own head. Somerlid, at length, though with some reluctance, consented, and pronounced these words: 'Let the affair rest between thee and St. Machutus—let me and my troops be innocent—we claim no share of thy sacrilegious booty.' Gil-Colum, exceedingly happy at this declaration, ran back and ordered his vassals to assemble. He then desired that his three sons should be ready, at day break, to surprise the church of Kil-Machon, about two miles distant. Meanwhile news was brought to

those in the church, that the enemy were advancing, which terrified them to such a degree that they all left the sanctuary, and sought shelter in caves and subterranean dens. The other inhabitants of the district, with loud shrieks, spent the whole night in imploring the forgiveness of God, through the merits of Machutus. The weaker sex, also, with disheveled locks, ran frantic about the walls of the church, yelling and crying with a loud voice: 'Where art thou, departed, holy Machutus? Where are the wonders that, in the old time before us, thou wroughtest in this spot? Hast thou abandoned us for our transgressions? Wilt thou forsake thy people in such an extremity? If not in compassion toward us, yet for thine own honor, once more send us deliverance.'

"Machutus, mollified, as we suppose, by these and the like supplications, pitied the distress of his votaries. He snatched them from the imminent danger, and consigned their adversary to instantaneous death. Gil-Colum had no sooner fallen asleep in his tent, than Machutus, arrayed in white linen, and holding a pastoral staff in his hand, appeared to the robber. He placed himself opposite to the couch, and thus addressed him: 'What hast thou against me, Gil-Colum? wherein have I, or any of my servants, offended thee, that thou shouldst thus covet what is deposited within my sanctuary?' Gil-Colum answered: 'And who art thou?' he replied. 'I am the servant of Christ; my name is Machutus, whose church thou purposest to violate; but vain are thy endeavors.' On this, raising the staff which he held, he struck him to the heart. The impious man was confounded, and awakened his soldiers, who were sleeping in their tents. The saint struck him again, which made the ruffian utter a shriek so hideous that his sons and followers ran in the greatest consternation to see what was the matter. The wretch's tongue clave to his mouth in such a manner, that it was with much difficulty he could utter the following sentence: 'Machutus,' said he, with a groan, 'was here, and thrice he struck me with his rod. Go, therefore, to the church, bring his staff, and also priests and clerks, that they may make intercession for me, if, peradventure, St. Machutus will forgive what I devised against him.'

"In obedience, his attendants straightway implored the priests to bring the staff, and to visit their master, apparently in the agonies of death; relating, at the same time, what had happened. The priests, and clerks, and people, on hearing of the miracle, were exceedingly rejoiced, indeed, and dispatched some clergymen with the crozier. Coming into the presence of the afflicted wretch, they found him almost breathless, wherefore one of the clerks pronounced the following imprecation: 'May St. Machutus, who first laid his vengeful hand upon thee, never remove thy plagues till he has bruised thee to pieces. Thus shall others, by seeing and hearing thy punishment, learn to pay due respect to hallowed ground.'

"The clergy then retired, and immediately such a swarm of monstrous, filthy flies, came buzzing about the ruffian's face and mouth that neither he himself nor his attendants could drive them away. At last, about six o'clock in the morning, he expired in great misery and dismal torture. The exit of this man struck Somerlid and his whole host with such dismay, that, as soon as the tide floated their ships, they weighed anchor, and with precipitancy returned home."

It may be supposed by some skeptical readers, that the priests in the Isle of Man played off an ingenious trick upon the savage Gil-Colum, or what has sometimes been called "a pious fraud." I shall not pretend to defend their characters, as I have no particular data on which to rest their defense. But their sincerity and good faith, I contend, rests on just as good evidence as that of any other priests in ancient or modern times. If the morality or immorality of an act depends entirely on the sense the individual entertains of it in his own conscience, then the violation of a sanctuary of any kind was undoubtedly a very great crime, whatever difference of religious opinions might exist between the parties. It was worse than mere theft or robbery, because it was a breach of confidence, and therefore doubly base. The conduct of the priests toward the greatly scared and conscience-stricken plunderer, was not exactly in accordance with the forgiving spirit of the Christian religion; but then "the church was in danger," and priests and pirates in those days got so jumbled up together that a sort of amalgamation of their characters took place, so that they had no very clear notions of what properly belonged to each profession. The priests and the pirates might have changed dresses, and the world could hardly have perceived the difference. J. W. D. MOODIE.

APPEAL OF THE AMERICAN INDIAN AID ASSOCIATION FOR HELP. TO THE BENEVOLENT AND THE PUBLIC:

This association has now been in existence about a year and eight months. If it has accomplished little, that little seems much when the means it has had at command are considered. These have been chiefly the zeal and efforts of a few individuals, sustained mostly from their own resources. Still, our cause has prospered. Several other Associations, outgrowths of this, have been established in different States, the most recent one of which is that formed under most favorable auspices in a sister city, called "The Philadelphia Association for the Protection and Education of the Indian Tribes." In addition to this, the public journals, at first so lukewarm, because they considered our cause a hopeless one, are coming into the work, particularly the press, both secular and religious, of New York, Philadelphia, and Washington; influential persons in various parts of the Union, including eminent statesmen, have pledged us their co-operation; and the existence of our institution and its objects are becoming known in the remotest settlements, and the various Indian Agents and border whites are becoming aware that the public eye is on them, and that their treatment of the Indians is liable to come for judgment before the American people.

The first aim of this Association is to bring a moral influence to bear on the country—its Government, its agents, our borderers and border settlements—which shall compel a respect for the rights and life of the Indian. Does any one doubt that such a work is needed, as much as any other charity at home or abroad for which money is spent, as much as that the starving man should be fed, or that the woman beset by ruffians in our streets should be defended? God help us to understand. Let us consider calmly, if we can.

The California news published in the morning papers of May 16, contains the following items of intelligence:

"The Indian war in Humboldt county has been finished, at a cost to the State of \$35,000.

"The Petaluma Journal says that more than three hundred Indians, mainly males, have been killed within the past month by the white settlers in Round Valley, Mendocino county. The Tehama Gazette, speaking about Indian troubles on the Eastern border of Sacramento Valley, says: 'A new plan has been adopted by our neighbors opposite Tehama, to chastise the Indians for their many depredations during the past winter. Some men are hired to hunt them, who are recompensed by receiving so much for each scalp, or some other satisfactory evidence that they have been killed. The money has been made up by subscription.' There will be very little need of Indian reservations in California in 1865."

This last paragraph can mean nothing else than that, according to the expectations of the writer, all the native inhabitants of California will be exterminated in some five or six years. More than 300 Indians, mainly males, killed in one locality in a single month!—possibly a majority of the fathers, husbands and brothers of a tribe. And in another locality they are hiring men to hunt the natives like wild beasts, for so much a scalp! It does not appear that Government, State or National, has anything to do with this. It is "our neighbors" who are doing it, and the bounty is "made up by subscription."

Later advices from Round Valley—arrival of May 20—furnished by the same Tehama Gazette, estimate the slaughter of Indians within the three weeks last past at nearly 400, including "bucks," women and children.

Nor are these atrocities confined to the Pacific side of our country. The city papers of May 19th contain the following paragraph:

"Austin (Texas) advices to the 11th inst., state that Capt. Bayer entered the Upper Reserve on the 8d, with fifty men, and killed fifteen Indians and fled. A party of dragoons and Indians was pursuing him. Great excitement prevailed, and the Indians in the Lower Reserve had left their farms for Capt. Rio's encampment."

Here, it appears, the United States troops interfered for the preservation of the Indians; and went in pursuit of Captain Bayer, who is probably the leader of some volunteer company raised among "our neighbors."

This Association begs to assure the public that these barbarities, these wholesale murders, often perpetrated on the innocent and inoffensive, are not exceptions, but are fair specimens of what is constantly occurring on our extensive frontiers, both east and west of the Rocky Mountains; and that every day's delay in making the public voice heard, is a day of peril to the Indian and of mourning to all good people.

Our Government is not willfully vicious in its treatment of the Indians; but where there is no public voice to sustain it in defense of this oppressed race, it is naturally overborne by the clamor of the selfish and avaricious, intent on making plunder of the Indians' lands. When New Mexico was annexed to the United States, the Navajoes within its borders were a comparatively civilized and flourishing people. They lived in villages, wove blankets, raised wheat, corn, and other vegetables, and had extensive flocks and herds. What is their condition to-day? Recent accounts state that they are broken up, scattered, and dying by scores of famine. Last Fall, under various pretexts growing out of a claim to some portion of their lands—a claim originating in a sale made by some chief, which the people refused to ratify—this tribe was attacked by our troops, their villages burned, their crops destroyed, their country devastated, and large numbers of them massacred or

dispersed. We have seen it stated in the public prints that 1,000 horses, 20,000 sheep and 500 head of cattle belonging to these poor people were either driven away by our troops, or slaughtered on the ground because they could not drive them away; and that the little children too small to escape, were made a subject of trade and barter by our people, sometimes bringing \$100 a piece!

Is there, then, not a need for such a society as ours, to call attention to these enormities, and to labor for their suppression? Who can answer "No?" And on the other hand, who will answer "Yes," and respond to this appeal with material aid? We have appealed to the churches, but they are occupied with other benevolent and worthy objects, and have failed fully to appreciate the importance of this. Besides, some of them are a little jealous of us. They fear we shall interfere in some manner with their missionary work among the Indians. Not at all, except for their advantage, in producing a state of things, by shutting away the whisky-dealer and the ruffian, who counteract and overawe the missionary by their presence and their threats, which will enable them to make their labors efficient. With our objects, it is needful that we occupy a ground on which all sects and parties can unite; but we war on none, and desire to co-operate with all. In order to success we must move the nation, especially the humane and religious portion of it, who hold the moral destiny of the country in their hands.

Shall we then have help? A few of the clergymen of New York have preached to their congregations on the subject of the wrongs of the Indians, and taken up collections for our benefit. We thank them for it. A few persons have also given us donations. Will others, ministers and citizens, here or in other places, follow the example? The efficiency of our labors will be in proportion to our means. If small, we can print little, and make our voices but faintly heard; and the process of arousing and combining public sentiment, by the establishment of branch associations through our large country, will go on but slowly; and the barbarities on our frontiers of which we complain, must be left to a correspondingly gradual suppression. But with means at our disposal commensurate with the importance of the object, and the blessing of the Father, who can not delight in the butchery of his Red Children, we feel assured of the early accomplishment of our first aim—the cessation of bloodshed on our frontiers—with the rich promise in the future, of securing the remnants of the aboriginal tribes from extermination; of inaugurating the reign of Peace and Good Will between them and the whites; and gradually, with the aid of other helpers, of introducing them into the higher blessings and enjoyments of a Christian civilization.

By order of the Board. MYRON H. CLARK, President.
J. R. ORTON, Secretary.
Office of the Indian Aid Association, 55 Broadway,
New York, May, 24, 1856.

A WARNING.

KEENE, COSHOCTON CO., OHIO, May 7, 1859.

CHARLES PARTRIDGE, Esq.: The narrator, Mrs. W., to whom the following incident occurred, is a resident of Portage Co., Ohio, a Methodist, and decidedly opposed to the theory of Spirit intercourse. Mrs. W. had retired early one evening, and soon fell into a sound sleep, from which she suddenly awoke, feeling somewhat surprised to see the door apparently wide open, so that she clearly saw the door-stone, with the trees and grass glistening in the moonlight.

Mr. W. was away, and not knowing whether he would return that night or not, she had fastened the door, and she wondered why he did not call her instead of getting in through the window, and why she did not hear him when he came. But he was not in the room, and she merely thought that he had gone out for something and left the door open. These thoughts had scarcely crossed her mind when she plainly heard the pattering of little feet coming toward the door; and thinking it was the child of a sick friend who was often committed to her care by night, she said, "Why, Julia! they brought you to the gate and left you, did they?" Still, though she heard the approaching steps, as of a child come nearer and nearer, she saw no one. Then, with a feeling of uneasiness, she called her husband, supposing him to be near the house. She had scarcely spoken when she again heard, still more distinctly, what appeared to be the steps of a small child on the door-stone, come through the room close to the front side of the bed where lay her little Mary, and stop. Somewhat alarmed at this she again called Mr. W., but not receiving a response she hastily arose, went almost to the seeming doorway, when foot-stone, grass and trees instantly disappeared, and to her great perplexity she discovered that the door was shut and fastened just as she had left it on retiring, and the painful thought flashed upon her mind that it might be something connected with the destiny of her child, though she was, to all appearances, in full health. The second evening and same hour that this occurred, the prattling voice of her little Mary was hushed, as she left for a brighter clime than ours. Yours, etc., MRS. J. E. COWEE.

SPIRITUAL LYCEUM AND CONFERENCE.

FIFTY-FIRST SESSION.

QUESTION CONTINUED: "What is the human soul, and whence does it originate?"

Dr. ORTON: Matter has no power to take on one form more than another; true, it may be said there is Spirit in matter—that each atom is pervaded by a controlling Spirit, which Spirit or resident force determines its form, character, affinity, etc.; but we see matter taking on forms in obedience to laws that do not originate within itself. Whence this power? When we create from matter, as for example, in the construction of a house, it is first builded in the thought of the architect. Thought, that is to say, a spiritual structure or plan, antedates every physical structure reared by man; thence it is to be inferred that thought, or design, is antecedent to every form of matter in the universe. And, as with thought, there is necessarily connected that which thinks; that is, a spiritual organism, he places the primary source of this organism in a personal God. The human soul, or Spirit, is not made; it is *born*—born of God as to its inmost or germinal essence, whence it descends through orderly gradations to its ultimate unfoldment into form, volition and consciousness. Form and consciousness are from the natural plane; form on this plane, corresponds with quality on the spiritual plane. From the natural plane, the human soul, which we have seen to be a birth from the Divine, commences, as it were, the return circuit—its ascent through the progressive planes of spiritual being, whence, as an unconscious spiritual germ, it originally descended.

