SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

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

CHARLES PARTRIDGE, PUBLISHER, 428 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VIII.—NO. 8. NEW YORK, SATURDAY, JUNE 18, 1859. WHOLE NO. 372.

THE SPIRITUAL TELEGRAPH.

PRICE:

One Year, strictly in advance (if registered at the risk of publisher),	$2 00
Six Months,	1 00
Three Months,	50
Club Price of 10 or upward, per annum,	1 50
To City Subscribers, if delivered,	2 50
Single Copies,	5
To Patrons in Canada, (with postage prepaid),	2 50
" Cuba, " "	3 00
" Mexico, " "	3 00
" South America, " "	3 00
" Europe, " "	3 00

☞ *Advertising, 12½ cents per line.*

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 88 and 89.
☞ For Rev. H. W. Beecher's Sermon, Sunday evening last, see pages 92 and 93.

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INTERIOR OPENINGS.

EXTRACT FROM AN UNPUBLISHED MANUSCRIPT, BY WILLIAM FISHBOUGH.

The general favor with which the extract given in the TELEGRAPH of May 28 appears to have been received, encourages me to give another one from the same manuscript, and which is an immediate continuation of what was then given. It may be necessary to repeat here that this manuscript was written in 1849, just before Spiritualism in its present form broke out; and that the only reason why the work was not published was a conviction on the part of the author that, with the new facts before him, he could write a somewhat *better* one. W. F.

I will now refer to some higher examples of interior opening as originating from external and involuntary influences: A physician of my intimate acquaintance, residing, at the time this is written, in Newark, N. J., was called upon to attend a lady in a neighboring village, who was supposed to be in the last stages of dysentery, having been pronounced incurable by the physicians resident in that village. Feeling the deepest interest in her recovery, as he was examining her and contemplating her situation, my friend seemed to feel all her symptoms, as it were, by physical sympathy, and with the greatest intensity, in his own body, and was thus fully impressed with the precise nature of her case. At the same time, being much abstracted in mind, he seemed to see, as in a spiritual vision, a small plant of a kind which he had never before particularly noticed, and of the medical properties of which he had, till then, been ignorant. He was fully impressed that a decoction of that plant was precisely what the patient required; and as he turned from the bed, he assured the weeping family of the patient that the disease would not prove fatal. He then walked out into an adjoining lot, and a few rods from the house he found a quantity of plants of the identical kind which he had seen in his vision. He brought the plants to the house, prepared a decoction and gave it to the patient, and, to use his own words, "it acted like a charm." The disease was immediately checked, and the lady was soon well! I have this account from the physician's own lips, and know that entire confidence may be placed in it. In this instance the physician, being rendered susceptible to the influence of the patient by the interest which he felt in her case, was actually magnetized by her condition until he became partially clairvoyant.

The following singular case, related by Mrs. Crowe, also illustrates the influence sometimes possessed by interesting exterior objects upon which the mind is intently fixed, in drawing forth the interior powers, and rendering them, for the time, independent of the physical organs: "The late Mr. John Halloway, of the Bank of England, brother to the engraver of that name, related of himself that, being one night in bed with his wife, and unable to sleep, he had fixed his eyes and his thoughts, with uncommon intensity, upon a beautiful star that was shining in at the window, when he suddenly found his Spirit released from his body, and soaring into that bright sphere. But instantly siezed with anxiety for the anguish of his wife if she discovered his body apparently dead beside her, he returned and re-entered it with difficulty (hence, perhaps, the violent convulsions with which some somnambules of the higher order are awakened). He described that returning was like returning to darkness, and that whilst the Spirit was free, he was alternately in the light and in the dark, according as his thoughts were with his wife or with the star."

Many singular instances might be related of the exercise of a faculty which has been called *second sight*, which is nothing more than a kind of natural clairvoyance. This faculty is said to be common in some parts of Germany and of Denmark, and especially among the Highlanders of Scotland, where the pure and highly electric state of the atmosphere, perhaps, favors its development. The Scottish seers will often have a distinct view of distant scenes and transactions, and even of coming events. The marvelous accounts of psychological phenomena of this kind which are found in Scottish literature, are, no doubt, in some instances, tinctured with superstition and undue credulity, but they are not all to be disposed of on this ground. For beside the numerous and undesigned coincidences in the essential features of these phenomena, they have occurred in the experiences of many intelligent persons who were by no means superstitiously inclined—persons, too, residing in other localities than those famed for the development of this power.

"A friend of mine," says Mrs. Crowe, "knows a lady who, one morning, being in a natural state of clairvoyance, without magnetism, saw the porter of the house where her son lodged, ascend to his room with a carving knife, go to his bed where he lay asleep, lean over him, then open a chest, take out a fifty-pound note and retire. On the following day she met her son and asked him if he had any money in the house? He said yes, he had fifty pounds; whereupon she bade him seek it, but it was gone. They stopped payment of the note but did not prosecute, thinking the evidence insufficient. Subsequently, the porter being taken up for other crimes, the note was found crumpled up at the bottom of an old purse belonging to him."

A case of second sight, or of natural clairvoyance, occurring in the experience of Swedenborg, has been frequently related, but may be repeated in this connection. It is essentially as follows: Being in Gottenburg at the residence of a nobleman, one of his friends, Swedenborg one evening, after having been walking in the garden, came into the house pale and apparently abstracted; and on being asked whether he was ill, answered in the negative, but told his friends that he perceived a destructive fire at that moment raging in Stockholm, and that a house owned by himself was in danger of being consumed. Soon, however, he became apparently less concerned, and stated that he saw that the fire had been arrested two doors from his building. A day or two afterward, intelligence came from Stockholm that a destructive fire had occurred there on that very evening, as Swedenborg described, and that it commenced and was extinguished at precisely the places which he had indicated.

* * * * * * *

That a human being should in any case be naturally qualified for the exercise of such powers, is indeed wonderful, and by some it will be considered incredible; but those who have closely followed and thoroughly understood us, in our attempted exposition of the constitution of the human soul and the laws by which it is governed, will have no difficulty in admitting its possibility, and even probability. We have given specimens of the innumerable facts which might be cited to prove that powers similar to these may be, and often are, developed by direct magnetic manipulations, and such facts are now fast gaining the credence of the general mind which can no longer resist them. Why, then, may not these powers be spontaneously developed, or developed by the sole efforts of the individual exercising them, when all conditions are favorable? It is important to bear in mind, however, that the magnetic principle is necessarily involved even in cases of this kind, though in such cases the influence operative in producing the phenomena, consists solely in the spheres or spirit of the facts or truths interiorly perceived, and which have an affinity for the mind, or Spirit, to draw out its interior powers. When there is a vision of future occurrences which is

not referable to an action upon the mind by Spirits of another world, it is caused by the magnetic influence of an existing germ, or cause, which involves within itself those events undeveloped.

These presentiments, clairvoyant visions, and other interior impressions, received independently of any personal manipulations, are most liable to enter, or be represented to, the mind, whilst the physical organs are closed in slumber, and the mind, still active, is in what has been called the dream state. For this is, in principle, precisely the same as the state of magnetic somnambulism, except that the mind is generally not nearly so elevated and vigilant, a greater or less number of its faculties almost always being entirely dormant. But the faculties which are awake are frequently and momentarily in a condition to receive impressions in the manner described, of which fact the reader will find abundant illustrations in our chapter on dreams. While in the dream state, and that state of composure between wakefulness and slumber, the author himself has had numerous psychological experiences of such a nature as enables him to know positively, that all which is claimed in the foregoing pages in reference to the faculty of presentiments, second sight, clairvoyance, and other interior impressions, is founded upon the nature and laws of the human soul. The author would not claim for himself the possession of any faculty or power that is particularly wonderful, and which is not, or may not be, possessed by thousands of others. Duty to science and philosophy, however, constrains him to add briefly and in general terms, such testimony on this subject as results from his own personal experience. In doing this it will be sufficient for the present to say, that many of his best ideas in philosophy, and in several instances the most surprisingly accurate representations of the future, have come to him while in these psychological states.

I may mention one instance particularly, by which belief is in my mind reduced to an absolute certainty, that the facts before stated in reference to second sight, are at least possible: In the spring of 1848, my thoughts were considerably occupied with the movements in France, as growing out of the revolution of the previous February, when, on the night of the 19th of April, having sunk into a state of composure between slumber and wakefulness, I was suddenly transported, in spirit, to Paris. I knew it was Paris, though I had never been there before. I was in a curved and dimly-lighted street, where the ground was uneven, and the buildings not very high, and I believe I could recognize the spot if I were now to go to that city. It was vividly impressed upon my mind that there had quite recently been an extensive popular uprising, which had apparently endangered the provisional government then existing, and looked toward another revolution. I was distinctly impressed that the demonstration had caused great general excitement, and that among certain classes it had caused considerable alarm—but that the disturbance had been peaceably quelled, and the populace had been appeased, and that the provisional government felt stronger and more confident than before. The transactions seemed to have taken place within a very short period—I was not impressed how long—previous to that time, and though public excitement with reference to it was subsiding, it was still the principal theme of conversation and discussion among the Parisians.

This whole impression passed through my mind in an instant of time, and the next instant I was again in my normal state, in the body. I told my wife what I had seen and learned, and requested her to mark the date, and await the arrival of the next news from Paris. In due time the news arrived that, on the 16th of April, three days before the night of my vision, an occurrence had actually taken place in Paris, which with its natural sequences, minutely corresponded to my impressions. A body of *ouvriers* and other discontented persons, consisting of many thousands, had organized on the Champ de Mars, and marched to the Hotel de Ville, where the Provisional Government was then in session, with the intention of enforcing some demands, or as some reports said, of overthrowing the Government, and organizing in its stead one more to their liking. They were, however, overawed by the presence of nearly two hundred thousand soldiers, which the Government, apprised of their intentions, had taken the precaution to call out; and by conciliatory speeches from Lamartine and others, they were appeased, when they dispersed with unanimous cries of "*Viva la Republique*," leaving the Government stronger and more self-confident than it had been before.

Jung Stilling attempts to account for presentiments, second sight, etc., by supposing that persons subject to these phenomena, are capable "of experiencing the arrangements made in the world of Spirits, and executed in the visible world." He supposes, also, that in some such instances there is a direct communication from Spirits. That some of the higher cases of presentiments, prophecy and interior visions are to be fully accounted for only in this way, I firmly believe, and will, in a subsequent part of this work, unfold what appears to me abundant evidence of the fact. I think, however, that it is not necessary to resort to this supposition to explain all such interior impressions, though unquestionably all such might occur through the spiritual agency supposed. But there is no possible reason why we should not suppose that this world is, in a degree, a spiritual world as well as any other, and that it is governed by a degree of the same identical laws, or principles, which in a higher degree of development govern the world beyond us. If this is so, it follows that whatever capabilities and susceptibilities a man has hereafter, he has in a degree also here, and that whatever influences address him hereafter, address him also in the same relative degree in this world. If, therefore, a human intelligence in the other world has the faculty of presentiment, clear vision, or foresight, then a properly-developed human intelligence, when not stultified by false education, or perverted by unnatural outward circumstances, may, in a degree, possess the same faculties here. And this faculty of presentiment, foresight, with all analogous interior powers of the mind, whether exercised here or in the spiritual world, is to be accounted for by the magnetic influence of the spheres, invisible essences, principles, or spirit of things, which have an affinity for the spirit of man, by which the latter takes cognizance of them, the same as the gross bodies of outer things are allied to the body of man, and are cognizable through the outer senses.

MIND ONLY OPERATED BY SENSATION.

We copy the following from a pamplet just received, entitled "Nature's Principles Defined," Vol. II., No. 1. Philadelphia: L. D. Chapman, author and publisher.

The mind, at birth (says Locke) is an empty cabinet. Like a blank sheet of paper, to be filled up in after-life with ideas derivable only from experience, and like a dark room with only five small holes to admit all the light it can ever have, so the mind has no natural source for knowledge except from nature herself, through the five natural senses, or from sensation.

Sensation and experience mean the same thing. An idea is produced in the mind when—*and only when* the mind is set at work by a sensation from an exterior natural cause.

No description can give a deaf man an idea of music; or a blind man an idea of color—or of fire except from the sensation of heat. No description can give an idea of pain until it is felt. The infant has to learn from experience that the candle will burn its fingers.

A natural idea not caused by sensation, would be a natural effect without a *cause!* which all know to be an impossibility throughout universal nature? To be acquired naturally by any other means, it would have to be *created*, and it would be as easy to create a body of matter or a world, as it would be to create a single *independent* idea, one that has no connection with experience or analogy.

The mind, in reflecting on its own operations in connection with the ideas it derives through the five senses, stores itself with new and compounded sets of ideas, increasing knowledge thereby to an indefinite extent. In the same manner that ten simple figures may, by transposition and combination, be made to express any, and all quantities of *finite* number, or measure; but as in this case there can not be the slightest fraction, more or less, of number or measure expressed than what the simple ten figures can be made to represent, so every item of human knowledge, after tracing it back through all its meandering channels and simple or complex phases, must find its origin at last in an impress upon the mind through some one of the five senses, from some exterior cause in surrounding nature. Let any human being show a single natural idea, or a particle of knowledge which they possess, which can not be thus traced to its origin within natures boundaries—if they can.

A blind man can form no idea of a rainbow from its description, because his sense of vision has never been impressed by the sensation of colors; but a man who has received a full visual impression of colors and the form of an arch, may receive a tolerable idea of the phenomenon by description, though he has never seen one, so far as analogous impressions go—no farther.