Mr. FOWLER said: It is to be expected that our views should differ on a subject like this. He does not accord fully with Dr. Orton's scheme, nor is it to be presumed that many will agree with his.

Mr. INNIS said: He did not profess ability to state the size or color of the soul, or to shed much demonstrative light upon its origin. It is above demonstration. The human soul is not a problem; it is not amenable to the rules of logic, nor discoverable upon anatomical dissection. It is to be *felt*. It is that of the man which acts without effort. When we use our hand, we know it; when we exercise the reasoning faculties, we put forth conscious energy; but the soul is a spontaneity, and we become conscious of its existence by internal analysis, rather than by external processes of demonstration.

Dr. SPENCE said: With respect to this question, he felt rather like a consumer of thought, than a producer. The question is purely metaphysical. If we ask, What is the human body? we can answer with a satisfactory degree of accuracy. If we inquire, Whence its origin? we reply, It is from a germ. But these questions, applied to the human soul, depend in our present state of knowledge, for their solution, upon analogy. From analogy, therefore, he deduces the conclusion that the soul is organic, like the body; and that its origin is from a germ, as is the origin of the body. This raises an important question—If the soul be organic, and if it grows by accretion like the body, may not the analogy extend farther? that is to say, seeing that the physical organism is destructible, what warrant have we that the spiritual organism is indestructible?

Mr. INNIS thinks the soul is antecedent, and therefore superior to the laws of organism or form. It *creates* organism from inherent potency, and hence is independent of organic changes. When one tabernacle is destroyed, it builds another.

Dr. HALLOCK: Swedenborg has a saying something like this. Human thought is bounded by use, means and end. When he thinks of a human soul, that it is the substance and form of a particular use, he feels that he has inventoried his entire stock of comprehension as to what, in the last analysis is the human soul. The profound ignorance of our spiritual teachers, has left themselves and us in a labyrinth of blunders. The student of Spiritualism, after ten years application, finds it difficult, and in most cases impossible, to divest himself of the notion that he has, tucked away within him, *somewhere*, a soul! He says of himself, he has a body, soul and Spirit, This sounds well, but what does it mean? *Who* is it that has this body, soul and Spirit? Is it an individuality distinct from body, soul and Spirit? We talk as though it were; but the facts of Spiritualism give us a clearer idea. They affirm, not that man has a soul, not that a soul has a man; but, on the contrary, they demonstrate that, what popular ignorance from time immemorial has denominated soul, Spirit, Ghost, (holy or otherwise) *is a man!* Does not what for so long has been called Spirit, (meaning thereby a sort of respectable *appendage* of the man,) always appear as a man, expressing the intelligence of a man, and performing the acts of a man?

The old jargon of body, soul and Spirit is cognate with the postulate of materialism: that as man is a certain combination of what is called organic matter, decomposition is inevitable, that being the universal law. Hence the question suggested by Dr. Spence—if the soul be organic, must it not also be subject to dissolution? Here, again, the old mischief crops out. The question presupposes that man, as an organic body, has within it an organic soul, which lives and grows by nutrition as the body is seen to do; and from what is supposed to be the analogy between these two, is deduced the suggestion of a common termination to their existence. The

mischief is this: we proceed to reason from the wrong end of the fact. Our intellectual pyramid has its apex where the base should be. We have said, the first fact settled by the new school is, that what has been called Spirit, soul, etc., is simply *man*. Beginning with this as the basic truth, the conclusion is readily traced, that the substantial organism has, in reality, no temporary or physical co-partner with which to compare duration. In other words, that man is not two organisms, but *one*. There is no ratio between a man and the coat he may find it necessary or convenient to put on. He may lay it off and still be a man; he may put on another, but he will be nothing more or less from the change. Now the primary substances which comprise what is called the physical organism only serve, as facts show, to give temporary expression to man. It is that in which he has invested himself for the time being, and for a specific purpose. It is never for two minutes together composed of the same materials, and finally it drops in pieces, being composed of matter subject to decay. But the *man* does not drop in pieces, with his tattered garment, as we know, and as may be rationally inferred, for the very reason that his covering or body does. The man's life and growth is sustained by that substance which has no relation to time. We call it *truth*, science, philosophy, knowledge of principles, etc. Jesus spoke of it as "Every word that proceedeth out of the mouth of God." The reality, the truth of bread, as of every other thing, is from God; the phenomenon may be had in any shape you choose from the next bakery. Beginning (as a phenomenon) in the oven, its traits naturally disappear at the grave. But the divine love, wisdom, science, that man finds in bread, do not begin in a Dutch Bakery, nor do they terminate in "food for worms." Man is as his constituents. That must be an eternal thing which draws its nutrition, and depends solely for its development upon eternal truth!

Dr. SPENCE; Truth is not substance; it is a perception of the intellect. To speak of actual growth as a result of perception, is to build a body on the bare activity of the organs of the body. He makes a distinction between growth and development. A rosebud may be fully grown, but the flower is a development *from* the growth. Does not this illustrate the *modus* of immortality? With the body there is both growth and development, and each stage is necessary to that which succeeds it. The human fetus, in passing through its various stages of growth, develops man as a result; arrest the growth at any given point, and the result is not reached. This is the practical side of the question: that we supply such conditions for growth as shall result in immortality as its development. The soul that is prematurely born can not be immortal.

Mr. PARTRIDGE said: He used the word Spirit as synonymous with life. By soul, he means the faculties or spiritual powers which give direction to life—that which is to the man what God is to the universe—the governing power.

Mr. BAKER has discovered that all substance is dual. The animal has what he calls the soul-principle as well as man, and he thinks it may be transferred to, or incorporated with the human, and that it is thus perfected.

The great hinderance to a correct discovery of these things, is that we suppose them to be deep and hidden mysteries, and therefore seek far off and high up for *mysteries*, and we find what we seek.

The truths of these things are simple, and the facts plain. Seek them in humility, and we need not go far to find, nor will we find them difficult of comprehension.

The great hindrance to an easy revelation or discovery, when made, is the want of a definite language to represent it with.

We use words so loosely, that nearly each one gives a different meaning to the same word, and therefore we do not understand, or *make* to understand.

Soul is not created; it ever was, and ever will be. So of Spirit, mind, intellect and whatever is.

Dr. HALLOCK supposes himself to be an eternal fact—but I claim that he is not a fact, but a passing phenomenon.

The *fact* underlies the phenomenon, and is eternally infinite.

Nothing is developed in the creating sense: it is a wrong use of the word. We often say developed when we mean unfolded.

A word concerning the human germ, which Dr. Spence has described to be, as observed by microscope, "a simple sack containing a homogeneous secretion," that germ, as material, has a mentality which has been given to it by the Spirit of the parent, through the intellectuality of the Spirit, and that mentality may be so changed by another intellectual impress, that the product will be a hideous monster, instead of a pleasing object.

Mentality belongs to materiality, and intellectuality to spiritual-ity. Mentality relates the material part to the spiritual part, and intellectuality relates the spiritual to the material.

Adjourned.

R. T. HALLOCK.

Mrs. Felton's Lectures.

Mrs. Fannie Burbank Felton will lecture in Philadelphia, Penn., on Sundays, June 5 and 12; in New York, on Sunday, June 19; and in Norwich, Conn., on Sundays, June 24, July 3, 10, 17, and 24. Address, until June 15, "Willard Barnes Felton, No. 813 Lombard-street, Philadelphia, Penn.; from June 15 until July 24, "Norwich, Conn."

Rev. Dr. Chapin's Sunday morning Discourses are exclusively published, verbatim, in this paper, on the Tuesday following their delivery.

REV. DR. E. H. CHAPIN'S DISCOURSE,

DELIVERED SUNDAY MORNING, JUNE 5, 1859.

"Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish his work."—JOHN 4 : 34.

Whatever conclusions we may draw from Scripture concerning the nature of Christ, there can be no difference of opinion as to the purpose for which he came into the world. He himself declares that purpose in numerous instances. He declares it in the text, and he asserts the same thing again and again in this very gospel of John. "I seek not mine own will," he says, "but the will of the Father which hath sent me." "I came down from heaven, not to do mine own will, but the will of Him that sent me." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Everywhere he presents himself in this attitude of service. Continually he speaks of himself as one sent by another—as doing and having done the will of God. So devoted is he to this service, so assimilated and congenial is it to his inmost being, that it supplies the place of all things else. When, in the passage before us, his anxious disciples urge him to partake of food, he replies: "I have meat to eat that ye know not of," and tells them what that meat is. In that prayer at his last communion with his disciples, just before his death, under the shadow of his own cross—needing no other joy, needing no other consolation—he exclaims: "I have glorified thee on the earth; I have finished the work which thou gavest me to do." And yet again, in that lonely hour of agony, in the darkness of Gethsemane, conscious not only of the nature of his mission, but of the personal suffering and sacrifice required of himself, he cries out: "Nevertheless, not my will, but thine, be done!"

Now, in this characteristic alone, let me say, there is that which separates Jesus from all others who have ever appeared upon the earth claiming the office of teacher or prophet. There is here something peculiar in Christ. He does not stand as a teacher and prophet, but as one sent especially to work out and exhibit the divine will upon earth. From all others, he stands out wholly distinct, as having, in a peculiar sense, a divine purpose to fulfill, a divine work to do; as representing, I repeat, and performing God's own will. No other being who has ever appeared upon earth could say, in the peculiar sense in which he said it, "My meat is to do the will of Him that sent me, and to finish His work."

And yet there is a sense in which every man should do and say this; a sense illustrated and rendered significant by Christ's life and action; a sense which explains the real purpose and the true end of every human life. And this is the special point which I wish to urge in the present discourse. I shall endeavor to convince you that the essential excellence of every man's life—all real liberty, power, happiness—are attained in proportion as we find that it is our meat to do the divine will. Christ represented, Christ interpreted God's will, not only by what he taught, but by what he did. And this, I repeat, is what we all should do, whatever our light or condition in the world. And this we accomplish, I may say in one word, simply by submitting to God's will, whether in endurance or in action, whether we suffer or achieve, if in either case we thus represent and interpret that will. And for this conclusion, I really want no other argument than the fact that Christ is our example, and that he is set before us, not only to love and to revere, but to follow and to imitate. He is the highest, the only perfect ideal of human life, and therefore in proportion as we approach and assimilate that ideal, of course we approach and assimilate his moral attitude of obedience to, and harmony with, the will of Him who sent him. In that proportion we find the substance and end of life, to which all things else are means; and it becomes our meat to do that will. But as it may prove profitable to meditate still farther upon this truth, I ask you to consider its grounds in reason, and some of its practical results.

In the first place, then, let me direct your attention to the analogy of nature. It is a very familiar proposition to utter, but it is a very great truth to realize, that the material world, in all its forms and motions, is an expression of the divine will. We don't know how near we come to God, when we touch a blossom at the roadside, or look upon the pebble scarred with the record of a million years, or look up into the immensity of night, or wander abroad amid the draperies of the morning—wherever we touch this living world of nature, I say, we are not apt to realize how near and substantial it brings us to the very life and personality of God. The natural world is an expression of the divine will, and especially is it an expression of that will in its order, in its harmony, in its steadfast regularity.

Now, the crude, half-cultivated mind recognizes the divine only in the unusual and the anomalous. When there comes an earthquake, the ignorant man says there is a God, and in a comet he traces the peculiar action of the divine hand, and a special warning and portent of some great event to take place; and if anything is inexplicable that happens—something that he can not refer to a familiar cause—then he infers at once that that is spiritual, as though that which is regular and common furnished no proof of a spiritual reality. There are a great many people who call what they can not

explain spiritual, but in that which is regular, that which is steady, and that which is orderly—they see no God there. I think the true position is, and will be, in order especially, and in regularity—in the continued coming forth of the host of heaven; in the steady unfolding of the seasons; in the dropping rain; in the shifting clouds; in the flowing sun-shine; in the circulation of the waters—in all these things, especially to recognize a divine intelligence and presence, and to feel, as the grandest scientific minds do feel, that in every fact, and in every phenomenon of nature, as it stands, they witness and, so to speak, handle, the very thought of Almighty God.

This being the case, I repeat, we find in nature an expression of the divine will, and a perfect fulfillment, in its sphere, of the divine purpose; and man, in the study of the material world, becomes, as Bacon calls him, "a servant and interpreter of nature," and if a scholar and interpreter through nature, of course, so far he is a servant and interpreter of the divine will. This, then, is a characteristic of nature; this is its peculiarity, that it is an expression and manifestation and accomplishment of the will of God.

Now, my friends, if this is the case, then surely we may reasonably infer that the prime characteristic of all God's works will be the fulfillment of his will; we should infer that so far as any other creations of God Almighty fulfill the purpose which he designs, just in so far they would come to fulfill his will also; because he would not establish in any department of his government a law that would not apply in any other department; because all law is one, all truth is one; and if it is good that God's will be fulfilled amid the wheels and springs of nature, it is in the highest sense good that God's will be fulfilled in the department of mind, amid the fullness of the emotions of the spiritual life of man. Therefore we may conclude that the normal state of man—the most perfect state of man—would be precisely the same regularity, the same order, the same accomplishment of the divine will, as that which we find in nature; precisely the same in result, but very different in the processes. And this marks the distinction between the world of mind and matter. Whatever is discordant in the world about us, is the discord of the human mind, the discord of the human soul, the incongruity of the moral nature of man. And that this should be so, is the direct and necessary consequence from the very nature of man, as God designed it. Man, sent here to do, to fulfill God's law, can not do it as nature does it, because man has within him a power not granted to nature—the power of voluntary choice—the power of free submission—the mysterious, yet awful, yet noble power of doing right and doing wrong. The glory of the two worlds is different. The glory of matter is its necessity, its limitation. The planet running in a defined orbit, each atom gravitating, by a necessary law, to its kindred atom—that is the glory of nature. The glory of mind is its freedom, its limitless possibility, its power of voluntary choice. The glory of nature is that it is a machine, and every part of it may be made into a machine, so that it will serve just the end which you wish it to serve, blindly, but surely. You can impress upon it your purpose; in that consists its utility to man. He depends upon this steadfastness; he knows that, such things being done, such things will follow by an inevitable necessity.