Many have supposed that there were certain ideas called innate, stamped upon the mind before birth, and brought into the world with it; and some have even fancied during their childhood a dim remembrance of scenes anterior to their existence here. But if this is not a phantasy, it can only be a faint hereditary impression of scenes transpiring in the lives of their parents, to whom they owe the (separate) existence of both mind and body. Here I would remark that the assumption of many, that the responsibility of an existence, unrequested and forced upon them with all its consequences, crimes, and sufferings, rests upon God is a very great and absurd mistake. This responsibility, as far as it goes, rests upon the free agency of their parents *alone*.

If there had been any general pre-impressions upon the mind, they would have been strong and universal, manifest in idiots as well as the rest of mankind—like the first great impresses on animal and vegetable nature, and the laws of motion and change. A grain of wheat will produce its legitimate plant and yield, after lying dormant for thousands of years. It does not appear that any classes of inferior animals have changed their natures, or improved their intelligence since the creation. Not a ray of light has failed since the first impress to have its proportionate influence in the causation of "seasons" (or changes in the elements), etc.—*Gen.* i. 11, 14, 24.

If there was any universal idea pre-stamped upon the mind, it should be that of God and his attributes, but of this we find, not only infants and idiots, but even whole nations destitute. No two nations agree; single cities have boasted 20,000 gods, few of whom could claim a rational attribute. From these facts we may strongly infer that "man by nature knows not God."

ABOUT THAT SNAKE STORY.

MR. PARTRIDGE: *Dear Sir*—About the first of January there was a snake expelled from the stomach of a boy in New London, Conn., an account of which was published in your issue of January 29, 1859. Since that time I have seen in the secular papers a report that he was again having fits, which they cited as conclusive evidence that no snake ever was expelled from his stomach. I have also, during my travels, met with many inquiring minds, who were anxious to ascertain his present condition, and as my name appeared connected with the publication of the facts, they thought that I ought to be able to inform them. Therefore, being quite anxious myself, I wrote a letter of inquiry to a friend in New London, who, I knew, would be able to give me the facts. I this morning received a reply, and thinking that perhaps your readers might be pleased to learn of his present condition, I will quote the words of my correspondent:

"With regard to the boy, he now enjoys quite good health. As to his fits—he has had, since the snake was taken from him, a species of fainting; fits, some *eleven* in number, but when he has had these they have been superinduced by over exertion, or from overloading the stomach with some indigestible food. The first one that he had, which the papers grasped at with so much avidity, was caused by eating about a *pound of raisins*, and, as a *dessert*, a quantity of candy. He grows some in stature, and his intellect is striving to expand, but it is a hard struggle up to the present time.

According to the rate that he was having fits previous to the expelling of the snake, he would have had, up to this time, about three hundred and thirty. His disposition is still somewhat *snaky*."

The above is all that I know of the case up to the present time.

I shall be in the vicinity of New London in July, and, should I learn facts worthy of note, I shall take pleasure in furnishing any information I may possess relative to this case.

Yours for truth, WILLARD BARNES FELTON.

BALTIMORE, *May* 28, 1859.

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.

SPIRITUAL LYCEUM AND CONFERENCE.

FIFTY-SECOND SESSION.

QUESTION: "What is the true relation of modern Spiritualism to the Church and to Society?"

Dr. GRAY defined what he understood modern Spiritualism to be, but the Reporter not being present at the opening, is obliged to infer his definition from subsequent remarks. In the light of this inference, he is presumed to have considered it as a demonstrative exemplification of the psychical relation of man with his fellow-man, with the spiritual world, and with the common Father. Mesmer discovered the fact of psychical *rapport* as between individuals in the body. Modern Spiritualism, through conscious intercourse, has revealed the intimate relations of this life with "that which is to come." In this respect he makes no distinction between ancient and modern Spiritualism. Nor has the latter any controversy with the church; on the contrary, it accepts, by authority of personal observation and experience, many truths which the church affirms from history only.

Dr. ORTON said: One practical result of Spiritualism is, an increase of toleration—charity, hospitality toward opposing opinions. Hostility to the church (which, with all its errors, has gathered into it all that we know of past spiritual experience), is not the position of modern Spiritualism. Spiritual truth is not promoted by aggressive warfare upon opinion. He who is thus assailed, at once calls to his aid a reserve legion of religious prejudices, and the truth is repulsed. What is required is, an affectionate presentation of what we know to be true; this done, we may safely leave the result to the eternal law of progress, which, though ever slow, is sure, and which neither the crust of the earth nor the incrustation of sect is able to withstand.

Mr PARTRIDGE: Doubtless Spiritualism has not come to destroy the prophets, nor to make war upon any truth, whether of ancient or modern date. It is destructive only to shams. Its effect upon the church is that which arises from the substitution of knowledge for belief and conjecture. The present position of the church can not be maintained, for the reason that it is behind the intelligence and experience of the age. She demands that we have faith in a future life, while she denies that there is *any evidence* of the reality of that life. Such a position *to-day*, incites contempt where reverence was wont to be felt. Preceding the new epoch, when the world was without a recognized demonstration of immortality, faith was rightfully made the grand object of religious endeavor; but when, as at present, it is made to transcend knowledge and fact, when the representatives and apostles of the church virtually insist upon the superiority of sanctified conjecture over scientific certainty in the matter of spiritual existence now that that certainty offers itself, they stultify both themselves and her. To borrow a nautical figure, such maneuvering on the part of our theological navigators, is to put the "ark of safety" *in irons*, so that the only way she can make is *leeway*. Now, if she is not to suffer total shipwreck, some power must take her out of this unseaman-like position; and *Spiritualism is that power*. The church that is to stand, must have its foundation in *fact*, not faith, and this is supplied by Spiritualism which supersedes faith with knowledge. There is all the difference in the world in the solidity of "I believe" and "I *know*," but the latter is the corner-stone which most of our modern theological builders reject. They will accept it yet, and make it the very "*head of the corner*." Spiritualism is of the nature of an added growth to human intelligence; and it is from this growth that the church of the future is to arise, and out of it also is the true social order to be evolved.

The church which is of faith, maintains that there is a break in human existence. She sets an impassable gulf between the present and the future; and this error is fruitful in mischief. It originates the notion that man can have two interests, one on the earth, and the other in heaven; that he can serve two masters, God and Mammon; that he can have two characters, one for the prayer meeting, and another for the stock exchange; that he can have two faiths, one in the Almighty God, and another in "the almighty dollar!" Spiritualism (the church which is of fact), shows directly the reverse of this, and hence will, of necessity, mold the institutions of the future in harmony with fact. And this, in brief, is the relation which modern Spiritualism holds to the church and to society. The leaven is at work even now.

Dr. GRAY: In one respect, modern Spiritualism differs from the ancient. The difference is in this; that it seeks to build up individuality; whereas, if we except Jesus of Nazareth, the old was used to establish nationalities. This was characteristic as well of Jewish as of heathen Spiritualism. According to Moses, God belonged to the Jews. He was their God, the originator and protector of their nationality, just as Jupiter Capitolinus belonged to the Romans. Jesus is an exception. He held, with us, that there is but one family as well as but one Father. His followers have not understood him. Both Papacy and Protestantism regard God as belonging to a sacred nationality—God with the Church rather than with the individual. The entire machinery of ecclesiasticism rests upon this notion. Jesus did not conceive it necessary to pour grease upon the head by way of inaugurating a sacred government and a religious state; his concern was for man individually. His doctrine is, God *in man*, rather than God in the nationality; and this doctrine entirely dispenses with sacred oil. But the new dispensation does not charge the building up of nationalities by the old as a crime, nor lament it as a misfortune; the building up of nationalities was a necessary crop in its season. Its utility, however, draws to a close, and the new crop is individualism. Its Church is cosmopolitan, as that of Jesus was. It has no "outside barbarians," no sacred dynasties to anoint with oil. It will send forth no political aspirant in the sacred name of religion, and consecrated by its symbols, to plunder man of his rights, that despotism may be perpetuated, and ecclesiasticism maintain its supremacy.

Dr. HALLOCK: The relation of modern Spiritualism to the Church, using the word to signify the prevalent religious idea, is that of child to parent. It is youth, strong of muscle, full of life, firm of step, confident of purpose and clear of eye, proffering filial support to the weakness and blindness of disease-engendered decrepitude. Of course this youth has no insult to offer his parent; why should he? In this, the period of her dotage, he remembers the wisdom and strength of her earlier days. Even now, despite the mouthings and mumblings of her toothless imbecility, there is a sacredness in the very impotence of her *endeavor* to help herself, and "do for the family." But "grandmother is failing"—sinking visibly; and honor her as we may, we can no longer trust to her wisdom and strength for guidance and support.

Spiritualism, then, is related to this household of decay, as an elder brother in the grand family of *uses*, who is installed, by virtue of his birthright, as guide and teacher—wisdom and strength. The *soul* of Mother Church is not dying: she cannot die. It is her *body* that she has snuffed, and teaed, and coffeed, and corseted into decay. The good old soul! she dressed and drank badly, and what is worse, fed unnaturally, and her "constitution *has broke*." A few hundred years of persistent substitution, in all weathers, of "Bishop's lawn" for a "garment of righteousness," how could it but end in the "rheumatics?" Then for drink—there is the great spiritual fountain of "living water," in perpetual flow for all who are "athirst"—and she took to "fermented liquor," "fire water"—*hell fire* and other—and she quaffed it from the golden cup of ambition and secular power; and though naturally a sweet-tempered lady, is not comely to look upon nor safe to approach when "*stimulated*." But, alas her *food!* There is "bread which cometh down from heaven"—there is "the Word of God"—and *she mistook it for a book!* She has a paid corps of scientific Boulangers, and for the "*Bread of Life*," on one day in each week they bake for her a *batch of Book!* The style of loaf is varied somewhat, and occasionally it is "slack baked," and anon a little "crusty;" but it is *book*, whatever the form or consistence. In all her endless wrangles concerning religious cookery, this rule is paramount and of universal acceptance; for "spiritual bread," read *Book!* If the *book proclaim the truth of a fact*, it is still the book, the fact is nothing; all the virtue lies in venerating the book-proclamation of it. Does a fact confirm the *truth of the book*, the fact is all the more to be dishonored and the book worshiped, because merit consists wholly in unqualified acceptance of it, not being, in the mean time, the least certain whether it be true or false. Certainty would be sin, by reason of its swallowing up faith in knowledge; it being profane to know, but religious to believe. Regaling herself for a thousand years or so on such "bread of life" as this, and titilating her sacred nose the while with the high-dried snuff of Polemical Divinity, is it to be wondered that her "head is sick," and the heart of her is "faint?" Now, to this condition of the Church as a *body*, Spiritualism is the "good physician," to soothe the passage of the departing soul. She is "undergoing a change"—dying, as we name it—throughout these days. Even now, above her decaying organism may be seen the outlines of her ascending spirit. She is "leaving the form," to be known hereafter only *as* a spirit, her power felt only *in* the spirit; her government not a dynasty, but a *divine energy*; her kingdom "not of this world," but in it.

Mr. PARTRIDGE: Since we are agreed in the main as to what is the relation of Spiritualism to the Church and society; the question naturally arises, how best to discharge the duties of that relation? Surely there is responsibility resting somewhere, because while principles supply the power, man is its directing agent. There is one way, and he knows of none better, and that is, to make what we have ascertained to be true, practical in life. We should learn first to think, and then to act our thoughts; not the thoughts of another, but our own. It is to be regretted that Spiritualists, like other men, are too much disposed to shift responsibility from themselves to others. We have learned this from the Church, which makes it an act of religion to cast all its sins upon an innocent man. But the Spiritualist has no such accommodation. He is an individual. As we have heard, it is the grand object of Spiritualism to make him one. From henceforth we can have no Pope—no outside intercession—no mercy at the expense of justice. These things belong to the epoch of organization—the old crop—the reign of forms and rituals, and shadows without substance. We have entered upon the epoch of spiritual reality, with the increased power that is derived from knowledge—the age of individualism—and it should be remembered that, with the consciousness of individual power, comes the responsibility of individual action.

Mr. FOWLER: Spiritualism holds the same relation to society that the atmosphere does to our bodies. Its relation to the Church is special and intricate, and time will not allow a clear statement of it. There is one good we have derived from the Church. When it set up as a monopoly, and commenced business on a capital of dry parchments which it never understood, it of course closed the door of spiritual intercourse; and that naturally has made the progressive mind of this age all the more ready to find it opened again, just to see for itself what is there. That is to say, man owes much of his present freedom to the stringency of his former thraldom.

It was agreed that at the next meeting we should consider the question—Are we all created equal?

Adjourned.

R. T. HALLOCK.

LIFE IN THE SPIRIT-WORLD—No. 4.

BY GEORGE STEARNS.