But the glory of mind is precisely the opposite of this—that it is not a machine. You can not determine beforehand the work it will perform. Therefore, I say, although the result at which God aims, so to speak, in the two branches of his universe, is the same—that is, the perfect fulfillment of his will—the processes are different. Nature, blindly submissive, without thought constantly fulfills His will; man, acting upon his freedom, does not fulfill his will, or only fulfills it as he surrenders to it by voluntary choice. Yet here is the point. The great end of human life in creation is the same as the great end manifested in the natural world—to fulfill and accomplish, to do the will of God; and Christ, in his own life, illustrated the chief end of man.

But I observe, in the second place, that all real excellence and blessedness of human life is in doing the will of God. The highest estate of man, as well as the estate which God himself appoints—the highest, the best estate for man himself, is submission to the will of God. My friends, here is the only true liberty; here is the very core and essence of all liberty, individual, social, or political. Its core and essence is in the submission of the individual soul to the will of God.

Now, there are two kinds of liberty in this world—if we must not rather call one kind anarchy, instead of liberty. There is the conceit of freedom from all restraint; some call that liberty—as few laws as possible. We find large organizations and bodies of men enunciating this, that that country is best off which is least governed—as though the very fact of government itself were tyrannical, and the idea of liberty were that of perfect license. If you take it in its logical conclusion, as allowing you to do what you will and run where you can—this is not liberty. If it were, then you see at once that those things to which we attribute the poverty of life, which we look upon as base and mean, would be nobler than those things which we look upon as inspiring, and sacred, and good. Now, if this is true, the idle man has more liberty than the industrious man; he

has more opportunity to do as he pleases. The industrious man has a certain work he is bound to do, and he acknowledges an imperative law quickening him to industry, and continuing him at his work. The idle man acknowledges no such thing; he follows his instincts just as much as he pleases. The animal has more liberty than man, according to this definition. The animal runs where he will on the wide hills; the animal follows his instincts. But is the animal nobler than man, who obeys the laws of conscience and the dictates of society, and feels that he is hemmed in by restraints? Is not man, under these limitations, a nobler creature than the animal who runs where he will? You see, then, that this definition of liberty is not the definition of *true* liberty. The noble kind of liberty is that which consists in submission to law, just as the noblest expression of God in nature is by the submission to the divine will. Only these laws are to be laws of our highest good—laws of our essential welfare.

And here comes in the true conception of liberty: Liberty consists, not in cutting loose from all things, and in running where we will; but true liberty consists in freedom to choose the highest; in freedom to do the best; in freedom to have a law, not in the violation of all law. And here is the essential evil of all despotisms and of all oppressions on the face of this earth. More insulting to God and man than the wretched fetter or the smiting scourge, is the interference of one man with another man's free power to choose to do the best—to be, in the noblest sense, a man. Whatever thwarts this is despotism, and is the very malignancy and death-spirit of despotism. Whatever puts a man in a condition where he must violate conscience, where he can not develop any conscience at all, where he can not acquire truth, where he can not give free diffusion to it—I say whatever puts a man in such a condition that, in his noblest faculties and being he can not become a man, that is the darkest kind of despotism, and whatever delivers from this is a freedom worth striving for—a freedom worth suffering for. But the darkness of bondage that makes me a brute in spirit, that leads me to violate conscience, that shuts me out from the Word of God, that gives me no liberty to express my own free thought and to develop my own action—that is a despotism to be struggled against; deliverance that comes out of this is a freedom to be sacrificed for, a freedom to be suffered for. Not merely to gain broad lands, not to have vast possessions, is the real object of true liberty.

O bleeding Italy! trampled, cheated, abused Italy! little will it be for thee to rise up from the pressure of one despotism, if thou art bowed down by the pressure of another! Unless the liberty that may be gained gives liberty to the soul, liberty to the individual, liberty of conscience, liberty to the heart, the right to know and love God, to serve him, and to do that which is right and good—unless this be secured, then better let all the efforts for liberty cease; better let all the aspirations for liberty sleep in the tombs of the mighty dead that are slumbering in your soil; better let them be trampled out forever. For it is a little thing to pass over from the despotism of human authority to the despotism of our own lusts, and of our own false conceits.

All true views of liberty enforce the perception of this distinction between human and divine authority. It is not a deliverance from all authority. In the idea of true liberty, man throws off the yoke of all earthly masters, that he may serve his only rightful Master, God; because God is the only being that can claim the service of his heart, that can claim to own him, that can claim to direct him in the way most essential to him. It embraces the idea of getting rid of false and deceptive masters. Priests and despots have ever been cunning enough to see this, and hence they have always assumed divine authority. "James, by the grace of God, king;" "the Pope, the viceregent and oracle of God." They have always felt that it was only God who could claim control, and therefore they have assumed to be the viceregents and the ambassadors of God. And when this assumption has risen to its most outrageous point: when it has pressed too hardly upon the welfare of man, man has always been led, in the providence of God, to feel that there is some final bar of appeal.

Now, there are nations and communities who are not fitted for the largest freedom, who have never struggled for freedom. But when there is a struggle for freedom, you may be sure that God has inspired that emotion, just as it was breathed into the heart of John Hancock and Samuel Adams. Don't you say that such communities are not fit for liberty. God has given them the perception of liberty, and there comes a time when they will dispute these claims of priest and despot. They will say: "God is our Master, but not you who have abused his name, who have abused the humanity which he loves and cares for." Hence, in this point of view, Christianity will be found to be the most revolutionary of all systems; it insists upon the rights of man—no, it goes deeper. Tom Paine wrote upon "the rights of man," but Christianity goes deeper—it penetrates to the duties of man. Man should be free, not only because it is his right to be free, but because it is his duty to be free; it is his duty to put himself in a position where he can follow the dictates of his conscience and serve God, in opposition to all who would hinder him from serving God. And here is the foundation of that doctrine of Individualism, about which so many are now so earnest and so eloquent.

But while all lawful Individualism springs out of this, on the other

hand, remember, Christianity, in the most comprehensive sense, is not a system of liberty that is freedom from all restraint. In its sublimest sense, it is a code of *law*, not formal, not ritual law, like that Paul referred to when he said: "We are delivered from the law." He meant the Levitical law. But it is a code of spiritual law. I have endeavored to unfold it to you in the Beatitudes; they are all *laws*. "The merciful shall obtain mercy;" "The pure in heart shall see God." The only terms of blessedness that Christ pronounced are in obedience to these spiritual laws. Moreover, the ideal of Christianity is not in laws obeyed, but in law fulfilled, accomplished, carried out, until it becomes a part of us—until it is our meat to do the will of God. And therefore Christianity does not place man, strictly speaking, in opposition to law; it certainly does not put man in a condition to violate any law, but it places man at the center of all law; it places him at the core of all law—at the essential root, so to speak, of law. So the true Christian rises into true liberty. He does not rise in opposition to good human laws, for if he is in harmony with God's law, he can not be in opposition to good human laws, but he is in that condition where he himself is in no need of human laws. They are good in their place for those that need them—for the profane, for the vile, for the cruel, for the criminal; we want law for them. But what does a man need of a law against murder who has Christ's heart in his bosom? What does a man need of a law against theft who loves his neighbor as himself? Do you not see that he is not in opposition to good human laws, but that he is above them? And he does not need them; he is at the center and core of them; he has something better for himself.

This is the general and comprehensive truth, that man's highest estate is really not Liberty, but Law—that is God's law—adherence and submission to the divine law. The highest state of a nation is not liberty in the sense of no restraint. Whatever that nation may be, whatever its power, whatever its splendor, if it has merely stricken off the bands of human authority, to follow its own will and passion, it is in a downward course. There is one law binding upon a nation, and that is the source and center of all others; it is what some men sneer at; it is "the higher law." It is the foundation of all good laws. If a nation does not acknowledge God as the Governor and Controller, it only rules by human caprice. There is no hope in a nation that says the higher law is not for us; we throw off all human and divine authority; that nation is rotten at the core and bound to destruction. Submission to law is really the highest estate of man. It is also true that here is the largest liberty—freedom to do and to be the noblest and the best—that is true liberty, while it is the real expression of the highest law.

And I observe yet again, that if in man's life and condition here upon earth, the only essential liberty is in doing the divine will, so also in this is the noblest work, the only genuine success anywhere. Man is living untruly; he does basely when he lives and does for himself alone, for the mere dictates of his own self-will; he is in a false and base position. The true, the noble thing in all life and in every department of action is to do God's will, to do it in truth, to do it in beauty, in justice, in love, in whatever form it may be required or expressed—in all we do to have something higher than self; that is the main point; carry it out anywhere in life—in all you do have something higher than self, do something better than self, and you are moving in the right course of life.

That is the case with all noble art; the artist who really achieves the great end of his art, who really gives power and success to his work, does it only when he serves something higher than his own conceit, when on the glowing canvas and the almost breathing statue he transfers the life and beauty of nature; but the moment he begins to follow his own conceit, that moment art becomes *artificial*. He is only noble and successful as his art is not the mere mirror but the interpretation and expression of the beauty of nature. So in writing and in speech; the moment a man begins to follow what he thinks is pretty and sounds well, you feel that all he does becomes dead and wooden. His language may be elegant and polished, but it is not alive. And some rude son of the wilderness who is hardly able to read his Bible, but who feels the great truths of God's love and of salvation, comes into the pulpit and preaches that, and the congregation is swayed by it, and says, There is power! And why? Because he is only a vehicle. Truth came to him, and he let it go through him as truth. The moment it becomes artistic, with conceited lights and shades, that moment it dies. It may be classical, it may be scholastic, it may be beautiful; but it is dead. The truth serves something higher than you and me, and the condition of all noble art is that truth shall come fully through us.

And so is it in all business, in all action in life. Let a man, for instance, set up the idea that he is not to serve God, but to serve himself in business; that is the idea I suppose most people do set up. He is to make gain any way, at all cost of principle, at all cost of honor, at all cost of love. Well, he gets gain; and what does he get for it? The praise of the world. For it is one of the most fearful tokens of our time that we are disposed to praise success. The successful man is a hero. If he succeeds, he is smart, he is clever; and only see what this involves. Take it up in the simple matter of business, for instance. See how much evil is wrought by that. A man learns that

his only chance perhaps of getting a name, of standing well in society, of being respected, is to make money; and if he does make money, it makes little difference how he gets it.

Is not that the groundwork, the sanction of so much evil and fraud in business? Do you think that if the dishonest man was to know that he would be branded with dishonesty, he would be dishonest? For if a man does not think of God, he will think of his fellow-men. Do you not see that you nourish at once the root of these frauds and these evils? You make success the great criterion; get the thing, no matter how; do it, no matter how. Ah! no matter whether it is done rightly or wrongly; he does not put the question, Is right served by what I do, is truth served by what I do, is God's eternal justice served by what I do? Look at the moral looseness which grows out of this thing. Is there any real greatness, any real power in life, where a man is serving himself rather than truth and justice? O no; still the divine truth preaches that the only true success is in doing God's will.

O man! with temptations thronging around you, hold on to integrity, hold on to purity, hold on to the sanctions of conscience. Do God's will. You may be poor, you may be scorned; you may break; you may fail; you may be disappointed in this world, but you are a hero, and something of the dew that drops from the immortal palms in heaven drops upon your forehead, though you lowly live and poorly die. For in this case the man has set up the noble end of serving God, and not the mean end of that which temporarily gratifies himself. In the one case the meat and drink is in doing the work, and that is the noble instance; in the other the work is done for the meat and the drink, and that is the base instance. O, here is the secret of all real power, of all real success in doing with every faculty of the mind and every power of the body, God's will and God's will alone. How do you evoke and apply the power of any piece of mechanism? Why, the answer is a truism; you do so by putting it to the use for which it was designed, the use for which the maker made it. Now a man in his ignorance, in his vanity and conceit says, I can make something different out of it. He touches some wrong spring, or he puts something out of balance. You see at once in the piece of mechanism, that if a man, instead of following out the design of the machine, goes to make something of his own out of it, he makes a miserable failure.

Is it not so in all life? Put all things to the use for which God designed them, and in that way you do God's will. Let all the work you do, be it driving a nail, selling a piece of cloth, pleading at the bar, painting on the canvas—let all the work you do be the interpretation of God's will, and let all your actions be the expression of God's will; that is the rule of life. How is it with the drunkard? Why, he has got his "liberty." Look at him; he has dared to insult this body which is the temple of the Holy Ghost; he has dared to debase this soul which God breathed into him to be an immortal and aspiring power; he goes according to his own lusts. Look at that kind of liberty which is a following of our own conceit, not a using of ourselves according to God's will. So with the self-indulgent man; so with the selfish man; God made him to dispense to those around him of the blessings which he has showered upon him, but the selfish man has shut up all these blessings for himself; he turns all the good of life into himself. Look, what a poor, dead thing that man is in the world; because he is following the conceit of his own will, rather than putting himself to the use for which God designed him. When we do God's will, and not our own, then rightly, then harmoniously using those powers which God has given us, we do no violence to our powers, but, of course, we strengthen them.

Here is power! here is joy! here is victory! here is peace! Is it not an exceedingly blessed thing when a man has come to this condition that he is living in submission to the will of God; in his prosperity recognizing that it is the will of God, and receiving no pang from his success; looking upon what he may have gained as having been honorably earned—there is no rust of fraud upon it; there is no sweat of hard-wrung labor or woman's anguish about it—looking at it, and saying: I have endeavored, according to my faculties, to live up to his will, and he, in his great mercy, has rewarded me with this. What joy that is! And then in sorrow to say: God has ordained sorrow for me; he has ordained trial and adversity for me; dark clouds are round about me, but I am obedient to his will; for I know it is a good will, and I know that he loves me. This sorrow, let it flow over me, if it must; this grief, let it settle upon me; I submit to it; I bow down to it. I remember a greater than I, when he prayed that the cup might pass from him, he said, "Not my will, but thine be done." Here is all power, all success, all victory, in life, in submission to the divine will.