Spirits commune by oneness of desire.
Love fosters love, and hate is fired by hate;
Hate, too, repulsive, is by love repulsed.
So, in the land where none can hide one's-self,
Cover dislike, or simulate esteem,
Friends fraternize and adversaries part.
The vicious can't approach the virtuous;
Albeit these may condescend to those,
As moved by pity to beneficence.
All there are classed and socially arranged,
According to their will and power for Right—
Their habitudes of Wisdom, Goodness, Worth—
Their human growth and strength of character.
All classes, too, are perfectly distinct,
Not intermixed, as in our social state,
Where arbitrary codes of lawless lust,
Illusion, chance, intrigue and despotism,
Compel a chaos of likes and dislikes.
The false with false, the true with true consort,
The wise with wise, and brutish with the vile.
This makes the lower grades extremely low,
And higher pure, harmonious and blest.
In this the worthy profit most by death:
They soar above the turbulence of wrong
And reach of malice; while the wicked sink,
Parted from all the good they have not prized.
Malignant Spirits have less power than men
For social wrong. Where nothing can be hid,
Slander's impoisoned tongue is paralyzed.
There the slave is free, and the fugitive
Hears not the murderous hound upon his track.
No vile seducer preys upon the fair;
The gambler's occupation perishes;
The juggler's sleight is fruitless; and the hope
Of every speculator's gains is gone.
The thief forbears under the shunless eye
Of conscious detection, and prescience curbs
The bold assassin. Nay, could Spirits wield
The hellish weapons of incarnate hate,
And would they duel like some shapes of men,
Yet were the fiercest fight a harmless show.
With musket-balls you can not hit the soul,
Nor wound it with a sword. No war is there:
The gory devil has a mortal's arm.
No despot there has power to marshal souls,
And serry hosts to mutual massacre,
For hate or glory's sake. Ambition's throne
Is built on earthly sand, and can not reach
The everlasting skies. The barbarous trade
Of Alexander and Napoleon,
Ceases forever when the conqueror dies.
The horrid carnage of the battle-field,
With its long train of withering, widowing woes,
By all the dwellers in the Spirit-world,
Are but remembered as an ugly dream—
Are felt and feared no more. Tyranny's dead.
There are no priests of bigotry and lust,
No cloistered nuns, no friars black or white.
No prelates traffic in the grace of God,
Or sell the rinsings of their impious hands
For holy water. There is Liberty
For Reason's exercise and utterance.
No martyr-fires are kindled in the skies:
All persecutors are disrobed of power,
And to all thinkers comes the day of grace.
All crime extinct, so all revenge of crime
And all crimination. There is no farce
Of human retribution. No false State,
Based on the policy of power and place,
In the great name of Law, can machinate
Vengeance for small knaves and license for great.
No judge is there—no arbitrary court,
Where perjury, defect of evidence,
Bias of jury and the lawyer's plea,
May cover guilt, or murder innocence.
No more damnation where there's no offense,
No more suspicion dogs the name of Worth;
No more for wrong of will or accident
Are souls outlawed, and jailed, and gibbeted.

WEST ACTON, MASS.

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☞ 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 12, 1859.

"Jesus answered them and said, Verily, verily I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat the loaves, and were filled."—JOHN VI. 25.

The first thing which I wish you to notice in these words, is the illustration which they afford of the character and the purpose of Christ. They are the words of one bent upon unworldly ends, and who, caring only for truth, would sift away every thing base and false. A seeker of human applause and of worldly power, would not have spoken in this way. He would have delighted in the numbers which gathered around him, and tried by all means to have conciliated the mass of the people. In the swell and heat of public excitement, the enthusiast would have recognized only a sanction of his mission, and the fanatic would have increased the fury of his zeal.

But Jesus was no worldly seeker of power; he was no fanatic; and so he rebukes the base motive, and discrimipates between those who sought him with genuine love and reverence, and those who came to him with false notions or with mere pretences; men who, beholding the miracles, did not discern the divineness within them, nor the spiritual realities which they symbolized, but detected in them only a temporal benefit or a selfish gratification. They did not covet these miracles as ministrations to their souls, but as conveniences for their appetites. There was no art in the mission of Jesus; he set his religion upon no pretences. He loved the people. Never has one walked this earth who did so much for them, who knew so intimately their good and their evil, and touched with so gentle a hand the issues of their deepest want. No one has spoken such words of hope or encouragement for them, or given such an impulse to every effort to uplift and redeem them. And if they ever are uplifted or redeemed, wherever on this earth they bleed, or stumble, or mourn, it will be by no philosophical theories, by no convulsive efforts for freedom, but by the spirit and the power of Jesus of Nazareth, one who was of them, and who knew them as never man knew.

But really loving the people, Christ could not deceive them, or encourage that which was lowest in them. This is what the mere demagogue does. He does not aim to lift the people to their highest, but he comes down to their lowest. He does not inspire their best feelings, but plays upon their basest passions. He seeks not to enlighten them with truth, but to flatter them in their delusion. He is looking beyond them, not at the vision of their welfare, but at the altitude of his own purpose. He stretches out his hand to them as the Devil did his to Eve, with an apple in it.

When I read these words, written by this same Evangelist, John, concerning Christ, where he says: "He knew what was in man,"—and of which the text is such a significant illustration—I think how differently the Saviour used his knowledge from the way in which others have used theirs who have professed to know man and men, and to some extent have known them. I think of the despot's machinery and the priest's policy, the politician's arts, and the libertine's infernal snares, each in his way distrusting and contemning the people; and then I think how Jesus, who knew them so much better, so much more perfectly than these, trusted them and loved them, and died to serve them. But, I repeat, because he served them, he could not deceive them, or, when need was, do otherwise than rebuke them. He took advantage of no popular delusion. His kingdom was not meat and drink, and he told them so. If they were looking for an earthly empire and the glories of conquest, he undeceived them by holding up the self-denial of his religion, the trials through which his disciples must pass, and the ignominy of his own cross. Those who came to him to be approved for their smooth morality and their respectable observance, had the veil torn away from their hearts by one pungent appeal to the spirit of self-sacrifice and the springs of genuine religious life. He did not merely denounce classes, such as the scribes and pharisees. Why, this is a comparatively easy thing to do; it is a very easy thing to rebuke classes of men, to stand up and fire away at fashionable and prominent sins. There is hardly anything so cheap as the popularity and reputation for boldness that may be earned in this way. It requires but a very little of a sort of amateur rifle practice to hit the mark perfectly in the eye. Riches, luxury, pride—the crowd don't have these, but if they do, they do not show them in just such a way, and of course they will applaud.

But the true test in the teacher—the test of truthfulness, the test of sincerity, after all, is in opposing not classes, but masses; in speaking not always for, but often against, the people; and it is especially the test of earnestness at this day, because it is almost a heresy, almost a blasphemy, to say anything of popular ignorance, popular baseness, popular vulgarity and deception; and yet there is just as much of the current of popular meanness to be stemmed in this way as in any other. And the braver man to-day is not the man who denounces the unpopular vice, but who really rebukes the people, and shows them their falsehood and their wrong. The multitude followed Christ. With them He was popular, though not popular with the influential class. He was not held in high esteem—at least it was not manifest—by the priests, the aristocracy of the Jewish people. But the great masses of the people thronged around him; had he cherished base motives and worldly ends, he could have had half a million of swords unsheathed, and led the Jews to the greatest rebellion that ever took place in the annals of their history. The multitude thronged around him, but a great portion of these did not follow him with clear perceptions and right motives. They sought their own gratification and profit. The miracle, in its reality, in its spiritual significance they did not regard. And with these views and these objects, they were not fitted for such disciples as Christ wished; and Jesus, in showing them this, in stripping off their false motives and rebuking their low aims, reveals the truthfulness of his own character and purpose. That is one lesson of the text.

But I proceed to observe, in the next place, that the words of the text afford an illustration of the real grounds and objects of religion—an illustration fitted to ourselves. For I hardly need say that, at the present time, as of old, men hold the words and the works of Christ, or in other terms, the religion of Christ, with false notions and wrong motives. This is the point which I wish specially to urge upon you now.

Now let me say that I believe there are comparatively few people who deliberately and consciously make a cloak of religion, as it is called. I doubt whether downright, unmitigated hypocrisy is so common a vice as may be supposed. That cloak is itself perhaps somewhat out of fashion in our day, and has been worn rather threadbare. I do not deny, and I am sorry to say, that I feel that there are men in our day, shrewd, clear-headed, hard-brained men, who hold on to religious forms as a mere matter of policy, and sit in well-stuffed pews in respectable churches—men who make their political ends and their political schemes their great object, and make religion a mask, a vehicle through which they wish to obtain them, and so, of course, it is some popular church and some popular faith that they uphold. That there is some of this hollowness, some of this putting on the garb of religion, in our day, I do not deny. But when we bring in hypocrisy as an explanation of a great deal of religious inconsistency, we must remember that we ought to make a distinction here between those whose lives do not square with their professions, and those who are actual hypocrites. Those whose lives do not square with their professions are not necessarily hypocrites. The hypocrite is one who consciously plays a part, who is an actor, who professes one thing and believes another, not one who believes one thing and does another. A man who believes one thing and does another is not necessarily a hypocrite. The man who really believes a truth, may slip, may fall; nevertheless his belief may be sincere, and his avowal of it sincere. And I think you will find one thing, that a thorough-paced hypocrite is not very apt to slip. He is cautious; the cloak which he has put on he has adjusted and fitted to himself. The man who slips is probably the man who, while he was making his professions, was sincere. There are men who are of a very peculiar temperament, sometimes away down in the depths of devotion, and sometimes stranded upon the shoals of worldliness; here swept and swayed by the most pious aspirations, and there falling into the most incongruous and mean actions, and yet in both instances thoroughly sincere. They have no real balance to their nature; religion does not control their lives; but they are sincere in both phases of their character, and however wrong they may be, however much to be condemned and rebuked, these men, stumbling to-day and rising to-morrow, are not to be called hypocrites; because this is not the meaning of hypocrisy. And, in fact, men have no great interest to put on such a cloak. If there is hypocrisy anywhere, in our day, there is as much in the way of skepticism as of religion. There is a good deal of insincere skepticism, a good deal that is nothing more than an intellectual affectation of young men just out of college, who think that they have doubts, and therefore that religion is all a sham. There is a good deal of affectation, too, of a blunt and honest skepticism, which is not sincere, which has not searched into the matter. No doubt there is a sincere skepticism: and I honor it, not for the skepticism, but the sincerity involved with it. I honor a man whose "heart has been scarred in the conflict of doubt," and who says: "I can not believe; I have tried to believe, but I can not." I honor that sincerity. But, I repeat, there is as much hypocrisy in skepticism as in the profession of religion.

Still, while there are comparatively few who hold the forms of religion, at the same time disbelieving the truths which they symbolize, there are many who, if we ought not to charge them with the hollowness of absolute disbelief, do hold religion with wrong conceptions, and maintain it upon false principles. Those multitudes who flocked around Christ did not absolutely disbelieve in Jesus. They did not believe him to be an impostor: they did not doubt him to be a great teacher and a doer of wonderful works; but they did not believe him as he was. They flocked around him, not because they recognized his spirituality and divineness, but because he fed them. They came, therefore, not with actual disbelief, but with wrong motives, for wrong purposes. So there are a great many who hold religion very sincerely in what they say; but they do not recognise the absolute sanction, the real basis of religion; and until that is recognized, until that is known and felt, there will be but little genuine religion, and there will be but little of the fruits of genuine religion.

Now let us consider who they are who fall under the rebuke of holding religion upon false grounds, of holding false conceits respecting religion. In the first place, of this class are all those who esteem religion, not for its essential blessedness and inward power, but as a mere ornament of character. You will see something of this kind if you read certain essays on manners and conduct, letters to young men and young women. At the end, perhaps, of the book or essay, you will see religion recommended as a grace of character; you will find extolled the beauty of religious trust and the calmness of religious faith; the dignity which it lends to character, and the harmony which it imparts to conduct. You will find it recommended as they would recommend the knowledge of any science or the cultivation of a taste, as a finish to the work of the college or the boarding-school. Then, again, there is a religion which seems to be almost wholly æsthetic in its characters—a religion which is very punctilious and very exact about the altar-cloth and the window-glass, and the music and the painting, and the shape of the church-building—all perhaps well enough in its place, so far as this is merely a matter of art and taste. Let us have as good music, and as fine paintings, and as fine churches, as we can; but too often, with a great many, this comes to be the end of religion—a mere regard to the æsthetics of religion. They are content if they can have fine art in the singing gallery and ecclesiastical etiquette in the pulpit. They care not so much what the clergyman says as how he says it; and the most vital truth loses its force if not sustained by the drapery of his surplice and the flourish of his pocket-handkerchief. If a man has a great rough truth that tears through some of these forms, some people are very much shocked in their delicate sensibilities. Now it is well enough to acknowledge that all graces and accomplishments cannot make a man complete without this one gift and grace of religion; that is a grace that must run clear through the organism of a man, like vertebræ. But the conceit that man is *almost* complete without religion, and wants it only as a finishing touch—this is to make religion consist merely in accomplishments. Conversion, in this case, is not regeneration of the heart and life, its transformation, a thorough breaking up of a man, but it is simply a putting on of something which makes a man a gentleman. So it does make a man a gentleman, in the sense of honesty being a gentlemanly quality, and of integrity, charity, humility, being gentlemanly qualities. In this sense, to be sure, religion makes a man a gentleman. But if we mean that it merely softens a man into a bland courtesy, it does not make a man a gentleman. It makes men ungentlemanly sometimes. Sometimes, if he is true, it impels a man to say: "Thou art the man," or as Jesus did: "Ye seek me, not because of the miracles, but because ye did eat of the loaves and were filled." Not that we are to confound frankness with impudence. A great many people do that. They tell you how frank they are, and then proceed to insult you. But religion is a higher element than mere gentility. It makes a man more than a gentleman—it makes him a man. And sometimes, indeed, it sanctions a man in his anger. We have supposed that anger is wholly an unholy quality, but it is a mistake. Anger may dwell in the bosom of fools: but anger was an attribute of Christ when he turned round and saw the baseness and hardness of heart of the hypocrites about him. Oppression, we are told, makes the wise man mad; and that man has little of the real life of religion in him who does not sometimes swell into a trumpet-blast of indignation and utter a brash truth. Such men have as poor an idea of religion as those who were satisfied with bread while they were ignorant of the everlasting nourishment which Christ could have given them.