Observe, however, one important fact. This doing God's will is *free* service; it is voluntary action; it is chosen and rejoiced in; it is not constrained. It is not doing God's will because you *must*. For you need not do God's will; you can live basely if you have a mind to. It is not doing God's will because you are compelled to. He calls you, but if you obey you must obey of your own free heart's gift. Remember the word that Christ used here, it is very expressive: "It is my meat—it is my *meat* to do God's will." The man who does not

want to do it does not find it his meat; it is his *fetter*; it is his *bond*; it is his *scourge*. But the true soul finds it his meat. O, what a galley-slave, treadmill religion we often have! Men do God's will just as they used to do the will of the State with the chain about their heels and the stone walls shutting them in. There is no doing God's will but by love; we are drawn by love, and then we show it in loving action. And here is the highest attainment and expression of life—to be drawn by love to God, and to show that love by pouring it out upon others.

And thus, my hearers, we come back, in closing, to that with which we set out—to the life and example of Jesus Christ. Not only do we behold him as doing God's will, but as showing what God's will is. That doing was a service of love, but that will is itself love. I repeat that the doing of God's will is a service of love, and that that will is love; that is the two-fold lesson Christ has taught us. I say again to-day that men have vague, mysterious notions about what they call "The Cross;" if a sermon is preached and the word is not mentioned, they seem to think that there is no evangelical savor in it. They have become attached to the word "Cross"—it is something about the literal Cross that they have in their minds. Sometimes the very word, the very form of a Cross is thought to be a sacred thing. And what do you see? You see criminals in some of the countries of Europe who think that if they only come once in awhile and kiss a wooden Cross, they are all sanctified. Then others think that the great thing is to look upon what they call the Spectacle of the Cross, to see Christ's agony, the agony of his great suffering and the insults that he bore; and if they have an emotion over that, and tears flow, that answers for their religion. And then there are those who make religion consist in the Doctrines of the Cross, as they call them; the wrath of God manifested on the head of Jesus, the doctrines of the vicarious atonement, doctrines which are said to be in contravention of human reason, but which in reality are the sharpest attempts of human reason to explain and define God's working. How do these doctrines leave men? Often as bitter, as uncharitable, as coldly sanctified as ever.

No; these are not the right views of the Cross. The right view of the Cross is to take in and apprehend the Spirit of the Cross; and what is that? Submission to God's will; expression of God's will. Humility, self-surrender, service rendered in love, and love as the source and inspiration of that humility, self-surrender and service. O when we take in this idea, how much meaning is there in these words of Christ: "My meat is to do the will of Him that sent me, and to finish his work." When we think of the love which he manifested and of the spirit in which he wrought, through trial and persecution and sorrow and agony and death, how sublime is the spirit of Jesus—how it lifts us up! It is something more than to look at the wood of the Cross, something more than to be conceiving of the agony, something more than getting correct doctrines of the Cross; it is getting into the spirit of the Cross.

And he came to *finish* that work. And it was finished in the submission and love in which it was commenced. Finished! Is it not remarkable that the two beings who stand, as the two opposite types of divine power, both uttered that word at the very crises of their existence here? I remember that it was at Waterloo, when the Old Guard reeled back and was shattered before the tremendous power of the English charge, when the dark pall came down upon the empire and the hope of Napoleon—it was at Waterloo that he turned and said, "At present, all is finished." I remember that it was on Calvary where God's love was fully expressed to man, and the hour of his real victory over human hearts began, a victory that was to draw all souls into his kingdom—I remember that he said in that sublimer, holier significance, "It is finished." He came to finish God's work, and he did finish it. And here is the power, the end, the glory of human life in submitting to God's will in love, and showing forth God's will in love. This makes the cross the highest type of being, the interpretation of existence. This makes true what the apostle says: "Christ crucified, the wisdom of God and the power of God." Wisdom, what is it? Is it philosophy? What is philosophical truth worth but for that larger life of love into which it lets us rise? Power, what is it? In what we achieve? No. It is in the spirit and end of what we achieve.

Christ's meat was to do God's will. Hearer, what is yours? What is the substance of your life? To do your own will? to act out your own desire? to carry out your own conceit? But have you ever come into communion with Christ? Have you ever touched that love, that self-sacrifice, that humility which he manifested, submitting to God's will and showing forth God's will? If not, you have missed the great clue of life. But I beseech you to come to his words, to his example, to his influence. Come to-day. He invites you all to touch the symbols of his love, to receive something of that blessedness, of that power, which God permits man to enjoy upon earth, when you can say, in the language and in the spirit of Jesus, "My meat is to do the will of Him who sent me."

Please take Notice!

We have struck off surplus copies of the back numbers of the present volume of this paper, which we designed to use as specimens to send to the address of those persons in different sections of our country whose names and residences our patrons may furnish, hoping they may be induced thereby to subscribe.



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

CHARLES PARTRIDGE.

Editor and Proprietor.

Publishing Office of the Telegraph and Preacher, 428 Broadway.

NEW YORK, SATURDAY, JUNE 11, 1859.

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.

The best remittance from foreign countries is American bills, if they can be obtained; the second is gold, inclosed in letters. Our friends abroad can have this paper as regular as those around us, by giving full address and prompt remittances, and we respectfully solicit their patronage. Small sums may be remitted in postage stamps.

For notices of the Press, see advertising columns.

THE SPIRIT AND THE SPIRIT-WORLD.

Admitting that modern Spiritualism, as an intellectual and phenomenal development, is all it claims to be, the philosophic mind has a right to expect from it some aid in the solution of the question, What is the essential nature and constitution of the human spirit? But whether there are found in it the elements of any definite and final solution of this question, depends altogether upon the degree of profundity and interiority with which its phenomena and annunciations are studied. There is, however, this valuable *negative* result which is patent to the most superficial investigators of the subject who have obtained evidence to satisfy them of the reality of the alleged intercourse which now exists between men and Spirits—viz., that a Spirit is not a mere vague inconceivability, without parts, shape, extension, or definite relations to other things, but that it is a veritable man, in the form and with all the organs of a man, and with all man's loves, antipathies, intellectual faculties, and susceptibilities to pleasure or pain. But the specific nature of the spiritual organism, its peculiar mode of existence, and its difference from the man in the flesh, is a question on which philosophic inquiry has by no means exhausted itself, and which demands a thorough reconsideration, even upon the part of some of the most intelligent Spiritualists themselves, before a conclusion is attained upon which the mind may rest as settled and final.

It may be useful here to epitomize the essential constituents of the theory on this subject which now seems most generally to prevail among Spiritualistic speculators who have given it their deeper thoughts. It is said that the living human body is composed of atoms which, individually and in groups, fibers, tissues—in their assemblages in the forms of bones, muscles, viscera, and in their *tout ensemble* as constituting the whole physical organism, are surrounded and pervaded by an ethereal substance which is in exact correspondence with the more gross and tangible material. This generally and specifically pervading aura, ether or electricity-like substance, taking precisely the shape of the outer body as the water takes the shape of the sponge, is the *spirit*; and when the outer body, from disease or any other cause, becomes unfitted any longer to contain it, it separates itself by a process analogous to a birth, maintaining precisely the same shape, organ for organ, which characterized it while a tenant of the tangible structure of flesh and bones. Here, then, is a new organism, invisible, it is true, to the man in the flesh, yet just as visible and tangible to an organism of its own nature as man is to man in this world. Though the materials of this organism are so refined as to escape the cognizance of the fleshly eye, yet its ethereal atoms are firmly compacted into shape by their mutual affinities, and kept from being dissipated by the reagents of the outer world which, in their grossness, can no longer have any influence upon it. The transformed man now thinks from an ethereal brain, breathes a super-refined atmosphere by means of lungs composed of particles of imponderable fluid, receives aroal food into a stomach consisting of organized and compacted magnetism, and through his invisible veins circulates blood perhaps a million times more rare and refined than hydrogen gas. And this is a spirit!

This supersublimated being is now in need of a world or

terrestrial habitation refined to a degree corresponding to its new state; and now whence that world, and what the main particulars of its constitution, its locality, etc? The answer is plain. As the fleshly body of man is pervaded by this ethereal body which, by the process called death, is given forth as a transcendently refined organism, so this whole material world, with all its mountains, valleys, fields, forests, seas, lakes, rivers, rocks, trees, plants and flowers, in particular, is also pervaded by a like interior form as a general including all these particulars, which, by the constant dissolution of the grosser form, is exhaled into the ambient spaces, and ascending to a greater or less distance in the atmospheric, inter-planetary, or ultra-stellar spaces, forms a spiritual world, with all its constituent forms, arrangements and scenery, and is thus suitable as a habitation for the living organism before described.

This theory, we admit, looks very ingenious, and, viewed in some of its aspects, it even seems plausible. Those interested in psychological inquiries may be congratulated in that it presents to them an agitation of the previous unruffled dead-level of thought on this subject, and exhibits at least a *striving* for a better faith as to the hereafter of man, than the faith in the virtual *nonentity* which has heretofore been presented to the mind in the theologian's definition of a human Spirit. There is, however, one *slight* difficulty in the way of this philosophy, and that is, it is (in our humble judgment), almost entirely *untrue*.

We say it is *almost* entirely untrue; and we will here anticipate the question wherein it barely fails to be entirely so. There is unquestionably a refined and subtle emanation proceeding from, and pervading and surrounding, the human body, as well as all materials and organisms in being. This fact applies especially to the human body in its moribund state, and when, after death, its grosser and more refined materials are separating themselves, the one class combining with solid earth, and the other, as gases and imponderable elements, exhaling into the atmosphere. The presence of the latter elements in the form of exhalations over the graves of recently buried persons, was sufficiently proved in some of the experiments of Baron Von Reichenbach. It is stated that in some instances these emanations assumed a shape somewhat resembling that of the person buried beneath, and that they have at times even become externally visible to persons whose organ of sight was in a very sensitive state. If we may rely upon the statements of certain old philosophers, among whom were Kircher, Digby, and Vallemont, and who, about a century and a half ago, conducted a series of experiments on a subject which they called *palanganesia*, or the resurrection of plants, even the exact miniature form of a plant that has been burned may be temporarily restored in a vapory emanation, which may, under certain conditions, be caused to arise from its ashes by the application of heat.

Now that these vapory emanations, as proceeding from the human body, both in the living and diseased state, may serve as a *medium* for the Spirit, just as the living body itself does in a grosser way, seems to be rendered probable by many well-authenticated facts. The hypothesis of the conjunction of *ab extra* Spirit-forces with the spherul emanation of certain living persons, seems to constitute an important element in the philosophy of certain kinds of now prevailing Spirit mediumship, and especially of that kind which is attended with outward and physical phenomena; and if we may credit numerous statements which are found in the works of the old pneumatologists, the subtle and phosphorescent emanations from the decaying bodies of the deceased may be re-entered or re-vitalized by the Spirits who previously occupied those bodies, and used as the instruments of various, and sometimes tremendous manifestations of power and intelligence. Bodily emanations thus vitalized were called "astral Spirits," or "star Spirits;" and who knows but that in these refined emanations, as re-entered by, and serving as mediums for, the Spirits who previously occupied the now dissolving bodies, may consist one chief ingredient in the philosophy of the numerous miracles which were said to be wrought at the tombs of certain saints, and especially of the Abbey Paris, and the facts of which are often as well authenticated as any other historical facts whatsoever?

In view of the apparently well-authenticated scientific and

historical facts above referred to, together with the plausible theories that have been propounded in their explanation, we scarcely feel authorized to pronounce the hypothesis of the constitution of a Spirit and of the Spirit-world, now under consideration, to be totally destitute of any apparent foundation in truth; but here our concessions in its favor must end. We moreover beg the reader to observe, that the bodily emanations referred to, admitting their reality, are altogether external and material, however refined and subtle, and are in themselves really as dead as the granite rock, and only show signs of life and power when they are used as the medial instruments of a Spirit *ab extra*. Those bodily exhalations, therefore, admitting all that is said of them by our theorists concerning the constitution of a Spirit and the Spirit-world, are *one* thing, while the Spirit itself is another and totally different thing; and we shall, in like manner, be compelled to resort to a totally different genus, or rather *degree*, of forms and substances, from any that is contemplated in the hypothesis of material exhalations, for an explanation of the nature of the world or *cosmos* which the translated human Spirit inhabits.

But the theory under review, however defective, is useful in two particulars: It is a *starting up* of previously slumbering thought on the subject which it contemplates; and thought once *started*, even though its first motion be in a wrong direction, may afterward be led aright, even as the wheeled vehicle, frozen in the deep mud and ice of winter, when, by dint of prying, it is driven from its fastening even directly *backward*, may, thus loosed, be drawn forward in the royal highway. This theory has to some minds served also as a *scaffolding* to erect the fairer building of truth; but as that building is raised, the scaffolding must be removed as an unsightly mass of rubbish which only obscures the fairer aspect which lies behind it. We shall proceed to take down the scaffolding in some future article, as the "Spirit may move" us. F.

WHY PUBLISH CHAPIN AND BEECHER'S SERMONS?

This question, in substance, has several times been asked of us verbally, and has also been embodied in several letters which we have received from our Spiritualistic patrons. From one of these we copy the following, which substantially presents the whole inquiry. The writer says:

"We who believe in the 'Ministry of Angels' can not divine why you occupy so much of the space in the SPIRITUAL TELEGRAPH AND FIRESIDE PREACHER with Beecher and Chapin's Sermons. We are at a loss to know what they have done, or are doing, to be allowed so prominent a position in a Journal that so zealously advocates a cause or doctrine they seek to undermine."

First, we reply that we, like the author of the above paragraph, are not aware that Messrs. Beecher and Chapin have said anything for modern Spiritualism which they could well help, and even if they had, it would not "entitle them to any position" in these columns, or credit beyond that which pertains to all who give utterance to their earnest thoughts, and the truth they have.

Secondly, we publish Chapin and Beecher's Sermons, not because, as our correspondent says, they seek to undermine our doctrine, but rather because they seem to be skeptical of the basic facts on which their own doctrine, as well as ours, rests, and because we think they and others can not fail to see, when brought into relation with our spiritual facts, the inconsistency of preaching immortality, and of denying that there is any present tangible evidence of it, or even of Spirit-existence.

Thirdly, we publish the Sermons of Beecher and Chapin because they present much truth, though, we think, some errors, which we hope to be instrumental in correcting, and because they also set forth moral lessons which we think are needed by Spiritualists as well as by others.

Fourthly, we publish sermons as readily as anything else of equal intellectual and moral merit, because we are unwilling to be, or appear to be, as sectarian as those of whom we complain. Because, too, we think it more accords with the spirit of Spiritualism, Christianity, morality and human growth, to kindly interchange observations, experiences and thought with our neighbor, than to wrap ourselves up in a cloak of self-righteousness, and stand, in our own conceit, aloof from him or them.

Fifthly, we publish the lucubrations of the Old Church be-

cause there is much error in them which, we believe, modern Spiritualism will correct, and because we do not feel that we can, or ought to, bottle up what we suppose is superior wisdom, and travel on to kingdom come, leaving the Church maimed and famishing by the road-side.

This feeling may, perhaps, grow out of the fact that our genealogy seems to run back to the time of that unpopular Samaritan who got off his beast and placed upon his back the sick, wayfaring stranger, and carried him to an inn to be cared for. So, likewise, we think of the Old Church, that it is worth saving, and that it had better be cured than suffered to die without aid.

Sixthly, we publish the Sermons of Beecher and Chapin because these men seem to be the leaders of the two great departments of the Protestant Church in America, and because they are comparatively independent of creeds, and dare and do say what they know and think, even though it contravenes the denominational creeds to which they ostensibly adhere. We believe they will, as soon as their honest convictions clearly demand it of them, even dare to use the current spiritual facts to confirm their belief derived from history, and to correct their theories wherever they find them to be defective. As soon as the leading clergy begin to preach, as we believe they yet will, a living spiritual intercourse, instead of the history of such an intercourse, the tyranny and superstition of the Church will be broken, and mankind, and especially those who profess to be Christians, will feel the power of the living truth that they are surely to live beyond the grave, and in a spiritual state corresponding to their lives here on earth.

Seventhly. We publish Chapin's and Beecher's sermons, because we find many Spiritualists are under the same bondage to Mrs. Grundy, or to popular sentiment, as Christians are to superstitions and creeds; that is to say, Christians do not take this paper because of its Spiritualism, and Spiritualists complain and leave it to languish because of its Christianity. We have confidence in a righteous judgment of truth by the people when the stronghold of superstition and bigotry shall have been broken, and all sides of all questions are temperately, earnestly and fairly presented to their minds, as is attempted to be done in these columns.

Finally, we publish Chapin and Beecher's sermons from the suggestion of the parable of the good Samaritan, in order to ascertain whether we have any neighbors, seeing that we have fallen among thieves, and priest and Levite are passing by on the other side.

These are some of our reasons for presenting ancient and modern Spiritualism in juxtaposition, in this paper, and asking for them the serious attention of all parties, at the same time inviting an earnest, dignified criticism of all phases of thought which they may suggest. We hope that those free and candid minds who are willing to have all sides of mooted questions presented, may find some one or more of these reasons satisfactory, and may find in them farther inducements to put forth their efforts to extend our circulation and usefulness.

THE CLERGY, AND THE TELEGRAPH AND PREACHER.

Since the commencement of the present volume, we have received very many letters from clergymen of different denominations, containing the subscription price of the paper, and asking to be added to our list of patrons. We have been cheered and gratified at the liberal, kind, and encouraging sentiments contained in these letters, and we intend to make some extracts, that our patrons may rejoice with us. We extract as follows:

"A copy of your paper fell into my hands a few days ago. I read your prospectus, and saw that I could obtain your paper in two ways gratis: first, by sending four subscribers, \$8; or secondly, by notifying my congregation of your publication, its character, objects, etc. I have complied with your generous proposal to the clergy, and therefore would ask a copy of your paper gratis. But being deeply interested in the cause in which you are engaged, I have obtained ten subscribers at club rates; also one for six months. Enclosed you will find \$16, etc. Several of the orthodox clergy of this place and vicinity have read your prospectus, and say they will cheerfully announce to their respective congregations the character and objects of your paper, and are very desirous of obtaining it. Please state what we have to do to entitle us to your paper one year," etc.

In reply to the question here asked, we would say that we expect the clergy to either read our prospectus to their congregations, or exhibit a specimen number of the paper to them,

giving a fair explanation of its character and claims, and ask the people to subscribe for it, or at least some of them, and offer to receive and forward their subscriptions.

Another clergyman writes as follows:

"MR. PARTRIDGE: 'The Spiritual Telegraph and Fireside Preacher,' of April 30, came to hand in due season. Though not a Spiritualist in the modern acceptance of the term, I am a firm believer in free inquiry. I have endeavored to hear all sides, and thus decide; I think it well to 'prove all things, and hold fast that which is good.' I have endeavored to treat all men alike, and I can do no more nor less than to receive or reject the opinions of men according to the evidence by which they appear to my mind. This I aim to do with modern Spiritualism. Hence I am sometimes called a Spiritualist, because I approve of the good and true in the Spiritualist theory, and treat its advocates as brethren; and am often denounced as a bigot, because I unsparingly denounce what I deem unsound and wrong in their views. But let that pass. I have noticed with pleasure, that the most respectable sheets, and the best Spiritualists, are more than anxious to expose the impositions and crudities connected with Spiritualism; and I hope their labors to separate the wheat from the chaff, in this new and startling system of communication, will be successful; and I doubt not this, and all other things, will be made to act a part in evolving from the incongruous systems of philosophy and religion of the present, the harmonic order of the Future, so long foretold, and so ardently desired, and so indispensable to the well-being of our race.

"In regard to your proposition to clergymen, I can cheerfully recommend your paper as the best of its class, of which I have any knowledge, and I may, perhaps, send you occasionally a name for your list, *i. e.*, if money ever gets as far West again as this, in sufficient quantities to induce people to take papers. Albeit the great want of the West is a genuine, old-fashioned Spiritualism, such as made the Apostles of Christ forsake all for the truth. What a forsaking there would be of rum, tobacco, tea, coffee, pork! What an abandonment of false pride, lust, and passion! What an increase of knowledge! What an abundance of means to procure the bread of life! How easy to obtain books, and lectures, and papers, etc. But O, me! appetite, lust, passion, pride, folly, and fashion, are the little gods of this generation, and avarice is the great one; so that it happens that those prophets, who will not prophesy smooth things, are starved to terms, or starved to death! You may send me your paper, if notifying my people will reward you therefore.

Respectfully and fraternally yours,

Work and Education.

We are glad to learn that a Manual Labor College has been established in Lima county, State of Iowa. There are 165 acres of productive land owned by the college, on which the students are allowed to work and raise what they choose for their own benefit, and in this way they pay in part, or wholly, for their tuition. Over one hundred students have attended this school during the past year, and the many additional applications that are being made, have induced efforts to enlarge their buildings, and pecuniary aid is asked from the East. We approve of their method of combining work and study in acquiring an education, and we do not think that mental and bodily exercise can ever be separated in any healthy and harmonious educational process. Persons who have simply a mental education (that is, an acquaintance with books containing histories of things—*word* representations of truths) are not helped thereby to be practical teachers; they are generally windy speculators. They do not get hold of truth with their own hands; they have only another's history of it, hence there is no useful efficiency and power in their speech. Such teachers have heretofore got along, and were often even worshiped while people merely *adored*; but now that people begin to think, our teachers must demonstrate their theories by work—have their hands as well as their heads in their occupation; and thus alone can they give vigor, point and usefulness to their instructions.

A Word to Rhymers.

We are often obliged to reject pieces containing good and sometimes beautiful thoughts, written in rhyme, which we would be pleased to publish if they were written in simple prose. As there seem to be some who wonder why we do this, we will here explain: There is a certain art in the management of rhythm, and delicacy of taste in the selection and collocation of words, in poetical composition, the violation of which either makes the performance ridiculous, or causes it to grate upon the ear somewhat like the discords in music. A single doggerel line, or flat and common-place expression, is sometimes, unless amended by the editor, sufficient to condemn a whole column of otherwise passable poetry, however good and true the general *sentiment* of the piece may be. Our friend "O." the author of "God's dwelling place," will see in this the reason why his piece does not appear. The *sentiment*, we believe, is good and true, and some portion of it is well expressed; but other lines in it are quite too faulty and unpoetic to warrant publication.

"Spring," by Mrs. L. B., has two very beautiful lines:

"The lovely flowers will fade away
Like tears that fall from childhood's eye."

The other portions of the poem are quite too common-place, though the versification is not bad. We would encourage our fair correspondent to try again.

The Spirit-poetry, signed "Charlemagne," sent by L. J. P., contains some beautiful thoughts, but it is altogether too defective in rhythm, and irregular in measure, to merit an insertion.

We may make room for "I long to die," by M. E. R.

"Heaven, what is? where is it?" by Rev. Nelson Brown, shall appear. "The Mourner's Complaint to Spring" comes to us without signature, as a pledge of originality, but we shall try to make room for it.

We are always glad to receive *good* poetry, and we hope that those of our correspondents who are in favor with the muse, will continue to remember us.

Floating Rumors.

Mr. Theodore Glancey wishes to know what of truth there may be involved in a floating paragraph, concerning a public statement said to have been made by a certain well known medium, as to a case of false pretension of trance-speaking on the part of one Mrs. D. We presume that if the lady did make such a statement, it could not have alluded to the person to whom Mr. G. supposes it refers, but to some other one bearing the same name, as such a statement, concerning the person he has in his mind, could hardly have been made in a community where the latter was known. Concerning the exposure of the "monstrous delusion" of Spiritualism, to which our friend refers, as alleged to have come from the quarter specified, we would say there appears to be some exaggeration in the statement, though, if we are correctly informed, the medium did acknowledge that certain *imitations* of her spiritual manifestations, before a Boston audience, were as wonderful as the manifestations through her. We are not aware, however, that she even by remote implication confessed to any deception as practiced by herself. We do not consider such matters at all alarming, or indeed as possessing much importance in any aspect in which they may be viewed.

A New Liberal Society.

Rev. George F. Noyes, recently from Chicago, has been preaching in Hope Chapel, in this city, much to the satisfaction of liberal Christians and Spiritualists, and the following circular has recently appeared as embodying the basis of the movement, which is encouraged by the names of several prominent Spiritualists:

FIRST INDEPENDENT SOCIETY. Hope Chapel, 718 and 720 Broadway. Services every Sunday, morning and evening, under the charge of Rev. George F. Noyes.

The above movement has been commenced in this city, in conformity with what is believed to be a widely-felt need. It has for its basis a belief in the Divine presence in every human soul; and in the inheritance and universality of inspiration. Above all books, all teachers, all churches, it places the authority of the eternal word of God in the soul of man, which is truth. It asserts the absolute right of every human soul to expound for itself the relations which exist between it and its God. It protests against the substitution of *creed* for *character*, and claims that the true test of a man's religion is not what he *believes* or *professes*, but what he *is* and *does*. It recognizes the divinity of truth, whether it be found in the inspiration of the individual soul, in the primary manifestations of nature, the demonstrations of science, or in the utterances of the prophets and inspired teachers of humanity. As an association of truth-seekers for sympathetic worship and honest inquiries, it tolerates all diversities of opinion and welcomes every earnest teaching based upon a genuine desire for human progress and practical reform. Protesting against any divorce between religion and every-day life, asserting that the normal development of every natural faculty, capacity, and power, is the great end of creation, it seeks to found its efforts, not upon theologic dogmas, but upon the actual facts of human nature. Its chief purpose is to inculcate the practical lessons of life growing out of the great primary fact of "The fatherhood of God, and the brotherhood of man." All persons who sympathize with this movement are cordially invited to give it their aid and co-operation.

THE GOOD NEWS OF GOD: Sermons by Charles Kingsley. Rector of Eversley, author of "Alton Locke," "Yeast," "Hypatia" etc. New York, Burt, Hutchinson and Abbey. pp. 370.

Mr. Kingsley is one of the lights of the English Church, and an author much esteemed among a certain class of readers. His thoughts are genial, expansive and progressive, yet sufficiently conservative to not incur the censure of the Ecclesiasticism to which he belongs. This book contains thirty-nine short sermons on a variety of subjects that are interesting to all religious persons. The style is simple, unlabored and unaffected, yet direct and to the point—speaking to the heart and conscience as well as to the head.

Rev. Henry Ward Beecher's Sunday evening Discourses are exclusively published, verbatim, in this paper, on the Tuesday following their delivery.

REV. H. W. BEECHER'S DISCOURSE,

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, JUNE 5, 1859.

"The night is far spent, the day is at hand."—Rom. xlii. 12.

The whole passage and its context is this: "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envyings. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust thereof."

By the night, the apostle evidently understood life and time; by the day, he evidently understood the eternal dawn—the coming of another period and another world. That the apostles, and especially Paul, lived in the expectation of Christ's very near approach, and of his second coming. I think no man can deny who reads the New Testament impartially and unbiassed by theory. Indeed, the apostles seemed to look for the end of the world and for the consummation of all things during their own immediate life-time, or very near thereafter; and at every step all through their writings, one sees how earnest and how fervent the apostles were, as if all that could be done must be done in haste, because there was but little space into which to crowd so much that needed to be performed. Although at that very time Paul was inculcating principles which were, in their formative power, to affect to the latest periods of time the whole world, yet it is to be noticed that the apostle did not deal with any questions of the future of this world as if he thought that there was to be a world much longer than his life-time.