Again, there are those who hold religion in a formal and traditional way. They look at it merely from the outside, without regard to its interior spirit. Under this head we may group several varieties of views and motives. For instance, those who regard only the wonderful and supernatural element in Christianity. Now, the charge brought against the people here by Christ was, that they did not see the miracle in its spiritual significance. Of course they saw the bread which the miracle produced, but they did not see the spiritual essence of the miracle. It was the mere wonder of the miracle they saw. They knew that by some marvelous process he multiplied bread for them; the divineness, the moral significance of the miracle they did not see. So with many who profess Christianity. They regard it merely in its supernatural aspect, and this reacts upon those of a contrary part, and they attack it upon this point, and think they have refuted Christianity if they can discover that these miracles have been performed in accordance with what they call natural laws. If they should dissolve from the miracle all its wonder, Christ still would stand there. But in reality the miracle can not be dissolved, if we start from the true stand-point; for instead of believing in Jesus Christ on account of his miracles, we believe in miracles because of our belief in Jesus Christ. Not that wonder has not its mission. There are times when men are so blind and dead in materialism that it needs such a shock to wake them up; and I can conceive how a miracle, as a mere work of wonder, can have its use by rousing them from this dead, apathetic state.

But, after all, the most convincing characteristic of any system is not its wonderfulness. That does not demonstrate its divineness; it does not demonstrate even its supernaturalness. You do not prove that it is divine, you do not prove that it is spiritual, or that it is

supernatural, logically, by its wonders. I must get at something else—at the character of the wonderful work, as well as the mere form. Show me that it has a divine character, that it gives me new truth, that it lifts me up to a higher plane of thought and life, and I shall be disposed to admit that this characteristic of it is a proof of its divine or superior source.

And here is the grand distinction between the miracles of Jesus Christ and the old miracles of the Middle Ages, like that of the monk throwing his cloak over a sunbeam, or making a wooden statue of the Virgin bleed. What good did such legendary wonders accomplish? But look at Christ's miracles. He opened a blind eye; He restored a deaf ear; He healed the sick; He raised the dead; full of mercy, these miracles demonstrated not merely the power, but the goodness of God. They were practically serviceable; they did not pertain to the senses merely; and so upon that ground alone I should say that the miracles of Jesus are to be considered in their moral character, and not merely as wonders. But strictly speaking, we must go back of this, and not base our belief in Christ on the miracles which he performed, but base our belief in the miracles on the character of Him who performed them. We must get at the truth of a thing and that will let us into all the divine wonder of a thing.

So in this universe about us, when I look at the wonders of science, the moment I begin to comprehend them, I can believe in all the miracles of the New Testament. When I see the marvels of every-day life, the elements moving continually in this vast round of a design that I can not comprehend, that I can not fathom, the more I get into it, the more I can believe that this infinite power, and wisdom, and goodness, could just as easily raise Lazarus from the dead as make a live man at all; that He who constructed a blade of grass, could as well unstop the deaf ear; that He who with soil, and air, and rain, and sunshine, develops the ripened wheat from the little seed, could as well multiply these loaves of bread. The moment I get into the heart of the truths of science, I can believe the miracles of the New Testament. They are not more essentially divine than all these. I argue the possibility of the miracles from the mystery and wonder of all God's works.

And then when I come to Jesus himself—when I in some degree explore the depths of that divine character, that perfect quality of love, that complete submission to the divine will. I can believe that such a being could work a miracle. I can believe that all wonder and glory should flow out from such a life.

But it is one thing to hold Christianity merely as a system of wonders, and it is another thing to take the wonders merely as a legitimate conclusion from Christianity. I never was troubled about the miracles; they came to me as consequences. It is holding Christianity upon a false ground simply to base it upon a foundation of wonders.

Then again there are those who hold religion with a conventional and hereditary reverence. They hold it not as something which they need for themselves, not as a necessity of their deepest nature, but as a sort of family legacy, just as whole generations of people are Catholics because their fathers were Catholics; just as the old Cavaliers fought for Church and King. These men believe in a particular creed, because it has been in the family. With them it is a habit; it is not an inspiration. And sometimes this shows itself very incongruously as in the case of the prisoner who was concerned about liberty, and the drunken soldier who was solicitous about the welfare of the Church.

Then, again, religion is held as a system of beliefs *about* things, not as a belief *in* things. It exists, in this case, as mere statement, mere doctrine crystallized in the brain, not doctrine instilling any moral influence into the heart, doctrine piled up as a hard, solid sectarian fortification, not used as a regenerating process, as a vehicle of divine love. You know what kind of religion this is, hard-headed religion, tight-skinned religion! O how astonishing it is that when men hold religion as a statement about things, not belief in things, it does not manifest itself in their lives. Look at the bigotry of this age, and see what it does for a man. There is no meanness to which it does not descend. It exhausts all the gentleness from the blood, spoils all the noble charities of life, and turns a gentleman, a scholar and a friend into a stalking vehicle of hard censoriousness and sour conceit. And then again, with some, religion is merely a system of restraint. They view it as a good thing for society that it has a religion; that thus there is something to keep society together. This is the class of men who tell you of the terrible consequences to society if men did not believe, and who for a perpetual bugbear keep jailing up the French Revolution. Look at the condition of things, they say, when men have cast off all belief! As though there was anything more miserable in the unbelief of the French Revolution, than in the hollow mockery of belief which preceded it, and which was almost as Christless as possible. These men regard the pulpit as a sentry-box, and the ministers as a kind of holy police. Sometimes they really look upon all religion more as a system of arbitrary restraint, prescribing things which we must not do, and sometimes this state is as nearly allied to the hypocrisy of which I spoke, as anything can be.

There are men who say virtually: "It might do for you and me not to believe, but as for the masses, they must have religion." They talk of certain doctrines as "dangerous," as calculated to "unsettle" things.

There is some error that it ought to unsettle, if it is true. Unsettle what? What will any doctrine unsettle if it is true? There is some falsehood that ought to be unseated from its throne. If it is a falsehood and an error, let it go. But let the wildest theory in this world be ventilated; let the greatest ultraism be freely spoken. If you don't believe it, if you don't like it, don't go to hear it. Unsettle what? It may unsettle your half faith, or your skeptical disbelief; but it will unsettle no truth of God. And to hold religion as merely maintaining a good system of society, is simply that the mill depends for its real power upon the machinery instead of the stream. Religion is a stream, in this world, of God's truth, God's life, God's love. It does not essentially depend upon your machinery.

All arbitrary conceptions of religion are of this kind; all ideas of doing such a thing because we must, not because we ought—the idea of holding in any way that sin is desirable—that the danger of punishment is all that holds us back from committing sin—that we must have a religion to get into heaven with—all this is merely a reproduction of seeking Christ for the loaves, and not because we recognize the divineness in him that nurtures our deepest life.

And there is one other general class that I would mention; the class of those with whom religion is a mere matter of sentiment or feeling. The whole thing is with them to be good, to be kind, to be gentle, to be honest, to be pure; the whole thing is summed up in the idea that it is good to be good, and then that it makes but little difference what a man believes or thinks. There is enough truth in this to make it rather an injurious error. It is perfectly true that if a man has reached the divine life of religion, he has reached the great end to be striven for. But while it is true that if a man reaches the real life of religion he has reached the essential thing, it is also true that he never does reach that without going through some form of logical and doctrinal statement. All we can say is, that he may not hold the statement of truth just as I do or you do; we are not to prescribe his statements for him; but if he is a Christian in the depths of his life, then you may depend upon it he has reached that state through some logical path. The fault which I find with men is in limiting others to their peculiar views and angles of vision; in setting up these statements of doctrine, not with doctrine itself.

But I say now, that we are at this hour, in this land, badly lacking in clear perceptions of the solid truth of religion, and we can have no real religious life until we do make sharp distinctions after all, and say "this view is right, we believe, and that is wrong—sound the clarion! charge to battle for the Right!—for the true statement; for something more than statement depends upon it." Therefore to say it makes no matter what a man believes is a great mistake. So is it to hold religion merely as a system of comfort or of cheer; to say, "Religion is given us to make us happy; what glorious views it gives us!" Men go out upon some summer morning; the dew is sparkling on the grass, and the sunshine is pouring its splendor upon all nature, and they feel the inspiration of the scene, and so they seem to think that gushes of emotion like these constitute the sum and substance of religion. This emotional state may be all very well, but it is not all of religion. Glorious views! What do they lead to? what work do they inspire? what power have they upon the heart? No; the end of religion is not merely to make us happy; sometimes it is to make us unhappy. It ought to make a man unhappy in a wrong course. Should religion make a drunkard happy? Should it make a libertine happy? Should it make a corrupt, selfish heart happy? It ought to make him unhappy, miserable, wretched, until he sees the baseness of his course, and turns from it to the life of repentance and the claims of God.

And akin to this is the idea that religion is of service to us only in trial, that it is something to comfort us in sorrow; it is something that we should need only in the hour of death, or in seasons of affliction. So you hear a great many people saying of this or that form of faith, "Whatever you say about it, it is the thing to die by!" as though religion were a sort of life-preserver that a man holds in his hand, to use when he jumps into eternity. Now we know that there is nothing in sorrow that bears us up and gives us balm and consolation like religion. But is it merely for times of trial, something that we are to take hold of when we have signed our names to our wills? I do not wonder that this view has rendered religion distasteful. The torch that burns in the death-chamber, the lamp that supplies the place of the sun in the long Polar night, has a kind of gloom about it from its association, even though it were made of pearls and diamonds. But religion is not only for death, glorious victory as it gives us in that dark hour: it is not only for sorrow, sweet balm of consolation as it is, lifting us up to full and joyous life. If you knew it, O man! when your cup is full—full of bliss, you need it perhaps more than ever, to balance your heart and lift your soul up to the great ends and uses of prosperity. Merely to make it a matter of the last hour, is to hold it just as falsely as these people viewed Christ, when they came for the bread which he gave them, without realizing the constant spirit and power of the miracle.

Thus, then, in stating the false grounds and the false motives which lead men to religion, I have sufficiently suggested the true grounds and the true motives; that religion is not merely secondary; that it is an intrinsic necessity and excellence of the soul. Christ led his hearers by his words to something higher; by those very words he showed them *himself* as the Bread from heaven; he revealed himself as the way, the truth and the life. And that is the true idea; when religion instead of being held as a mere system of restraint, as a mere passport to get into heaven, as a mere ornament, or as a mere comfort, is held as the spring of our whole life, the divine necessity of our being, the great end for, and by which, we live, then we shall see how false are all these pretences, and how hollow are all these motives.

I have said upon another occasion, and I say it now, that I dislike that term "profession of religion," because it carries with it this idea—that religion is a mere branch of life. A man speaks of being a professor of religion as he would speak of being a professor on the flute, or a professor of physiology. Why not speak, too, of being a Professor of Breathing, a Professsor of Seeing, a Professor of loving your Children, a Professor of loving Father and Mother, or a Professor of Living? Just as though a profession of religion was something that we tuck up and carry under our arm, as we do a bible or a hymn-book on Sunday.

Christ showed us the divine necessity of religion. He taught man that if he knew his own soul he would seek it, because his own blessedness was enfolded in it. Live without it, if you *can*, and live nobly; live without it if you can, and live truly; live without it if you can, and know God and duty, and the high ends and meanings of life. And when you do, you will see that religion is a very different thing from what it is often represented and held to be. If men would see this, if men would do this, there would be a change in society; there would be a change in churches; there would be a change in individual hearts.

This, you know, is the day in which the old Churches commemorate the Day of Pentecost, the day when those early disciples were all gathered together, and there came suddenly a sound from Heaven as of a mighty rushing wind filling all the house, and cloven tongues appeared and sat upon each of them, like as of fire. And the poor Jew, peasant, publican, fisherman felt that he was no longer Jew, nor peasant, nor publican, nor fisherman, but henceforward he was Christ's man. New views of God and Christ, of humanity and the world opened before him, and he went forth to a living and mighty work.

O I wish there could be a Pentecost now in the world. Our churches lie too often like ships becalmed—nothing but dead hulls of form, on which we hear only the shuffling feet of ceremony, the creaking of conventional mechanism. Blow! O breath from Heaven, blow and fill these laggard sails as with a mighty rushing wind! Descend into our hearts, O Holy Spirit of God! until all base motives are purged away, until all mean ends vanish from before our eyes, until we approach and assimilate and *know* Him who works behind the miracle; and so, transformed by the renewing of our minds, we shall prove that good and acceptable and perfect will of God, which is our own intrinsic blessedness and His great glory!

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.

Mrs. Cora L. V. Hatch will lecture at Dodworth's Academy next Sunday, morning and evening.

Lam artine 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.

Uriah Clark in Vermont.

U. Clark, editor of the *Spiritual Clarion*, of Auburn, N. Y., will lecture and give his test examinations in Burlington, Vt., on Sunday, June 19, and in Rutland, Sunday, June 26.

☞ Mr. L. F. W. Andrews, of Macon, Ga., is desirous that a good medium should visit them, and thinks such a one would be well paid for spending a few months there and in the vicinity.

Rondout.

Dr. J. R. Orton will lecture at Rondout on Sunday next, at the usual place and hours.

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.

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.

SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

"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 18, 1859.

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

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

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.

DOES MESMERISM ACCOUNT FOR THE SPIRITUAL PHENOMENA?

This seems to be a mooted question with persons who have not investigated, and hence who do not understand, either Mesmerism or Spiritualism, and with another class of persons who magnify Mesmerism out of all just proportions, to make it account for almost all extraordinary mental phenomena. In order to decide the question rightly, a person must be acquainted with all the specific characteristics of the two systems, and all the varieties of phenomena attributed to them. Mesmerism is often designated by the term psychology, which signifies simply the science of the soul; hence the great profanation of language to say a person is "psychologized." But the term "psychology" in its too general use in America means no more nor less than Mesmerism.