The truths he taught have gone on working far beyond the period in which he supposed they would act; the arrow that went from his bow he expected would strike a mark within the easy reach of his own life-time; but it has been sounding on through ages, and God keeps it flying yet. There is no evidence that Paul supposed there would be a period as long after his own time as was the Reformation, or the settlement of this continent, or our own day: and therefore Paul seems not to have carried forward the principles and consequences of truth, or to have imagined their operations in later ages, or their relations to governments, dynasties and national struggles, except so far as they would come in his time, and teach those who were his immediate disciples how to prepare for such things. To the apostles, the world was near its end; it only waited for the word of command from the divine Governor to wheel off from the road of sin and sorrow, and pass before the august tribunal of the Almighty Judge, there to receive its sentence and await its doom. And Paul lived in momentary expectation of witnessing these mighty events.

It was this nearness to the end that, in part, gave Paul such urgency and such intense fidelity. He wrought not merely by the power of the love of Christ, but by the power of such love working in a sphere, and under circumstances, which led him to feel that what he did he must do quickly.

Neither was the mistake he made of any very great importance. The world does come to an end, in some sense, perpetually, with all men when they die; the world ends for them, and it makes no difference whether the world comes to its end to all men, or to man separately and individually, so far as individual experiences are concerned; though it makes a great difference, in our opinions and reasonings, about the world at large; and it makes a difference in our reasonings upon divine providence, and to some degree upon questions upon duty; yet in so far as individual faith is concerned—and that is the chief interest with every one of us—the world ends when we leave it—for us. Whether you go out of school, or the school closes forever, your relation with it terminates in either case just the same. When the train stops, and you get off at a station, your journey is done; and just as much done if the train goes farther on, as if this were the end of its route. And here all the passengers get out; the cars rest, and the engine puffs back to its circular stable. The journey is done to you.

The mistake, therefore, was trivial and immaterial, while the impulse derived from it was right, for duty would require precisely the same conduct, the same urgency, and the same vehement zeal. This expectation of Christ's immediate coming, and the winding up of human affairs, will account for the fact that the Apostles did not discuss some questions which later ages have needed to have discussed, and which they wish the Apostles had discussed for them. The Apostles gave to men the idea of duty and the principles of duty, and they were given in just such circumstances in which that age required them, though not in the circumstances in which later ages required them. The law of duty and the principles of truth were placed by them before the world, but they proposed no new forms, and taught no new views of social life; for they expected no new national organizations, no long period of two thousand years, no new nations, no changes in form, and no unknown races were before their minds, as they appear to us. The old civilizations to them were ended.

In vain will you search through the New Testament for anything upon which to settle the ten thousand questions which arise in this our day, except principles—principles; the same principles which carry morality into every age, which are the leaven of time forever working within its bosom—the measuring reed of the world by which all things are to be settled. Those principles you shall find in the New Testament, which are alike applicable to every nation—to all men and to all times; they are universal truths which never grow gray; time and age are unknown to them. These you shall find in the writings of the New Testament, and the questions to which they are

to be applied God furnishes in each generation, but he does not anticipate the discussions of those questions, nor give to any age a monopoly of discussion for the world.

"The world is about to come to an end," the Apostle seemed to think. "and why should I trouble men with questions except so far as to prepare them to go forth to the judgment of God, and to eternity?" When, therefore, the Corinthian Christians wrote for instruction with respect to certain questions, Paul gave them, to be sure, an answer to the special question; but notice how he discusses it, in 1st Corinthians, 7 chap., 29th to the 31st verses. After discussing the questions whether men who were single should marry, or remain unmarried, the Apostle says, "But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it, for the fashion of this world passeth away." Nor was this the impression only of the Apostle Paul; for you find Peter in his last epistle says, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat—the earth also, and the works that are therein, shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness—looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness."

The obvious meaning of this is the real meaning; the Apostles expected, in a very nearly approaching period, that everything that was present—all business, all society, all pleasure, all sinful gayeties—everything, would be wrapped in one universal sheet of fire, and would be destroyed or purified; and then there would be a new earth as well as a new heaven, and that they should see it. The Apostle Paul spoke to the Corinthians, saying, in substance, Because this is to take place, how ought you to live? and telling them that they ought to live and conduct themselves as Christians and brethren, as it would not be long that they would need to discuss such questions. Paul was asked about the family, and he said, These are the laws; but it will be but a little while that you will need them; the world is going to be destroyed; the world is evidently going to be upset, and all these things will pass away; therefore it is not worth while to discuss these questions much.

These very questions, in our day, turn the whole continent into a debating society; but when we go back to the New Testament for a solution of them, we find it is almost silent; because it never entered into the minds of the Apostles that such questions could enter the world; for they did not think the world would be in existence in our time, to need any such application of principles.

It is not merely to establish this historical fact that I dwell upon this subject, but to relieve men from the mischievous error of supposing that nothing can be regarded as wrong in our time which was not expressly condemned by the Apostles, or for which there is not some express teaching in the New Testament. Men who thus argue, have not the slightest conception of the genius of the Bible, or the principles it inculcates. The Apostles did not discuss questions of society, except so far as they appertained to those persons then living. What the next generation would do, you will find no discussion of that anywhere in the New Testament.

Therefore, there were many things in their day which were utterly un-conformed to the spirit of the Bible, and utterly subversive of the doctrine of Christian love, and utterly abhorrent to every doctrine of Christian purity, which nevertheless the apostles did not meddle with; nor do I perceive that they meddled with any evil, unless the Christians were liable to get entangled in it. Those great philosophical discussions which come up in our day, were not entered into at all, simply because they thought there would be no chance for them to be settled; they thought the world was coming to an end. There were in the days of the apostles various selfish customs prevalent among nations; there were mischievous customs in commerce; there were piracies and robberies; there were in their day questions of gigantic size, gambling, theaters, gladiatorial shows, games and races, not one of which was formally discussed or touched. The reason was, that the disciples in the main were not implicated in these things, so it was not needful for their present grace, and they did not consider it necessary to discuss questions which would be settled in a short time by a burst of God's consuming fire.

But you will say, does not this leave the Scripture in a very sorry condition? Does it not leave these teachers in rather a suspicious attitude? Let us look a little and see: The apostles declared principles in wonderful wisdom; they set forth principles and truths by which all things are to be brought to judgment and settled. They did that for which they were appointed; they enunciated great truths; it was no part of the plan that they were to take those principles and apply them to all time. It would have been impossible, and it would have been the greatest unwisdom. It was not the apostles' business; they were not set forth to judge each successive age of the world, but to give those principles and truths by which judgment might issue in each successive period of time. That they did perfectly. It was not any part of their mission that they should see what the history of their own life was to be in future times. It was not that Paul should understand what Paul was to be considered in after times; Paul scarcely knew what he was in his own times.

Moved by a divine impulse, the apostle taught truth; understanding

only the small sphere which appeared to him, and its application to momentary and immediate questions; but its scope in after times and to the world, did not appear to him. I don't believe the apostle John understood his own revelations, any more than the commentators since that time have understood them. It is a law of common life as well as of divine life, that man shall do things which are as the seed of after things. We do deeds which seem to us inconsequential and small; but by and by we find that deed was with us as the point of a wedge, while others later down were as the broad part of the wedge, and so increasing in strength and importance as they come down. So Paul preached the Gospel in his day: he did not anticipate what it was to be to future ages.

I therefore come to exactly the opposite conclusion from many persons. My inference is, that because the Bible did not speak on these special questions—we must. My conclusion is exactly the reverse of the common one. If the Bible had spoken, there would have been an end of the matter.

The Bible spoke on things for that time; and then the Apostles put forth great principles, saying, "Let these go down to judge everything else to the end of the world." That was really the effect of the Apostles' teaching, though they themselves did not understand it perfectly. They took those great principles and tests and moulded them around the questions of their own day and specially appertaining to themselves. That is the example of the Apostles, not to discuss abstract questions that are universal, but to discuss those which come up in the time in which they live, and throw the light of the Gospel upon the things which then pressed for adjudication. In these times the man who follows the example of the Apostles, is the man who stands up in the time in which he lives, and discusses those great questions which press upon his age; but the man who is dumb and mute about the living questions of his age, has none of the policy of the Apostles, has no concern nor part nor lot in them.

It is for the Christian conscience, in every age of the world, to take the great principles of the Bible and make application of them. The Bible gives no specific rules upon any special custom of every age; the Bible never claims to be the light of the world; that is modern idolatry or modern poetry; the Bible is only a book till you have taken it to your heart, and then you are the living book. When Christ spoke, he did not say, These words to be recorded are the light of the world; but, "I am the light of the world." He saw that it needed a living book to be the light of the world, and therefore he said to his Apostles, "Ye are the light of the world." The Bible tells us how to form ourselves, but the conscience of the living Christian in every age is to be the leading guide of that age, upon all questions of morals and rectitude.

Therefore the question is not whether there are texts and words, or instances of special and local example with regard to questions that arise in our times; but the question is this: What is the spirit of Christianity, as taught in the Bible, and what is the relation of the spirit of Christianity to these great questions. Therefore when the Apostles, supposing the world was to end in their age, set forth the great principles and truths of Jesus Christ, they did not leave their work imperfect; they had done all that they had to do. They did not understand the full development of Christianity in the periods which were to come after them; and if they had foreseen the questions that have come up in our day, I don't think they would have discussed them. Ages are like family groups: they had better mind their own business, and not mind that of others; therefore it is an impertinence for one age to discuss those great principles which belong to another.

How men hate persons who are always trying to rid themselves of the duties of their day, continually diving into the past, or running forward into the future! If veneration is prevalent, they go back into the past; but if hope is prevalent, they look forward into the future. They love anything better than to discuss present duty in the times in which they live. But God, and his Apostles inspired and taught by him, never helped in the discussion of such questions specially, but through his wisdom the Apostles left after ages to take care of their own questions, only giving them the great truths and principles by which they were to discuss them. They were not discussed for them, and then hung up as dried fruit, but they had the seed and the soil given to them, and they must plant for themselves, and raise their own harvest.

Every age needs discussion to settle the questions of that age. The world is not educated when all boys can read their primer. If there were a school for every child, and they could all read very good books and very good newspapers—that would not be education. Those things which men do in this life, those things which men bear or forbear in the great battle of life—those, after all, are education. Not how much a man knows, but what a man is, tells how much he is educated. True education belongs to the heart. If you were to do what some men are trying to do; if you were to hush all the discussion of our times, and bring a sluggish peace into the churches, you would cut off all God's schoolmasters. These questions are sent to the world as the old prophets were, crying, "Choose ye this day whom ye will serve;" or crying, again, "Who is on the Lord's side?"

When some question of conscience ought to be taken up and adjudicated, and which by and by the period is driven to adopt or reject, then the next generation looks back upon this question which is settled, and admires; but refuses to touch the same things in their day, and calls those men who wish to take them up disturbers, agitators, and fanatics. But at length the question is settled again, and accepted by the sluggish conscience, and the next age looks and admires, and acts the same farce over again. God has made it the duty of every age to interpret the duty special to that age. Though the world, sluggish and selfish, is disposed to delay justice, God has thrown the necessity upon it, and in various ways it is forced to do those things which it should have done willingly. And thus, I sup-

pose, it will be all through to the end. You will stone the prophets, and your children will build their sepulchres.

To those who shrink from the idea that the Apostles made any mistake, I reply, the Apostles made no mistake in those truths which they were inspired to teach; but in respect to other things outside of that, they were not guaranteed to make no mistakes. That which God meant them to do, they did without mistake; but Paul might have made a mistake in buying that cloak which he says he left at some place; or he might have made mistakes in many things the same as other men, and with respect to the scope of future revelation, he had no more reason for certainty than you or I have. But when it came to determining experiences of the heart in these truths of Jesus Christ—when it came to the question between God and man—the Apostles were unerring; they were guided so that they made no mistakes.

But in respect to this particular question, why should we suppose it revealed to Paul, when we find it declared in the 13th of Mark that not even the angels, nor Christ himself, understood this matter. "Heaven and earth shall pass away, but my word shall not pass away," said Christ. "But of that day and hour knoweth no man; no, not even the angels which are in Heaven, neither the Son, but the Father. Take ye heed; watch and pray: for ye know not when the time is." The Apostles did not undertake to judge of that which transcended their knowledge.

Now let me further speak for your instruction in connection with this passage, "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent; the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armor of light." I have said, although the ending of the world in its outward physical sense was not a fact, yet morally, and in respect to individual experience, the world did end when men passed out of it. Therefore, although it has no application to our times, yet that spiritual truth which God meant to convey by it, remains, and is just as important to us as it was to those upon whom it fell. "The night is far spent; the day is at hand." There is an individual application of this, and an application at large upon the community.

First, as to the individual: I think it may be said that, spiritually considered, wherever a man has been going through a period like a history which is about consummating; when men are about to close one period of selfishness and indulgence; when they have about closed up one period of their life and are about entering on a higher plane—it may be said with respect to them, "The night is far spent, and the day is at hand." There are hundreds of men who have had the ripest powers. God has given to them a blessed parentage; they have had health, vigor and power for worldly enjoyment, and they have lived twenty-five, thirty-five and perhaps forty years, in such a manner that life has been selfish and wicked. I believe there are not a few of those who are now saying, "The time past is sufficient; I am tired of sin; I have sown and reaped, and gathered to my bosom a harvest which is all thistles and thorns; I am weary of the past." Sometimes these men do not know what ails them; they are like men who have slept through most of the night, and their sleep is about ended; they are not fairly awake—they are about half awake; the birds are beginning to sing out of doors; it is about four o'clock, and it will not be long before they will spring from their couch and begin to don the dress of day; "the night is far spent to them."

Are there here to-night men who have drunk, and gambled, and indulged in all vices of licentiousness; who have been dishonest and unfaithful; who have been all their lives utterly careless, seeking only their own selfish enjoyment; who are now looking back upon their past experiences, and who begin more and more to ponder on their past life? I know there are some such men, and I am about to say, and in the name of Christ to declare, that your "night is far spent, your day is at hand." I say to you, cast off the works of darkness; stop instantly the works of wickedness, and put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. When men in the morning rise and put on their garments, (so the figure is,) they should take Christ, and wrap him, as it were, like a robe around you, and wear him.

There are hundreds who are here to-night, who know that this is personally to them. Let it not be as a simple exhortation to duty, but as an encouragement. It is wonderful how God has spared you to this point, while thousands who began with you have dropped into their graves all along the path you have trod. It is not right to disregard the manifestations of God; write it, then, in your memories, "My night is far spent." Look back upon all those experiences of various wickedness, as they are fast receding before your coming life; mourn over them, and thank God for all your deliverances. Look upon the rising sun, and bathe yourselves in that light which shall drive away the darkness, and illuminate the whole earth.

This truth is spoken also to those Christians who are nearly spent in their Christian life; men who have lived their three-score years and ten, or near thereto. God sends me to say to you, by way of cheer and encouragement, "Your night is past." You are sixty years old—thank God it is twilight! Are you seventy? Thank God it is time to go forth! Are you eighty? Why do you linger, while the sun is full and high? Blessed are they who are so near the end of life! It is nature that clings to, and longs to cherish, life and health in us; it is faith and hope which chides delay, and longs for emancipation to go forth into that full daylight where the sun never goes down, and where the light never fades. I

congratulate every man who stands near to the confines of life, and I say, "Bless God, brother, the night has gone, and the day has come very nearly to you."

You recollect how you watched with some sick friend in your neighborhood; that in itself is a wearisome task; but have you ever been left alone with your little child, and your husband gone? or have you been left with your sick little one, with your wife away, and you ignorant of the thousand little ways peculiar to a mother? If you have, then you have known how leaden-footed were the minutes that were longer than hours, and hours that were longer than days. In vain you look at that clock, whose hands will not go round; for when you thought it was morning, it was but just night. How you long for the daylight to come; how you yearn and pray that God would cut short the dark hours—until, at length, going to the window, the horizon gives evidence of the morning! Not at other times is the full sunlight half so bright to you as those faint tinges of the morning. So God says to you, to whom life itself has been one tumultuous watch-night, "Your night is almost done, your day is coming, make haste and prepare to put on the Lord Jesus Christ; be ready to go forth and meet him."

Again, there are a great many to whom this truth is applicable, who are not aged. If he is old who dies, then the young are old, for most of them go out of life long before their prime. It is youth that goes out of life the quickest; it is middle-life that suffers most severely, and not after-life. There are thousands who feel this unpleasant experience of life, to whom I can bring this message to night. Though there are no tokens to make it apparent to you, though no voice has spoken to you to say that you are marked—of the year that is fast moving on, many of those within the sound of my voice will not see the end—at least on these shores. The summer is to some of us to be our last. There are longing hearts just before us, yearning for us to come. Who it will be, I know not; it may be myself. There are many whose burdens are about to be laid down, whose perplexities and troubles are near the end. You have battled, but the fight is soon to end, for your day is coming—the day in which you may lay down your head, that God may lift you up to eternal life, with the Saviour, to his own eternal glory. I bid you good cheer, take heart, take comfort, and hold on to the little time that is left to you. "The night is far spent, and your day is at hand."

If it were revealed to you to-night—if God should say to you, "In two months your life shall end," you would perhaps come down in the morning, sad and gloomy, so that every one would ask, What has befallen you? At last, with many sighs, you would say, "It has been revealed to me that I am to die in two months." Now you look upon your store, and say, "It has no charms for me; I must leave all these things in two months." So you look upon your equipage and your money, and say, "Of what profit are these things now, I am about to leave them." You look upon the faces of your wife and children, taking no comfort from them any more, and say, "I am about to leave them;" and so you would go about, with your own heart struck with death long before the hour of death.

But methinks if this were revealed to a man who is a true Christian, he would come down the next morning with his face brighter and more cheerful; and on being questioned, his answer would be: "Assuredly an angel of God hath brought me tidings, good tidings of great joy; I am not much longer to be here; my time is appointed; my earthly cares are about to be dismissed; my troubles are about to end; the glory and honor of immortality are about to be mine."

Suppose in a deep dungeon two prisoners were confined, and suppose it were to be told to them that the Governor had determined to liberate them both, and one of them should begin, with tears of joy, to say, "Oh, am I really going home? shall I see my family and friends so soon? Oh, what joy!" This would be natural, would it not, going from a dungeon? Then why should not we in the dungeon of this earth be rejoiced to go to Heaven, where is our Father's house and liberty?

But suppose the other prisoner should say, hugging his chains, "Alas! and must I go; must that massive door be opened to let me out!" What should we say, except "Poor fellow! the long imprisonment hath made him crazy!" If there be any here to-night who hear me saying to them, "This summer God will call you home," go not away with sadness, as if this were an announcement of sadness; it is good news—it is tidings from home!

There never was any smell so sweet to me at sea, as the breeze that came off the land. When I returned from Europe, and first smelled this continent, I did not know what it was, as I walked, or rather staggered, about the deck, but I felt a wonderful sense of reviving, an odor of something sweet; and that moment my appetite returned, and from that moment I lost all sea-sickness, and felt like a new man. I think it should be so when we come near heaven; the moment we are near enough to smell the odor of the land, that moment every man should throw away all earth-sickness, and feel himself growing strong and young again.

There is one other application I wish to make of this subject. Those of you who are experiencing great sorrows and troubles in this life, ought to feel that the time can not be far distant when you will get beyond all these bereavements and trials; when you will get rid of earth's burdens, which have borne upon you like a galley slave, through which you have moiled and turmoiled in years of trouble and sorrow. God has sent me to-night to say to you "your night is very far spent."

Because my own spirit is buoyant and happy, I think I am more sympathetic with those who are full of trouble and sorrow. I go forth and find want and bitterness, and there is that yearning to say something to those persons with a silent sorrow that they shall take away with them, which shall be a leaven of comfort to them, and bring forth fruits that I never shall know till I meet them with

Christ in heaven. If there are such persons here to-night, O that they would be comforted by these words sent through me to-night, saying: "Your warfare is almost accomplished, your burden shall be rolled off, your sorrow exchanged for joy, your tears for smiles: your night is far spent, and your day is at hand."

Finally, to all of us—let us hear the Word of God saying to all of us, "In such an hour as ye think not, the Son of Man shall come." In such a time as you do not expect it, God will call for you, your account shall be rendered, and your doom shall be issued and your eternity be begun. May God grant, through his unspeakable grace and mercy, that such wisdom may be given to every one of us, that when at length the day dawns, the morning star will be to every one of us that bright morning star, Jesus Christ! And when that star is lost, God grant it may be lost only in that flood of light which shall come from the Sun of Righteousness rising in its place, and more than filling its waning beams, and may we go on from glory to glory until every one of us shall appear in Zion in righteousness before God. Amen and amen!

Is it Wrong to wish to see them?

The strange superstition prevails that it is sacriligious to wish to see and converse with our friends after they have changed from the natural physical conditions of life. Many people would not for the world "disturb" (as they say) the repose of a Spirit-mother, sister, child, or lover. They can not conceive that death has not obliterated human affection; that the Spirit-mother delights to watch over her child, and yearns for the opportunity to confer with friends as to its welfare. Therefore, no facts nor reasons exist in support of the strange ideas that prevail respecting death and the change it produces. Such views are entertained only because people *do not reason*, but content themselves with a mystic superstition. The following verses, which we copy from the *Freeport Journal*, embody the common superstition and heart-yearnings of the bereaved:

Is it wrong to wish to see them,
Who were dear to us on earth?
Who have gone to heavenly mansions,
Who surround a brighter hearth?

Is it wrong to mourn their absence
From the parted household band?
Should we check the sigh of sadness,
Though they're in a better land?

Is it wrong to hope to meet them
Yet upon that blessed shore,
And with songs of joy to greet them,
When this toil of life is o'er?

Is it wrong to think them dearer
Than the many of the blest,
Who to us on earth were strangers,
Must we love them like the rest?

I've a mother up in heaven,
And, oh! tell me, if ye will,
Will that mother know her children?
Will she recollect them still?

Can she look down from those windows,
To the dark and distant shore?
Will she know when I am coming?
Will she meet me at the door?

Will she clasp me to her bosom,
In her ecstasy of joy?
Will she ever be my mother?
Will I ever be her boy?

And thou, loved one, who did'st leave us,
In the morning of thy bloom;
Dearest sister, shall I meet thee,
When I go beyond the tomb?

Shall I see thy lovely features?
Shall I hear thy pleasant words;
Sounding o'er my spirit's heart strings,
Like the melody of birds?

And I think me of another—
Of a darling little one—
Who went up among the angels,
Ere his life had scarce begun.

Oh! I long once more to see him,
And to hold him in my arms,
As I did when he was with us,
With his thousand budding charms.

Dr. Redman's New Book.

In a brief paragraph, we announced, last week, the forthcoming book of Dr. G. A. Redman, entitled, "Mystic Hours, or Spiritual Experiences." We have just received from the binders a supply of this book, which we are now prepared to furnish at wholesale and retail. It is a neatly printed and bound volume of some 384 pages, and contains a record of many of the most interesting facts and phenomena that have occurred since the commencement of the spiritual development. Among other records, the story of the Spirit Cornelius Winno and the bones is here given with more fullness and minuteness than it has been given before. Those who are interested in the peculiar class of phenomena of which Dr. Redman is the medium, may find all that is essential of them described in this book, accompanied with the relation of incidents of travel, of Spirit circles, of encounters with skeptics, of the overturning of doubts, etc., which agreeably diversify the pages, and render the work amusing as well as instructive. We trust that those who would like to purchase the book will forward us their orders as soon as possible. The price will be \$1 25. Postage, 19 cts.

PATHETISM.

"Sic mihi fas audit loqui."
What I have heard permit me to relate.

For some seventeen years I exercised the functions of a revival preacher, up to 1840; and, for the past eighteen years, I have been free from sectarianism, and my object has been more and more to exercise the attributes of a true and harmonious manhood, by which I might teach and influence others to think—not, as when a sectarian, to tell them what to think, but now, rather to stimulate others to think for themselves, to originate ideas, and to dare to avow them. And now, on the contemplation of the influences which I have exerted in various ways over men, first under the name of Religion, and then under the name of Pathetism, the true philosophy becomes more and more manifest by which I have succeeded in my experiments from first to last. Let us look at some of them.

In 1823 there occurred on Cape Cod what has since been known as "The Great Revival," and if you look into the Methodist paper then published in Boston, called *Zion's Herald*, you will find, some time during October, 1823, a letter from Rev. Lewis Bates, giving an account of its commencement in Yarmouth, (now Yarmouth Port,) "under the preaching of Brother S., a youth of nineteen," August 30, 1823. I preached in the Methodist church in Chatham, Mass., commencing at the usual hour in the morning. Before I had spoken ten minutes, the audience were completely convulsed with emotions, so much so that I left the pulpit, and stood within the altar, which was immediately surrounded by the people pressing "forward for prayers;" some wringing their hands, and smiting their breasts in agonies of grief; others prostrate and groaning upon the floor; while others, in a state of trance and ecstatic joy, were clapping their hands, and shouting aloud "the praises of the Lord." The entire assembly were tossed and driven about, beyond all bounds of restraint. A little girl, about eleven years old, feeling herself "converted," and looking upon the preacher as "God's chosen instrument of so great a deliverance," leaped for joy, and rushing over the people, she threw her little arms around my neck, and showered upon me kisses and blessings, till, becoming exhausted, she too sank down upon the floor.

There was no intermission for dinner; but this excitement continued till night-fall, when the meeting was dismissed, and as they retired from the church, over the hills and valleys in the distance, I heard their voices elevated in exclamations of fear of that "angry God" of whom I had commanded them to stand in awe.

The same evening I held a meeting at a private house, Mr. Reuben Ryder's, where similar results occurred. There were present two young ladies from Boston, by the name of O., who were "struck down" upon the floor, and from which they could not rise until about two o'clock the next morning. The exclamations of the elder sister were so singular that I am tempted to quote them here; as near as I can get at them, these were her words: "O dear, suzzie day! O dear, suzzie day!" And this was rapidly repeated for some hours, when both of them were "converted," and they joined the others in hymns of joy and praise.

In the spring of 1824, I was invited to preach in Dennis, Mass. On the day (the Annual Fast) that I arrived in town, those two men who had invited me were absent, gunning. A messenger was dispatched after them, and, on hearing that I had come, they hastened home, threw their game upon the floor, and before they reached the school-house where I was to preach, they were "struck with the power of God." They bellowed so as to be heard at a distance, and, in a state of frenzy, they rushed into the meeting, tearing their hair, and thrashing the seats with their fists. The entire audience soon "chimed in" with these manifestations, and then commenced a scene which language is inadequate for describing. I did not attempt to preach; indeed, how could I, when every throat in the house was opened, with vociferous groans, prayers, shouts, exclamations of grief, fear, hope, faith, and joy; and this uproar was kept up until two o'clock that night. I uttered never one word designed to produce that outburst, and, of course, I did not know how to quell it, even if I had supposed that to be desirable. These results were not induced by the will-power of the preacher, for he could not exercise any volition over persons of whom he had no knowledge, or over results that were as unexpected, when they did occur, to the preacher as to any one else.

L. R. S.
Boston, April 30, 1859.

DREAMS AND PREVISION.

We extract the following from a letter (which may have been intended as private) from Mr. M'Graw, of Waupun, Wis.:

"I am a dreaming man—have always been—and all through my life I have had dreams which were afterward accurately verified. I had, at one time, when an unbeliever in the soul's prolonged existence (I am not sure of its prolonged existence yet), an idea that prevision, under certain circumstances, was an attribute of our organization, as sight, hearing, etc. I was confirmed in this from the very trifling things generally foreseen; I say generally foreseen, for I do not wish to say that all have been of a trivial character. Of those I term trifling, I will relate a specimen which occurred a short time since: We have had an exciting election in this State lately for Associate Justice of our Supreme Court. The opposing candidates were named, respectively, Paine and Lynde. Paine was the Republican, Lynde the Democratic, candidate. After the election was over, and until after the votes were officially canvassed, we supposed that Paine had a majority in this county (Dodge) of between five and six hundred. About ten days after the election, I dreamed that a man, whom I did not know, told me that, by the official canvass, Lynde had a small majority. I think it was forty-nine, but I will not say this for certain. However, I got the impression from the man that Lynde had a majority, and that it was small—less than a hundred. I had, up to that time, seen Dodge county put down daily in the list of counties, in the daily papers, as giving at least five hundred majority in favor of Paine. I did not doubt this any more than I now doubt of Paine's election in the State. Democrats and Republicans agreed that he had five hundred.