WHAT, THEN, IS MESMERISM?

We answer that Mesmerism signifies a process of physical and mental operation, with its attendant phenomena, that was introduced by Frederick Anthony Mesmer, about three-quarters of a century ago. What is that process, and what are its phenomena? We answer that the process consists in two persons establishing relations between themselves through physical contact and purposes of the will, generally accompanied by peculiar manipulations, consisting, mainly, of one person passing his hands lightly over the other person, from the head downward. This is the process usually or always employed to produce the phenomena in the first instance. After a person has been thus manipulated, the phenomena may be produced with less of formality, and in a great variety of ways.

WHAT ARE THE MESMERIC PHENOMENA?

We answer, that in some of its aspects, there *appears* to be a transfer of purpose, will, act, and word, from the operator to the subject, so that one mind and will *seems* to govern the two persons in their external manifestations. Neither does it seem to make any difference whether the purpose be good or bad—the mind and will virtuous or vicious, truthful or false. The subject is as easily made to believe, if we may judge from the external manifestations of his impressions, that he is another person, and that he is present for a different purpose from what he really is; that a cane is a snake; that it rains, hails, is hot or cold; that he sees things and animals which are not present; that he is nauseated with drugs or tobacco, or drunk with liquor, or stung by bees, etc., etc., to the end of the chapter of imagination. Notwithstanding these phenomena, after the subject is again restored to his normal condition, he affirms that he was semi-conscious that he was hallucinated; that what he said was false; that what he saw and felt was unreal, but nevertheless he could not for the time being help saying, acting, and feeling as he did.

This is usually called mind acting on mind. But we can not accord with this idea. Mind is defined to be "intention, purpose, design." These are not transferred from the operator to the subject, but rather the *imagination* of the operator *only* is transferred. The imagination of the mesmerizer, however true, or however false, is represented in the subject as a reality. The subject may be likened to a mirror which reflects the operator's imagination. The mesmeric process seems to render the judgment of the subject inactive, and himself receptive and credulous of every idea communicated. These hallucinations often linger in the subject long after they are apparently restored to their normal condition, and repeated experiments are liable to debilitate and limit the powers of judgment, and render the subject susceptible to floating imaginations and the baser appetites and passions.

Although not pertinent to our question, we add that we consider mesmerism, as it is generally practiced, exceedingly dangerous to truth, righteousness and good morals. We know of a preacher who was very successful in making converts, who, not long since, came to the knowledge that the power by which he made them was a *mesmeric* power. By this power the subjects were made obedient to his wishes for about a year, after which the spell seemed to be broken, and the subjects became lukewarm, and gradually absented themselves from the church. He abandoned preaching on this account, and when questioned by one of his brother clergymen as to his reasons for relinquishing the ministry, he told him he had discovered that the influence he had previously exercised was not religion, but mesmerism, and that he would guarantee to fill any church with professors in a short time, and that they would generally remain true to their professions but about one year.

IS, THEN, MESMERISM SPIRITUALISM?

We answer briefly, no; but qualify it as follows: Mesmerism, as we have intimated, renders the subject a credulous receptacle of the imagination of another human intelligence. He is probably more sensitive to the influence of the mesmerizer than that of any other person; nevertheless, he is more or less susceptible to the imaginations of other persons who are in similar states, or on nearly the same plane of thought, morals and life. This susceptibility is by no means confined to those in the natural earth-life, but to the imagination of those in the Spirit-world as well. Hence there is a heterogeneous blending of natural and spiritual states and imaginations on a plane where there is no seat of active judgment. The natural consequence is confusion confounded.

We are inclined to the opinion that the mesmeric process which tends to open the door, and to facilitate this kind of intercourse between men and Spirits, attracts Spirits, (and especially those who have carried to the Spirit-world their faith in and attachment to mesmerism) who aid in establishing the mesmeric relation. We are inclined to think the third party (a Spirit) is essential to the transfer of imagination, but this is by no means Spiritualism. It may be synonymous with what the ancients termed necromancy, sorcery, etc. It proceeds from what may be called, in Church technology, an intermediate state, or a state between the natural and spiritual, and which, hence, can neither be truly called the natural nor spiritual state. It is a state of imagination void of judgment, or of hallucination, if the reader prefers to designate it by this term. From this state or plane, we believe all the incongruities, immoralities and annoyances to ancient and modern Spiritualism came, and that now, as then, this burlesque on true Spiritualism is magnified and paraded before the public by the undiscriminating, to the great prejudice of true, elevating, genuine spiritual communion.

Finding the brief remarks we intended to offer on the question will make this article too long, we here rest, for the present, deferring our statement of what modern Spiritualism is, and its relation to this hallucination, to our next issue.

Five Points House of Industry.

This institution was started in the most abandoned part of our city, by L. M. Pease, in the year 1851, and has been devoted mainly to the prevention of crime and suffering among children. It is, however, a rendezvous for all who have nowhere else to go, both children and adults. The following is a report of the doings of the institution from May, 1858, to May, 1859:

"222,604 meals have been gratuitously furnished, at an average cost of only 2¼ cents per meal; 275 has been the average daily attendance at school; 12,000 articles of clothing have been given away; 1,200 pairs of shoes have been given away; 489 have been sent to situations; 136 have been sent to their friends; 7 have gone to housekeeping; 9 have been sent to the hospital; 21 have been sent to other institutions; 35 have been expelled; 45 have eloped; 83 have left voluntarily, with notice; 4 have been sent back to England; 4 have died; 951 have been admitted for the year; 118 remain inmates of the institution."

THE RELIGION OF THE EGYPTIANS.

The above was the subject of the discourse by Mrs. Cora L. V. Hatch, at Dodworth's Academy, on Sunday morning, June 5.

Mrs. Hatch said: Egypt was the mother of religion, of art and of science. Although some of the arts and sciences were introduced into Egypt from the East, yet we find the first appreciation and practical use of art and science in Egypt. The lecturer reiterated the leading idea of her last Sunday morning's discourse, namely, that the foundation of religion and of worship is *fear*. She thought it very probable that the overflow of the Nile gave them their first idea of God. They knew of no natural cause for the rise and overflow of the Nile, and hence attributed it to an intelligent power somewhere, which they called God. They deified birds, beasts, fishes, and creeping things, as symbolizing his attributes. It is, said the speaker, more than probable that the conception of the flood of the Old Testament originated from the phenomenon of some excessive and destructive overflow of the Nile. She thought it quite probable, also, that the Pyramids were built for a place of refuge for the higher classes in times of the manifestation of God's wrath by the overflow of the Nile.

The lecturer considered that much of the so-called arts and sciences of Egypt were evolved through sorcery. She thought our historians had fallen into a very general mistake in regarding the images of wood, stone, etc., as deities and objects of worship, instead of ornaments. What the religion of the Egyptians really was, is not known, and the existing theories upon it are the mere conjectures which these mechanisms suggest to the historian. She thought it probable that the library at Alexandria contained some definite information respecting the Egyptian religion, art, science, and magic, and she considered the destruction of that library the greatest loss the world ever sustained, since it made a complete break in the chain of the history of ages.

The architecture of Egypt is peculiar to itself, which shows its origin to be there.

The Jews were the lower classes of Egyptians, and were heavily burdened, and they received gladly the idea of an escape from bondage to a land of promise and of freedom. Moses was the master mind of that age, and he combined the literature, art, science, and magic of the Egyptians in the splendid system set forth in the Old Testament. After the Jews were led out of Egypt to the land of promise, the Egyptians gradually degenerated, while the Jews progressed, step by step, until their nation became one of the first among the nations of the world. It is a matter of history that all religions which sought to adhere to the thought and formulas of previous generations have degenerated, showing that the religious sentiment must be allowed to grow and expand, or it will die. All religions which admit of progress, have flourished, and become more and more influential.

From the Egyptians down to the present hour, religion has had its basis in superstition and *fear*. Christ came to supplant this religion of fear with that of love and wisdom, and herein consisted the difference which was a stumbling-block to the Jews and Egyptians. Christ sought to strip religion of its superstition and its fears, and to present God, truth, and duty in their beauty and holiness; and when Christianity, in its simplicity, purity, wisdom, and power, shall prevail on the earth, man will look back on our present time and religion with as much astonishment as we now look upon Egypt and its superstitions, and will be astonished that such heathenism could ever have prevailed in the lineage of their being. This is but a brief sketch of an exceedingly interesting lecture. The house was crowded with intelligent and earnest listeners.

Mrs. Hatch closed the services by chanting the Lord's Prayer. She announced that her subject, next Sunday morning, would be the religion of the Medes and Persians.

MENTAL PHILOSOPHY.

The subject of Mrs. Hatch's evening discourse was "Mental Philosophy," a large audience being in attendance. She began by reiterating her former remark—that mathematics was the keystone in the arch of the sciences. She treated mind as a material entity. Philosophers divide evidence into two parts: first, that which is derived through what are called the five senses, and second, that obtained by induction. There-

fore, all we know of mind as materiality, belongs to the circumstances of the natural body. Man can not think about anything which has not been made tangible to the senses; and there can be no inspiration except on subjects and things made more or less cognizable by the natural senses. Without the human organism, there could be no mind. The fact that no two persons think alike proves that mind and thought depend on organization, observation and education. It is the same quality of intelligence which is possessed by the flower that is possessed by man, the difference being that man has more in quantity; and if the relative quantity of all the shades or degrees of mind could be embodied in a human organism, it would make a more perfect man than had ever yet appeared.

Man is more dependent on mind for the comforts of life than anything else, and in the degree of necessities, mind seems to be given. Mind can not create, but its office is to apprehend relations, to construct and to adapt things to use. The inhabitants of tropical climates are indolent and stupid, because their necessities are few, and mind and action are not greatly required. In cold northern climates, and in less fertile countries, more of mind and effort are necessary, and therefore exist.

Mechanics are to simplify labor. Mathematics to distinguish the relations of things. Without calculation there could be no adaptation. The Indian does not say two and two make four, but counts his fingers, or sticks, which shows that he has no calculation.

Perception of relations, and adaptation of things to perform new and useful functions, is mental philosophy. Our dwellings are first made mentally, and afterward, the material structure is made in conformity therewith. Mathematics come in to determine the length, strength, breadth, hight, depth, etc. This shows mind to be the real constructor.

All inventions are new combinations of materials made by virtue of observation and calculation. Fulton could not have conceived of the application of steam power to navigation if he had not observed the effects of steam. Galileo could never have concluded that the earth was round and moves, except by observation and mental induction.

Lightning and steam have always been, but it required observation and calculation to bring them into use. Iron was once scarcely known, but through observation and calculation it has become the strong arm of mechanics and of commerce.

Science is only predicable on absolute demonstration to the mind; therefore, mind is not to be controlled by science, but science is to be determined by mind. Religion is not a science, but simply a philosophy. Art simply conveys thought, and is calculated to bring people into sympathy with the thoughts of the artist. The soul is only feebly represented in poetry, which becomes the vehicle to transfer others into the poet's state and comprehension.

All changes occur in matter, not in mind. Mind is steadfast, creative, and molds matter to its use. Who is God? Mind. What constructed and rules the universe? Mind. Mind must organize and construct all science, even the science of mind.

THE OLD WITCH.

We have received from Miss Bishop photograph copies of two beautiful paintings, recently executed in her usual masterly style, and which are now on exhibition in the National Academy of Design. We feel that the peculiar retiring modesty of Miss Bishop renders her less known as a brilliant genius and artist than her merits deserve. Our readers are generally aware that we are either incompetent or disinclined to write or publish mere puffs. We believe it would be easy (with the exhibition of a few paintings), to write Miss Bishop, on her merits, into the rank of the first designers and artists of our times, and to show also that she possesses no ordinary poetic genius and fervor. But we wish to say, not as a puff, but as a statement of fact, that these pictures have great excellence, and are well worthy the attention of persons of artistic taste, and of those wishing to purchase pictures.

These pictures are severally entitled, "The Old Witch," and "The Mother's Choice." The former is the one of which we speak especially this week. It illustrates the prevalent superstition by which so many people are inclined to think that an old, destitute, solitary beggar-woman must be a witch, and under which impression such an one is often treated, especially by the ignorant and thoughtless, as an evil genius, to be religiously avoided, and refused shelter, food, clothing, and other necessaries of life, and driven from the door, freezing and starving. This picture represents a poor old woman, begging at the door, from which she is rudely and cruelly driven away. She finally perishes on the steps, and an angel appears and receives her Spirit, which, now youthful and beautiful, is floating upward from her body. The picture is full of suggestion, interest, and moral admonition, and is executed in a style which entitles it to a prominent place in the parlor of the virtuoso. The photograph copies of this and the other picture of equal merit, may be seen at our office, 428 Broadway.

The picture which is specially noticed above, is for sale at the price of $150, which artists say is low. We hope that Spiritualists will extend to Miss B. all possible encouragement in the painting of subjects of this class. Her present address is New Russia, Essex Co., N. Y.

The following poem, written by Miss B., tells the story of this picture:

THE OLD WITCH.

BY MISS ANNETTE BISHOP.

Let me in! oh let me in!
The rain upon my head is pouring;
The bridge has floated o'er the linn,
Hark! how the sullen stream is roaring.

Go thy way, old witch.
Water will not drown thee;
Make thy bed in any ditch—
Honest folks disown thee.

Let her in! oh let her in!
My stool beside the hearth I'll give her;
Oh, is it not a deadly sin,
Out in the drenching rains to leave her?

Let her go the way she came,
Wicked witch of evil name.

Oh let me in!—'tis bitter cold,
The piercing winds blow o'er the moors;
My plaid is thin, and I am old,
Oh mercy! ope to me your doors.

How now! lingerest yet?
Go thy ways old woman—
Satan hath thy sisters met
On the witch's common.
Get thee gone—thou canst not charm us;
If thy spells should ever harm us,
A horse-shoe will burn out thine eyes—
In the embers now it lies.

Oh, she sinks upon her knees,
How she trembles, how she shivers—
Once you told me such as these
From their woes the Lord delivers.

Hush! 'tis not to such as she
Promises are given;
Think'st thou that a witch may be
With the saints in heaven?

Oh, I'm cold—and colder—colder,
The winds are chilling—chilling me;
My plaid is freezing to my shoulder—
May God forgive your cruelty!

Hush! a holy name she utters,
Falleth on her face and mutters
Wicked spells of dire intent,
Evil thing on evil bent.

Oh, a fairy—no, an angel,
White as are the cherubim
Which I've seen in John's evangel
Of the new Jerusalem;
Bendeth downward o'er the woman,
While around them is a light
Shining soft as summer's gloamin'—
Shining from the angel white.

Still upon her face she's lying;
Can the witch be surely dying?
Then her blue and shivering wraith
Will forever haunt our path,
If by costly church rites we
Lay it not in the Dead Sea.

Oh she riseth slowly, slowly,
With her hands across her breast;
Speaks the angel white and holy:
"Sister, enter into rest."

☞ J. F. R.'s favor of the first inst. is at hand, requesting us to publish an article from the *Express*, under date of 19th April, or allow him to reply to one in our issue of June 4. We reply that our columns are always open to intelligent and dignified criticisms, (free from personalities,) of any article in these columns; but we think our correspondent should have given us his proper name, and not merely put his initials to his letter. We know no fear, and we are not willing to believe that our correspondent will be disgraced by showing himself in the company of Spiritualists.

RELIGIOUS LIBERTY IN ITALY.

It is not generally known that during the last ten years, there has been a gradual and steadily progressive development of the sentiment of religious liberty in some of the provinces of Italy, and especially in Sardinia and Tuscany. Since the establishment of the constitutional government of Sardinia, the Waldenses have sallied forth from their Alpine fastnesses, where for ages they had defied the thunders of Rome, and have been extending their missionary efforts to the neighboring plains, villages and cities where Popery has heretofore held an iron sway. The circulation and general perusal of the Bible is prohibited; but notwithstanding this, it is authentically stated that 5,951 Bibles and Testaments were sent out from one depository during the last year, while the Waldenses have established churches and schools at Nice, Turin and Genoa. They also have a press at Nice for the printing of a paper and other religious works. The Roman priests denounce excommunication and damnation against those who presume to purchase and read these works, but in many instances they get laughed at for their pains. These works are also being privately circulated far and wide in the neighboring provinces, and are being read with interest, and with results always favorable to religious liberty, to the steady and gradual encroachment of which it would seem that the powers of Rome are no longer able to interpose any effectual barrier. The publishing society at Nice has lately issued a proclamation offering a prize of 1,200 francs ($221 60) for the best work on "*The Necessity for, and Means of, Effecting a Religious Reformation in Italy.*"

These things are hopeful. Let free thought be thoroughly established in Italy, and all Roman Catholic Christendom will be speedily revolutionized; and to the working out of this result, no doubt, the existing political agitations will largely contribute.

New Music.

We have received from Horace Waters, music publisher and musical instrument dealer, 333 Broadway, the following new pieces, arranged for the piano forte:

"I AM WITH THEE STILL." Words by Mrs. A. M. Edmonds; music by Augustus Cull. Price 25 cents. The beautiful words of this song are supposed to be addressed to a bereaved mother by the Spirit of her departed daughter, in conveying the assurance of her constant, though unseen presence. The following is the first stanza, of which there are seven:

"Mother, sweet mother, many a day
Has passed like the swift-winged clouds away,
Since thou, with grief that was almost wild,
Didst give to the angel of death thy child.
Never more let a tear thine eye-lid fill,
For mother, sweet mother, I'm with thee still."

"SARAH JANE LEE." Song and chorus as sung by Master Alonzo, of the Tremaine Family. Price 25 cents. Words and music by C. T. Braman. This is an Ethiopian song, a little on the "Lily Dale" order, and though simple, it is very agreeable, and we do not see why it may not become popular.

Mr. Waters has also left with us "The Sabbath School Bell," containing over one hundred hymns with music, adapted especially to Sabbath schools. Price 20 cents. Also "The Anniversary and Sunday School Music Book," containing some forty hymns and tunes. Price 4 cents.

"Mystic Hours."

We again remind our readers that this book, by Dr. G. A. Redman, detailing the principal incidents of his mediumship, and filling an important hiatus in the history of modern Spiritualism, is now ready for delivery, and we are prepared to fill all orders at wholesale and retail. Price $1 25. For a more particular notice, see our issue of last week.

Griffin, Georgia.

A correspondent, writing from this place, says:

"We are much pleased with your reports of the discourses of Chapin and Beecher, and think this new feature both calculated to extend your circulation and do much good. Spiritualism is scarcely longer shunned for its own sake, but for the follies of some of its advocates in coupling it with some of their own unpopular theories and proclivities, which have nothing to do with it. We hold public meetings three times a week, and have the respect of all liberal minds."

Medium Wanted,

By Isaac D. Seeley, Esq., Milford, Otsego Co., N. Y. Take the Central Railroad to Fort Plain, and stage thirty miles to Milford. A mistake was made in the direction in our notice under date of 4th June; the above is correct. A lady medium may find a pleasant place to spend a few summer weeks.

☞ 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 12, 1859.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." MATT. 6 :33.

It is enough that a God commands; even if we had no other reason, the authority is sufficient. Surely he knows the ways of men, the courses of time, and the results of every method of action. That invisible bridge that connects time with eternity is before God; all the approaches and all the preparations for successful passage are known by him. The best human experience, the limited wisdom which the ages have gathered, all the sifting, even, of this knowledge which gives the experience of races, is streaked and flawed with imperfection, and on that side, especially, are men least wise, which teaches the spiritual element which is their chiefest concern. Nowhere do men need so authoritative direction as there; therefore, when Christ says, "Seek ye first the kingdom of God and his righteousness," it comes to us not simply as a word of authority, but as a gracious lending for our use of God's experience. He made the human soul; he knows all its capabilities; he knows the action required for its happiness and safety; he knows its power, and he knows the turbulent history which awaits every man born into this world; he knows all the promises made only to deceive us; he knows what is evil, however beautifully garbed, and what is good, however homely in guise. In looking upon the nature of man, God says in view of all his nature, all his interest for time and eternity, "Seek first the greater, and then, by the nature of things, as well as by the divine command, the lesser shall accompany and follow it; seek first the kingdom of God and the righteousness of God, and all these secular necessities which men do chiefly seek, they shall come into their train."

True religion carries health and strength into the soul; it regulates all things, but it withdraws from man no faculty; it ties up no power; it extinguishes no instinct. Religion is only another word for the right use of man's whole self, instead of a wrong use of himself; it puts men into connection with God, and brings them into harmonious relation with their fellow-men; it gives them direction for achievement; it makes them love whatever is good, and abhor whatever is evil and bad; it inspires reverence, obedience and love toward God and toward our superiors among men; it inculcates justice, love, mercy and benevolence toward our fellow men; it endues us with courage, patience and contentment, grace, industry and frugality; it enjoins honesty, truthfulness and uprightness, simplicity and integrity for every man. Christ reveals the immortality of man's nature above all, and sets before men in the perfect pattern and example of Christ's life, who was tempted in all points like as we are in this earthly struggle, yet without sin, teaching us both by precept and by his victorious example.

Let me say then, in the *first place*, nothing is religion that does not carry with it a regulation of mind and all the outward life, according to the standard of virtue and morals contained in the Word of God. Nothing that aims to do less than this is to be regarded as religion. The knowledge of religion is not religion; the experience of religious feelings is not religion; great enjoyment in devout duties is not religion. All religious observances, beliefs and experiences are but the instruments, and not the end; and they all may be employed so as to leave man's life void of real honor, truth, justice and love. The presence of the sovereign things in our hearts and in our lives—love, justice and truth—are indispensable to true religion; and a life which is regulated and pervaded by these divine qualities is a religious life. Any man, whether in or out of the Church, whose life is regulated by the divine idea of love, truth and justice, is a religious man; and no matter if a man stands highest in the ranks of Christian professors, no matter if his hymns assail the very battlements of heaven, or if his joys vie with the brightest celestial experience—all knowledge, we are told by divine teaching, all knowledge, experience and prophecies are vain without this controlling element of divine love. A man that has not true religious living is not a Christian, even though he may be a High Priest of religion.

Secondly, The relation of men to Jesus Christ is a relation which is to avail for their salvation, only so far as Christ becomes a power in their soul for good, and against evil. There is nothing in the sacrifice of Christ by which man shall be saved, unless he is educated as a means of salvation. The application of Christ's work to man is as a power applied to produce effects. It is not a system of favoritism which Christianity introduces into this world; and all the transforming influences of Christianity only help men, in so far as it makes them better. It is a power of rectification in Jesus Christ that is the hope of the salvation of the world. It begins in the soul, and induces upon it a divine power which gives force and conviction to man, and inspires and guides them. Faith in Christ is not a charm or amulet; it certainly is not a compensatory task for the sake of some after good; it is not a price paid for some insurance, or benefit of that kind. It is simply the power of God in the human soul, teaching men what is the aim and end of life.

True religion, then, never is in the way of anything which men ought to desire. It undertakes to give man more than in his ignorance he could have got; it teaches him restraint only to give him a larger liberty and independence; religion steps in and teaches him something higher and better than himself in every part. It undertakes to give him the most that can be harmoniously educed from every faculty of his nature; its very end is to give men salvation in the life to come, by making them better men in the life that now is. It seeks to make man happier by raising him upon a higher sphere of being; it seeks to give him liberty in every faculty of his nature. When, therefore, a man enters upon the Christian life in this large and generous method, God stands and declares that such a course shall bring to man not only eternal life, but also good. "Godliness is profitable for all things, having the promise of the life that now is as well as that which is to come." Religion shall place men above all this life in the life hereafter.

God watches all the affairs of men, though they do not see him; he watches the flow of daily life, the ways of business and of pleasure; and in all the places in which men are made temptable, there stands God, looking and taking account; not only beholding, but encouraging and cheering, saying, if man would but hear his voice, "It is always safe to be right; there is always reward in virtue; there is always solid foundation in righteousness everywhere." Then the voice of God to all men is—"Seek first the kingdom of God;" that is, seek the best, the highest; "desire my righteousness; it shall take nothing from you, it shall add all things to you." All prosperity which stands upon earthly wickedness is illusory; all trouble that stands upon real faith and Christianity is transcient. Whatever may be the meaning, all human ways and ends, and all things, are in favor of these views; we all need these views—the young, the aged, all need them. But in great cities, where temptations abound, reiterated instruction is exceedingly needful, and I shall make some more pointed applications of this truth, for the especial requirements of the young

Let me say, *first*, That a religious life, begun early, is the surest road to honor, prosperity, and happiness. When I say a religious life begun early, I do not mean a conventional religion, nor necessarily a church religion; but where a young person early sets before themselves the idea of character and conduct in all the things of life, regulated by the light of God's word—then, I say, they have entered upon a righteous life. There is nothing lost in endeavoring to form character by the most scrupulous rule of conduct, but everything is gained, in the end at least. God, who holds the scales, declares ten thousand times, and has authenticated his declarations by visible results. In the end, they that live a life of religious virtue are happier, while they who live for indulgence and vice are the more miserable. I know there are many persons who think the contrary, but I have a firm faith, notwithstanding, that not only the average, but an immense number of examples in human life go to show this end—that whatever any man can enjoy to the utmost for sweetness and variety, God has pointed out to be a ministrant of religion; and on the other hand, all those surreptitious joys of vice, are joys that bring with them a final poison; though they create a thought of pleasure, they leave you with trouble and regret.

I argue this because there is an almost ineradicable impression in some minds, that a man goes through religion as through a fire; that a man who becomes a Christian goes through a passage of darkness; that he enters upon a life of yokes and pains, which harrasses him and mulcts him of all worldly enjoyment, yet a life that may be worth bearing for the sake of the reward, though very onerous in this life. But I aver that God has pointed out a religious life as the highest possible conception in this world of true enjoyment to every man; not in promoting merely animal gratification, for you are not built like the ox or the fly; God has put, in the making of your faculties, that which, if wisely used, will bring out more variety, more interest, more joy than ever entered into the heart of the brute to conceive. I say, the whole sum of enjoyment in a religious life, from the cradle to the grave, is ten thousand times incomparably greater than that which belongs to any other life. There is not in early religious life any restriction upon the free action, right action, of the young, but an augmentation and assurance of those things. Religion does not say to the young, "Here is your reason, use it less." God says you have a reason, and your damnation has been that you have not used your reason enough. Religion does not say that the feathered wings of imagination shall no more soar. God says that faith, which depends upon the wings of imagination, is to be one of the chief elements in a religious life.

Religion does not seek to strike at and divide any of these faculties, but to every one of them it gives force and power. In all the social affections does religion speak, saying, "Love thy father, mother, brother, sister, husband, wife or child, less?" No; is not religion like the stroke of God upon the flinty rock, causing it to burst forth into running fountains!

No man, I think, knows what he really is till he becomes a true Christian. If you will walk forth in the early year into the fertile places, the fields and the forests, you will see what man is in his natural state; the trees have full buds, yet all closed; all things are populous, yet all things are curdled, congealed, and restrained; and when religion comes to a man, it is like the coming of spring; in the spiritual forest, things begin to grow, and when a man has made great attainments in religion, it is like midsummer; and when he has passed through a long life of religion, it is like the Autumn, which gives her fruit forth in exceeding abundance and ripeness.