"I felt astonished, in my dreams, when the man told me this, and I said that he was mistaken, and that Paine had a majority of several hundred. He replied that the board of county canvassers had announced this result as he told me! I felt disappointed and vexed, and here my dream terminated. The next day this was literally verified! A man came into my office whom I had never seen before, and told me Dodge county had given Lynde a majority of forty-nine votes! My reply and my feelings of astonishment, and his assurance of the fact, were exactly as I have related in my dream!

"Now, what do you think of this? It would not seem sufficiently important for a Spirit to part the screen between me and futurity for the exhibition of such a trifling fact. Does it? I could tell you of some more important dreams, if they would be interesting.

"The gentleman who gave me this information was a clergyman; and after he had assured me of the fact above stated, I asked him if he believed in apocalyptic dreams? telling him, at the same time, of the one I have related to you. He agreed with me that it was singular, and said that they had had equally singular dreams in his own family, but he attributed it to—what do you think, friend Partridge?—to chance! E. M. M.

Certainly, friend M'Graw, we think your facts have a scientific value, and we shall be happy to receive and publish them. We quite disagree with our correspondent when he says that "the case related was not of sufficient importance for a Spirit to part the screen between him and eternity." Our correspondent is skeptical as to there being any Spirits, or an immortality for man; and does not this furnish sufficient reason for a Spirit to speak to him, or to withdraw the screen that he may get glimpses of eternity? Can he now imagine anything which would have been more unaccountable to him than this communication? We do not suppose that Mr. M'Graw thinks the man he afterwards saw and conversed with about the election, came to him in *propria persona* in his dreams. This would be harder for us to believe than it would be that a Spirit impressed him in his dreams. But let us not decide the case on one dream, but wait until we can sum up with all our neighbor's dreams before us. Our correspondent is the man who heard a voice tell him to read the title of the wonderful corpse story, "Llesgiba," backward, which was published in the first Number of this volume, page 7.

WORDS OF ENCOURAGEMENT.

HOT SPRINGS, ARK., May, 5, 1859.

FRIEND PARTRIDGE: In every number of the SPIRITUAL TELEGRAPH a thousand brilliant gems glow and sparkle, whose cheering influence extends to many a dark and gloomy cell where bound, oppressed and trembling Spirits dwell in lonely darkness and in deep despair. Then scatter the rays of light and beauty everywhere through all the earth. One soft and cheering ray may reach some sinking soul, and lead it forth from darkest night of fear and doubt. Think you the effect of that one gleam of light and beauty will end with its last flash? I tell you nay; it will leave an impress on the heart that ne'er will pass away, and it may prove the magnet that

may in some way draw it into the sphere of true happiness. Thoughts like these were prompted by a perusal of your remarks in the TELEGRAPH of the 16th of April, headed, "Does Modern Spiritualism inculcate Evil?" I much admire your clear and rational views often expressed through the columns of your liberal journal, which I believe is doing a glorious work.

And here let us add a word of cheer to the worthy members of the New York Conference, who are doing good service in a good cause, as also the many other able contributors to the TELEGRAPH. Go on, I say; work away with a firm and steady nerve, gently and respectfully, intelligently and firmly. Take hold of all surrounding and seeming antagonistic elements and conditions; show their relations to each other and to the whole, each fulfilling its own destiny for the use of all. It is well to examine all things that come in our way, and hold fast that which seemeth to us good, regardless of the dogmas of our neighbors. Let Gould and Orton philosophize, and Hallock, Partridge and Gray criticise, and thus awaken that thought in a thousand others which may lead to a rational faith, hope, and a final conviction of truths never before recognized by them. Give each a respectful hearing who respectfully asks to be heard. He who has light within has no need to fear the darkness without. Darkness is the absence of light; evil the absence of good; hence where good is, evil can not be, and hence good can not be overcome by evil. If you have light or good within you, fear not to enter the cell where a brother lies in darkness and deep despair. You may enlighten and elevate him; he can not sink or degrade you, else that which is not, is greater than that which is. Can this be so?

L. RUNYON.

BEECHER AND CHAPIN'S SERMONS.

We rather reluctantly publish the following from an esteemed and watchful friend of our good cause, which is gladdening so many hearts; but we do so because we know our author's heart is right, even if his jealousy has thus led him into an erroneous opinion. In a word, our reluctance to insert the following letter, grows out of our neighbor's objection to our occupying so much space with sermons, and out of the fact that, instead of criticising the sentiments contained in them, he complains of the men and the Church. If Spiritualists condemn a sermon simply because it is so called, what better are we than those who condemn Spiritualism, or the TELEGRAPH, simply on account of the name?

FRIEND PARTRIDGE:

I wish to say a few words with regard to the future prospects of the TELEGRAPH, not by way of dictation—certainly not—but as hints, for I am aware that my proclivities are for extreme radicalism and individual independence.

I have been a reader, admirer and patron of your paper almost from its very commencement, and have taken great interest and pleasure in seeing it mount the waves of superstition, bigotry and sectism. With a steady helm it has been kept on its course through many threatening storms, and I hope it will continue on till it has accomplished its work, and reached its desired haven.

I refer to your publishing of the weekly discourses of Beecher and Chapin. I have watched, as I believe with an impartial and unjealous eye, the course of these giant theologians of our day. I see the people crowding round them all agog, to hear "the words that proceed from their mouths;" but to me their discourses are too much like a vessel becalmed. The smooth surface of a strictly classic discourse has no charms for me; they are too long and monotonous; they savor too highly of Cambridge or New Haven, or some other nucleus of literary theology. Not that these men have not some new ideas, like other men, but I was in hopes we had got nearly through with man-worshiping (that we might now worship his Maker) especially when it is accompanied with such old, dead and lifeless forms, as are practiced in the model church at Brooklyn (baptism, etc.) No, give us the short and unclassic, upheaving waves of agitating truth by free inquiry, when

"A man's a man for a' that."

I would give more for the reading of your Lyceum and Conference reports, or for such a lecture as Mrs. Spence's, or some new phase of the Spiritual manifestation, or a little fresh manna from the kingdom coming, as from Judge Edmonds and others, than I would for as many volumes of studied theological orthodoxy as you could heap upon the corporation of Brooklyn city.

These men appear to be fostering the fungus of a hireling priesthood by holding on to the last straws of poor drowning orthodoxy; and it seems as if the quicker they either sink or swim, the better it will be for the spiritual emancipation of their servile supporters. I have feared that by introducing these long formal discourses into your columns, you would have to crowd out other matter that might be more acceptable to the body of your subscribers.

The cause of causes has so advanced here (I mean, of course, the

spiritual), that a man dares to look his neighbor square in the face, and say, "I am one of them." Our Conference for free inquiry, and the discussion of religious subjects is held, as usual, at the Union House. It was established about two years since, and is increasing in numbers and interest. Question now up, "The Philosophy of Evil"—Does evil exist as a principle, or is it a negation, subject at all times to the influence of good?"

DE RUYTER, N. Y.

Yours truly, N. MERRITT.

THE MOVING MENTAL WORLD—THE NEWS.

REGATTA.—The Annual Regatta of the New York Yacht Club took place on Thursday last. New York was handsomely beaten, the Maggie, Dawn, and Flying Cloud, of Philadelphia, carrying off three of the prizes, and the Haswell, of Pawtucket, R. I., a fourth.

Bishop Potter, of Pennsylvania, recently officiated at religious services held at the residence of the American Legation at Rome, the Rev. Mr. Leacock of Mobile, Alabama, and the Rev. Mr. Clements of Trenton, N. J., assisting. The Bishop administered the rites of confirmation to five persons, among whom was a young English nobleman, the Duke of St. Albans. This was the first time an American Bishop ever administered confirmation in Rome.

Count Teleki, the former Ambassador of Kossuth in Paris, has just left for Italy as a volunteer of the army.

NEGRO COLONIZATION IN IOWA.—A paper published in Xenia, Ohio, announces that Dr. J. S. Prescott, formerly of that place, is engaged in a movement to establish colonies of free colored persons in the counties of Dickinson, O'Brien, Osceola and Cherokee, in Iowa, and that meetings have been held in Washington, Philadelphia, Pittsburgh, and other cities, to aid the enterprise.

A BREACH OF PROMISE CASE—IMMENSE DAMAGES.—St. Louis, June 2, 1859.—In the case of Miss Carstrang against Shaw, for breach of promise of marriage, the Jury, this afternoon, rendered a verdict for the full amount of the petition of plaintiff, \$100,000. It is understood that counsel for the defendant will file a demand to have the verdict set aside, and also a petition for a new trial.

CAMELS ON AN ALABAMA PLANTATION.—The Selma (Ala.) *Sentinel* of May 20, says:

"The camels purchased by Mr. Woolsey from Capt. Machado, last week, seem to answer many useful purposes. The other day, one of the animals, with rider, brought twelve bushels of corn to town to mill. So one camel, in milling alone, will answer the purposes of a wagon and two mules, and will travel over the ground four times as quick as two mules. We understand that they have been tried in the plow, and answer the purpose admirably, being docile and easily managed."

MRS. ROSANNA UNDERWOOD was divorced from her husband, in Boston, last week. One reason urged was neglect to provide properly for her support. She also proved that during the first year of their marriage they resided in nine different houses, and during the second year in eleven. The Court is said to have been of the opinion that the last consideration was clearly a justifiable cause for granting the bill.

THE West Tennessee Whig notices the arrest of James Rigden Irwin, suspected of being concerned in the murder of the Cashier of the bank at Jackson, Tenn., last February. He was arrested in Tishomingo county, Miss., where he had been living as a laborer in a mill, since the 23d of February. He is to be taken to Jackson for trial.

A MAN named Atkinson, and his wife, were recently killed by lightning, near Hickory Grove, Iowa. They were sitting at the breakfast table, with a laborer in company, when struck with lightning. They remained sitting in their chairs dead. The laborer was not seriously hurt and the house but little injured.

JOHN T. HART, Esq., American sculptor at Rome, who is the modeler, and Mr. Maler, of Munich, the carter, will soon complete their labors, and the statue of Mr. Clay will be received in New Orleans, before the first of January next. It will be inaugurated on the 12th day of April next, the eighty-third anniversary of Mr. Clay's birth.

MR. RICHARD CORDEN has this week been visiting the Connecticut Legislature while in session. He is not on his way to Pike's Peak, as was reported.

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.

Mrs. Cora L. V. Hatch 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 speak on Sunday afternoon at 3 and half-past 7 o'clock, P. M., on the subject contained in the following letter:

BALTIMORE, May 31, 1859.

FRIEND SMITH: Red Jacket, formerly Sachem, (of the Six Nations,) controlled Mrs. Felton, and desired me to write to you, that on Sunday evening, June 19, John Elliott, the Indian Missionary, accompanied by Red Jacket and Logan, will address the audience upon "The past and present condition of the Indians, and their relation to the Whites in Spirit-life."

Yours, W. B. FELTON.

Three Days' Meeting.

The friends of free thought, free speech, and a free platform on which to express that thought, will hold a Convention at Sturgis, Mich., on the 17th, 18th, and 19th of June, for the purpose of celebrating the completion of a temple of freedom, erected in that place. A general invitation is extended to all public speakers and lecturers on reform, and to the friends of progression generally, to be present on that occasion, and aid in the ceremonies of the day.

Ample provision will be made for the accommodation of strangers from abroad.

Charles Partridge will endeavor to show to the citizens of Rondout, in two lectures, next Sunday, in the afternoon and evening, that spiritual intercourse is a fact, and that psychology and mesmerism do not account for the phenomena.

Where the "Telegraph" may be had.

Our friends in the lower part of the city, who purchase weekly single copies of the TELEGRAPH, and who may find it inconvenient to call at our office, can purchase the paper of Dexter & Co., 113 Nassau-street; Ross & Tousey, 121 Nassau-street; or Hendrickson, Blake & Long, 23 Ann-street; and at Munson's, No. 5 Great Jones-street.

Miss Elizabeth Law, trance speaker, lectures in Ellington, N. Y., and at Ruggs' Corners, every fourth Sunday, and at New Albion and in adjacent neighborhoods, the intermediate time.

A Southern family, who are Spiritualists, would accommodate a gentleman and wife, or two single gentlemen, with full or partial board; large, airy rooms. House with modern improvements. Inquire at 167 Ninth Avenue.

Removal.

J. B. Conklin has removed from Broadway to 54 Great Jones-street, three doors west of the Bowery, where will hereafter be the office of "The Principal."

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. 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.

PROSPECTUS OF

THE SPIRITUAL TELEGRAPH,

AND FIRESIDE PREACHER.

EIGHTH VOLUME, COMMENCING IN MAY.

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

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

"THE TELEGRAPH AND PREACHER"

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

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

REV. EDWIN H. CHAPIN and

HENRY WARD BEECHER.

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

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

and other progressive and spirit-stirring speakers.

"THE TELEGRAPH AND PREACHER"

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

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

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

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

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

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

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

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

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. HAYDES, 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. HESSEY, Healing Medium, has just removed from the West, and will remain permanently in this city. His rooms are at 155 Green-street.

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

Mrs. BRADLEY, Healing Medium, 103 Greene-street.

Mrs. KATY FOX, Rapping Medium

Mrs. DECK, 351 Sixth Avenue, three doors below Twenty-second street, Trance, Speaking, Rapping, Typing 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. E. ROGERS, Seer, Psychological and Healing Medium, 44 Delancy-street. Hours, 10 to 12 A. M., 2 to 5, and 7 to 10 P. M.

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

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