Now I don't say these things because I am a pensioned minister—because it is my business. I have a great many thoughts, but I know this is not one of them, that I say things because I am expected to say them. I don't say them because I am a minister, but because I am a man. I would say them to my own son, to my dearest friend, because it is my inmost conviction. I say when a person becomes a Christian, that he loses nothing that he should not be afraid to keep. I know it is living to become a Christian, and it is death not to be one; it is liberty to be a Christian, and bondage not to be one; it is coming to that for which God made you; it is using your powers as God made them to be used; it is to restore you to that original nature in which you were made: it is this for which Christ came—and they that begin earliest are the most blessed. Do you suppose a parent dislikes to see vigor, health, joy, genius, attainment and capacity in his child? Or is there anything that can make a parent happier than to see the utmost degree of development in his child in all that is good? And does God, who is more than my earthly father, does he love to see dried and withered natures, or does he love to see full, joyful natures, that are pouring out the freshness of their life? If ever you are going to be a Christian, don't set out to be a gloomy-eyed, twilight-faced, bat-like Christian; don't attempt to be a Christian after the pattern of the ascetic; for the kingdom of God is not meat and drink, but righteousness, peace and joy; the righteousness of rectitude, the peace which God gives by that re-union to man's nature, and the joy which is a reflection of Heaven and of the burnished experiences of the Throne.

I say then that no young man or maiden should look upon religion as something to be *borne*, and on a religious life as that which we must bear till nature is worn out; but as that which comes to the place where you live, and strikes upon the sepulchre and says to him that is dead, "Come forth to life;" something to go to those that are blinded and say, "Look up and see;" to put the finger upon the ear of him that is deaf, and say, "Hear the word of the Lord." I invite you to become Christians; I invite you to become full of manliness and of power, and to use yourself in a way that gives you the fullest liberty and the fullest power possible.

There is nothing in religion which is to take the temper out of those faculties by which men are to succeed in this world. A great many men seem to suppose that if they should become Christians, it will not be possible to resort to certain measures by which success has been achieved. Possibly not; very likely not! I am sure if men will take care to look upon the average of life, they will see there has not been so great success by men using their faculties in the wrong way. Statistics inform us that ninety per cent. of all merchants fail once, at least; other experiences say ninety-five per cent., and Gen. Dearborn says some ninety-seven per cent. This gives only about ten men in a hundred using the powers of their nature their own way, who ever succeed. It sounds charming in my ears for men to gather themselves up, when I preach a higher reason and a higher rectitude—to hear men say, "Ah, you will never succeed by that: it is too high; it will never do for this world." But how do you succeed in your way? You are broken up like reeds and scattered like dust. There is not one man in a thousand who ever begins and goes straight through life executing the things he meant to do: they are full of disasters, and practice wickedness and meanness over and over. This is because men narrow themselves and sharpen themselves, instead of being broader and wider; it is because they are mean and wicked, instead of being noble and generous.

There is more genius and executive power, more real and great benefit in integrity than in rascality. Give me an all-conscience man who looks over in the field of life with an equitable regard for his fellow-men; who makes the interests of other men his interests because he loves them; there is more power and statesmanship in that man from that very conscience, than in any other man who has all meanness and sharpness. Sharp men, like sharp needles, break easy if they do pierce quick. There is not a fallacy more universal than that which teaches that wickedness is the way of success in this world. I aver that God puts more temper in a man's soul than man ever put in or the Devil ever put in. I should be ashamed to ask a man to be a Christian from motives drawn from the exchequer; if it be true that Godliness is profitable, the city is just the place where men will listen to me. I declare my faith in it, not merely because God has said it (though that would be enough), but because I see it exemplified in life. For these reasons, I repeat that a religious life begun early is the surest road to honor, prosperity and happiness.

Secondly, In every plan of life which you mark out for yourselves, it is to the last degree important that the moral element in your life should be made the chief consideration. You are not to go about saying, "What shall I eat, what shall I drink, and wherewithal shall I be clothed; how shall I exalt myself, how shall I enrich myself and honor myself?" but you are to put the question first: how shall I establish my character in the fear of God?" It is not what a man gets, but what he is, that we should think of—character and then condition. He that has character need not be afraid; character will draw after it condition; circumstances obey principles.

In deciding, therefore, what occupation you are to select, there is not merely the question of profit, not merely the question of sure remuneration. I fear there are ten thousand men who could not have the question flushed upon them suddenly: "Here is unquestionable wealth in ten years—as much as you want—and that, you know, is a great deal; but to obtain it, you must go through a rather questionable business." How many men could stand it? Here is a business that is rather questionable: "I should call it unquestionable," but there is a sort of respectability about it, and certainly there is $500,000 at the end of five years, and $1,000,000 at the end of ten years." I ask, how many men are there who would not sacrifice themselves and take the million of dollars! They would instantly begin to look at the nature of the thing, and say to themselves, "Is this business, after all, quite so bad? Are there not some redeeming circumstances in it? beside, does it follow because other men who have followed it have done wrong—does it follow that I can not go into it and not do wrong?"

So whether it be selling liquor, or fitting out slave ships, or whatever it may be, how many would yield to the bribe thus offered by Mammon! How many would stand up and say, "My character is worth more to me then half a million dollars!" How many men.

looking at that money, every dollar would be a lens and show a different picture; through one dollar they would see houses; through another honor; through another wealth: so he would say, "I will found schools and hospitals; I will pay the Lord back in the shape of funds and all manner of things (—Oh, how the Devil loves to make a pulpit of a man's ear, and talk to him such things—) but which will all end in inevitable lying.

I never saw a man bribe himself this way to use a wicked thing, that did not afterward falsify and perjure himself. When a man goes into a business of this kind, thinking he will do it for the means of doing good—Oh, how devil-duped he is, that he may be devil-damned!

Therefore it is a matter of great importance, what you are going to be. It is not a question at all, what will make the most money; the primary question is this: "Where shall I invest my character? I am a man built for eternity; God-loved, and Christ-redeemed—what shall I do? Where shall I take my stand in life?" That man who can afford to take his stand in life upon a mean and wicked foundation—that man must be very small and mean. I don't think that conscience is apt to be a drug in the market. Some men talk about being over-conscientious; but I don't think that is a peculiar faculty of men in the city of New York. In placing yourself in any situation in life, in forming partnerships, or friendship, in seeking and gaining social alliances, it is folly to judge what is best under such circumstances, as a mere worldly act, irrespective of moral condition. O man, as God's courier to eternity and immortality, nothing can be considered as little that concerns you, and every thing that you are to do should be judged by the highest moral standard. It is thrift, as well as religion, to put first the moral considerations; and you will find in the end that all the others follow them: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

Thirdly. In the exigencies of business, and in all cases where men are in doubt as to what is right, and what is best, be sure to give the greater advantage to the moral element. If you make a mistake, let it be upon the right side; it is better to be too careful than to be unscrupulous and careless. Men that settle everything by looking at it simply in the light of their interests, grow narrow, mean and foolish, and at last stand in their own light. Men should settle such questions in the light of some higher standard of conscience, of benevolence, of humanity, or they will find themselves unfit for all spiritual nature and spiritual good.

Therefore let me say to every young man, always reason up, never down. Under any circumstances, never allow yourselves to say, "but may I not do this?" Never say to yourself: "Has not this been tied too tight?" Always let your Christian manhood come between you and the endeavor to go down upon the scale toward perdition. Look up and say: "Lord, help me to rise higher than other men are, and refuse the things that make men low; do let it be mine to go from strength to strength, from nobility to nobility, and be more just, true and benevolent." I say a man who is just as good as the law makes him, is a mean man. A man must be good as his ideals, and must have rules that shall transcend all law. No man is a man who, if all law should fail, can not find within himself a higher law, and from the necessities of his own nature be called to be good, right, and just, and be a law to himself.

Fourthly. Christ has settled the question, that in the conflicts of life, no degree of temptation, no necessity can excuse a deviation from rectitude. I am frequently visited by persons whose consciences are troubled with cases of this kind; perhaps they come to me saying: "I am an only son and my mother is a widow; I have just got into a large establishment where my employer tells me I must take cognizance of such and such things, which my conscience tells me are wrong. He says: 'I must do it or quit.' Now, sir, what shall I do? Shall I sacrifice all my prospects in life and give up my situation; or will not the Lord wink at it, since it is my employer's business, and I am working under duress?" Well, perhaps he will: let us see. No—it don't read exactly as we thought it did; it reads: "If thy hand offend thee cut it off and cast it from thee; for it is better for thee to enter into life maimed, than having two hands to go into hell, where their worm dieth not and their fire is not quenched. And if thy foot offend thee, cut it off and cast it from thee; for it is better for thee to enter halt into life, than having two feet to be cast into hell, where their worm dieth not and the fire is not quenched. And if thine eye offend thee [or cause thee to offend], pluck it out and cast it from thee; for it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire, where their worm dieth not and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt."

If I understand the words of Jesus Christ, he says it is better to lose your life than to do wrong. Christ has said to you, Forfeit your right hand: but here, instead of that, it is only your place. Suppose the merchant kicks you out—where does he kick you to? Into the bosom of God's providence! You think of this man who promises to let you sleep under the counter, to draw your $400 the first year, and $500 the next; and you think it is worth while to look after him: while He who sits on the throne of the universe, and promises you an eternity of life, is not to be regarded! He declares it is better to give up an eye or a hand or foot, and even life: "For what shall it profit a man if he gain the whole world and lose his own soul." No, I say; go out of any establishment that insists on your being a wicked man, quicker than a shot: go out of it and keep out of it; unless when you made the bargain and he bought your services, he bought yourself too. In that case I have nothing to say—I don't preach to slaves—but if you went as a man, no man has a right or any authority to control you in moral things. Then you stand as in God, who is your Father. Say to yourself: "God Almighty made me to be his own, and shall I throw away my sonship? No: I will stand firm by that which is right."

I tell you, there is a certain fiery baptism of blood, which no man can experience without coming out a true saint, and he will be as much better and stronger, as a man who *is* a man is than one who only *pretends* to be one. Then, if you have to beg from door to door, keep out of that distilling business; keep out of that slave trading business if you have to die in the poor-house. You may wink at wickedness, but God won't wink at it, if that you are doing is the devil's business or your employer's. You are better fitted for other work than that: let them understand that there is not money enough on the globe to buy you to do a mean thing; that there is not honor enough on the globe to reward you for selling your birth-right of conscience. Whatever you think you will get, I will tell you what you will get if you give up the righteousness of God—and that is, *damnation!*

Fifthly. I notice those who allow their circumstances to say how positive their religion shall be. There are a great many persons who reverse the divine command; they seek first the world and its interests, and then as much religion as they can consistently have with their selfish arrangements. The street is full of just such persons: they are just as religious as it is polite to be; they are as religious as it is customary to be in their circle or set; they are just as religious as it is expedient to be. They are perhaps politicians, and men must take account of circumstances. Duties, they say, are relative. So men set the guage of life by their most selfish feelings, and say: "Now, as much religion as I can work in, I should like to have."

Men use religion just as they use buoys and life-preservers; they do not intend to navigate the vessel with them, but they keep just enough of them on hand to float into a safe harbor when the storm comes up and the vessel is shipwrecked; and it is only then that they intend to use them. I tell you, you will find air holes in all such life-preservers as that. If a man's religion is worth anything, it is a religion that takes possession of him from head to foot. That miserable varnish which men stick on the outside, and call it religion; that miserable estimate which they make of religion, that chattering of prayers, that face-religion, that Sunday-keeping religion; all that so-called religion which is but an external covering of pride and selfishness, of worldliness and vanity—the curse and wrath of God abideth upon it. No where else are there such terrific anathemas against such religion as those which fell from the lips of Christ Jesus. It is enough to make a man tremble, to give a man the chills and fever, to walk through those chapters in the Bible where Christ preached to Tract Society men.

Sixthly, I put you on your guard against the prevalent skepticism of our times. I do not refer to the skepticism of Rousseau, of Diderot, and of Voltaire, for they are dead long ago; it is not the infidelity of Bolingbroke, of Hobbes, of Hume, for that is swept away with their own dust, and buried. The great skepticisms of our time are market skepticisms, political skepticisms, and religious skepticisms. The men who feel that it would be a great sacrifice to yield pecuniary interest to principle, who love profitable transactions, who never refuse dividends of evil—those men whose conscience permits them to go into a corporation, and assist in covering up the wickedness of the deed done—men who stand in the market and think they have a right to do anything that wins—these men are infidels. They need not tell me they believe in the Bible; they believe in it just as I believe in a bird's nest in the winter—there is the nest, but no bird in it. They believe in an empty Bible.

There are a great many Christian men who walk up and down our streets, shaking their heads, who talk to young men in a supercilious, worldly-wise way, saying, "Are we not deacons and elders? and do we not know what belongs to vital godliness? Do you suppose it is worth our while to trouble ourselves about these little things? When you have lived as long as we have, you will have learned a great deal of wisdom." And so they wink at things essentially mean as the devil! Do you not suppose such men are infidels? Do you not believe that they crucify every quality that marks Jesus Christ? They deride the Sacrifice, and they sacrifice him in sacrificing the things that made him. I think they are the worst infidels in the world! No, no; they are not, as long as they keep in the store; but when they go to Castle Garden, or into some public hall, and begin to apply the same rules of infidelity to public questions of the rights of man, or to great principles—for principles are the lines of latitude and longitude by which God divides and belts all time—when they attempt to apply to public interests the same rule of their own selfishness, and attempt to bring down right and wrong to the measure of the counter, rather than to the golden reed of God's sanctuary—they are even worse infidels than they were before. I think they have even become apostates now! Do you suppose it takes many angels to carry up all they have to offer to God? Angels they have, I think, but they carry down rather than up. I bid you beware of the infidelity of the counter and of the caucus.

I bid you beware, also, of the infidelity of the Church—when men take the clothing of human rights to do wrong; who teach pernicious doctrines under cover of ecclesiastical expediency; who cover deeds with reasons. Never since the world began has there been anything worse than that which has been done under the priest's cloak.

Christ has been crucified by religious men for religious purposes; persons have been burned, and many acts of wickedness have taken place which the Church has winked at, for the expediency of religion. Religion has rode the world like a great red dragon—not the religion of Jesus Christ, but that which men have made by their own selfishness and folly.

I say every man ought to have a conscience so sensitive and so true, that he shall not be deceived or misled by any example or by any specious reasoning. A man learns to carry a faithful watch which goes through many months and never reports falsely; and he goes through the street and he looks at the town clock and sees a variation, and says: "Thou liest!" He carries his own chronometer, till he meets a friend whose watch also varies. He says: "There must be a mistake; here is the time; I know it and I will trust it." Every man should thus keep an account of celestial time, setting his own heart and conscience by the beats and throbs of God Almighty's heart. He should take counsel of no other—believe in no other. He should compare himself daily, then, and take no other testimony than God Almighty's. He that does this shall be a child of light and liberty, and a child of glory.

My friends, it is easy for us to trifle with these things, but they carry your immortality in them. I am speaking of things weighty as the judgment day: I am speaking of things that stand between an eternity of joy or woe. Whatever men may say, go you to the Word of God and ask: "Oh Lord what sayest thou?" and that there may be no possible mistake, go to Him; then go from your Bible to the throne, and from the throne to your Bible, using no counsels less severe or less authoritative than the voice of God; and so guided, you need not fear the result. And may God give you a safe voyage; and if storms and tempests come up, may God give you a chart and compass that shall disarm the one and take all fear and tediousness from the other. If I may not meet you again on earth—probably I never shall meet many of you again—I shall greet you in heaven. Then you shall say to me: "It was only not strong enough; it was truer than you thought. May God deliver you and save you." Amen and amen.

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THE SERMONS.

MR. PARTRIDGE: Some few of your patrons having (as it appears) expressed their disapprobation of your course in publishing the sermons of Beecher and Chapin, you will allow me, a constant reader of the TELEGRAPH from the beginning, to state to you the aspect in which the matter appears to me. I do this, however, without intending, by my example, to encourage others in the supposition that they have any right to decide for you the course which you should pursue, or even to be obtrusive with unsolicited advice, seeing that you are "of age," and can decide for yourself.

As I leave my full name with you, you will recognize me as one who, in a conversation with you sometime before the commencement of your present volume, expressed an opinion adverse to your proposed enterprise of publishing the sermons. The ground on which this opinion was based has not essentially changed its aspect when abstractly viewed, but under the force of totally different considerations, I am now brought to say that I have quite changed my views. I go so far as to declare my belief that in deciding on your present course you have been guided, insensibly perhaps to yourself, by an influence superior to human wisdom, and that the result will be *good*, both to Spiritualists and to those who are not known by that name.

I think that if, in your series of reasons given in your last issue, for publishing the sermons, you had added one, saying, "We publish them because they are *good*, EXCELLENT, well worthy their space, and deserving to be universally "read, marked, and inwardly digested," you would have furnished, even in this one statement, an all-sufficient vindication of your course. When such matter as is, in general, set forth in these sermons is laid before minds in whom the desire to be edified and profited is superior to narrow prejudices and preconceived notions, either for or against the existing churches, the question will not often be asked, Where does it come from? or to what parties do these men belong?

Some have asked, Why not give us the discourses of such and such *mediums*, and thus give us "the ministry of angels," rather than the lucubrations of old church preachers? Now, I think that an answer which you might truly give to this is, that in publishing the discourses of Beecher and Chapin, you are giving the thoughts of *two of the best mediums in America*. Who can read, or, especially, who can listen to, the gushing, glowing, burning utterances of these men, and not find the thought often pressing itself upon his mind, that they must be *inspired?* They may not know that they are under the impulsion of a superior and invisible influence, and it might not be best, at present, that they should know it; but we, who understand something of the operation of such influences in all their phases and degrees, have at least as much evidence of their inspiration as we have of the inspiration of many *acknowledged* mediums, and from whom, it must be honestly confessed, we often have lectures that would suffer very much by a comparison with the discourses you are now publishing from week to week.

What Spiritualist who has a heart as well as a head, can read, for example, the consoling remarks of Mr. Beecher in the latter part of his discourse last week, and say, *that* has not the ring of the true metal? Permit me, from my heart, to thank Mr. Beecher for the consolation which those words, glowing with faith and love, have brought to at least *one* soul in its long night of trials, watchings, and weariness. I shall henceforth take new courage, and endeavor to bear in mind that, for me, "the night" *must* now be "far spent, and the day" *must* "be at hand;" and I trust I shall be able to "put on" that garment of the day to which our attention was so eloquently called.

Of course, I do not by the above mean to intimate that I would indorse *everything* that either Mr. Beecher, Mr. Chapin, or any other man would say.

And now, shall I tell you what I think is being prepared for Spiritualism and for the churches? I believe that mediumship is to take a new course, or at least to have a new development, such as will make it more universal and practical. I may be mistaken; I may be enthusiastic—time will show—but I seem to see a lucent spiritual aura suspended, as it were, over all Christendom. It is the Spirit—the *Holy* Spirit, seemingly in preparation for an outpouring such as has not occurred in ages; and the only thing that is now required on the part of ministers of the Gospel, in order to receive this inspiring influence, is simply to empty themselves of old and bigoted conceits, to *open* themselves to Him who "stands at the door and knocks," and to be willing to proclaim truth and holiness as sacred above all humanly originated dogmas; and on such conditions they will, with scarcely any effort, speak as they never have spoken before. The higher, the more free and less sectarian minds among the clergy, are already beginning to receive these inspirations; and this new development will extend itself as fast and as far as the world is prepared for it. The result will be, if I am not deceived in my expectations, the gradual but signal overthrow of the dominion of Antichrist, and a restoration of the Christian church to its pristine spirituality and benign power.

I believe it is from this (supposed) present and prospective state of things that invisible influences have led you to determine upon your present enterprise. Keep a steady nerve, therefore, and go on rejoicing; and while I, for one, will ever rejoice in the extension of a true and divine Spiritualism among the churches, I shall equally rejoice in any conjunction with good, religious, and *unsectarian* minds, whether in the churches or out of them, which may be the means of disseminating a more lofty religious sentiment among Spiritualists.

DIGAMMA.

A VOICE FROM TEXAS.

ORANGE, ORANGE CO., TEXAS, *May* 10, 1859.

FRIEND PARTRIDGE: I have long thought to send you something for the TELEGRAPH—a paper so deeply marked with ability, philosophy, calmness, dignity, modesty, depth and courtesy, and though an avowed advocate of Spiritualism, yet open to all parties, all sects, all ideas, having for their object the attainment of truth. The fair dealing of the TELEGRAPH may well be imitated by our brethren of the sectarian press. During the seven years of its publication, not one sentiment, one word or thought have, to my knowledge, appeared in its columns, that could offend the sensibilities of the most sensitive, though its thunder-pealing truths have shaken the battlements of an inexorable bigotry as overwhelming as it is unrelenting. Amid the clamor and rage of passion, amid the full exhibition of the worst features of religious intolerance, in the face of a crushing opposition to innovations upon old creeds and set notions, the TELEGRAPH, like a rock in an ocean of breakers, has withstood the hurricane of persecution and proscription, wielding its power, not for the destruction of its foes, but for their happiness! Oh, what mental fetters are forged in this enlightened day! Boast of freedom, talk of liberty as we may, yet we are slaves! The shackles of thought, however, are being sundered, and your paper is helping to do the work.

Spiritualism, whether true or not, is slowly working its way among our people. We have quite a number of mediums—seeing, trance and healing—though none for tests that insure general satisfaction. We have about two hundred voters in this county, fifty odd of whom are Spiritualists. We have, also, a writing medium, not well developed, however, through whom the following effusion was written, which, though nothing of merit may be claimed for it, yet is some evidence of a present intelligence, as the medium is a lady of intellect, esteemed and honored by her extensive circle of acquaintances, who are sure of no deception as to the source of its emanation:

"From the home of the blest the angels come,
Inviting earth's children to hasten home,
And hear the sweet music from Heaven above,
Where all is harmony, peace and love.

"There flowers immortal are blooming and fair,
With perfumes of lilies and jessamines rare,
They fill the sweet homes of the loved and the blest,
Whose souls have been pure, and whose hearts are at rest.

"Let the flag of progression be ever unfurled,
And darkness and ignorance forever be hurled
From the millions of minds unfolding in light,
To the wisdom of angels and joys pure and bright."

Before closing this letter, allow me to add that the opposition of Spiritualism to the slavery institution of the South, may impede the dissemination of its principles among us, as everything, politically, morally and religiously, appears to turn upon that pivot. The whole South is on the *qui vive* concerning this subject, and I am sure if this matter is not left alone, a conflagration such as the annals of this world has never furnished, is inevitable. The South feels that all that has been done for the sake of peace is a failure; compromises will be made no more. The two sections are arrayed against each other, and the slightest concussion may bring on the contest. What a pity each state will not mind its own business instead of supervising the concerns of another, and while adding fuel to such monster fires, forget the great nation which is at stake. STAR STATE.

We appreciate the kind remarks of our correspondent respecting our humble efforts, and shall not cease our endeavors to deserve them. But as he has given us credit for moderation, he will, of course, take in good part the suggestion that a little more moderation in the tone of his closing paragraph might have tended quite as much to allay existing irritations, and to promote justice to all parties. ED.

LEO MILLER AND SPIRITUALISM.

We make the following extract from a correspondent in Clay, N. Y. It will be remembered that up to a year or two since, Leo Miller was, probably, as zealous a persecutor of Spiritualists as Paul was of the Christians. Our correspondent writes as follows:

The TELEGRAPH AND PREACHER is doing a work that no other instrumentality can do, more especially since the publication of Beecher and Chapin's Sermons. With us, Spiritualism is slowly increasing. The times are so stringent that we are not able to employ speakers as often as our spiritual needs require. Still we occasionally have a "feast of fat things." Leo Miller has lately given us three lectures that were equal to any ever delivered in our place. He is a profound reasoner, and deals copiously in stubborn facts, which completely nonplus our opponents. Having lectured some four or five years in opposition to Spiritualism, he is well posted in all its strong points. Hence, he is better able to meet their objections than most of our lecturers. I hope Bro. Miller will be well sustained wherever he goes. He has a portrait of a sister of his, taken through Rogers, one year ago last August. It is the most life-like thing I ever saw! He carries it with him constantly, and always puts it in some conspicuous place before his audience. It is the most *powerful argument* that can be used to convince people of the truths of Spiritualism.

Bro. Miller has some delicacy in keeping the people posted of his doings through the Press. He says that is for his friends to do. Any who wish to can address him, "Mount Morris, N. Y." That being his headquarters, he would be sure to get it. O. B.

TESTIMONY TO DR. SCOTT.

The following testimony to the efficacy of the therapeutic practice of Dr. Scott, is from a physician of fifteen years' practice in this city, and whose address is in our hands. He is willing to give farther information on the subject of this note, privately, to any one who may ask it of him.

NEW YORK, *May* 7, 1859.

DR. SCOTT: I can not find words adequate to return you thanks for the good you have done me. Having suffered for many years from a malignant disease, and having had two operations performed on me without effecting a radical cure, I can not but feel grateful, and present this testimonial as an humble tribute to your healing qualities. Having practiced medicine in the city of New York for the last fifteen years, and during that time having availed myself of the facilities of becoming acquainted with disease in every phase and character, I hope I will not be accused of egotism when I state that I consider myself competent to judge of the marvelous and almost miraculous cures that I have witnessed while under your treatment. Medical ethics, together with my repugnance to appear in print, forbid me to subscribe my name, but you will coincide with me that personal reference is worth a dozen of certificates, unless sufficiently authenticated; consequently I shall feel happy, and consider it a pleasure to verify this statement whenever required. You are at liberty to refer any person desiring an interview with me, and I will endeavor to receive them with the same cordiality and urbanity that you have on all occasions exhibited to Yours, etc., MEDICUS.

SORROWS.

Sorrows are never all in vain;
When our first tears are shed,
When time has eased the bitter pain,
And healed the heart that bled;
Strength, earnestness and self-control
Spring up from pain and strife;
And peace, and purity of soul
Make beautiful the life.

Oh! mourner, whosoe'er thou art,
Whatever be thy grief,
In life's stern duties take a part,
And thou shalt find relief;
From every soul *some* joy departs,
Thou dost not weep alone;
Dry other tears, soothe other hearts,
As heavy as thine own. VIRGINIA.

THE MOVING MENTAL WORLD THE NEWS.

A. GREAT CALAMITY.—On Saturday and Sunday nights, 4th and 5th inst., the country was extensively visited with a frost that has greatly injured the fruits and other plants. The frost was severe on Sunday morning over the whole of Ohio and the larger part of Indiana, doing great damage to the wheat, corn, and potato crops. The same was true in Pittsburgh and the surrounding region; also at Buffalo and through Alleghany county. At Hartford there was a sharp frost on Monday morning; and in the hill towns east and west it was severe. At Ellington, Ct., ice was found so thick as to be lifted from a water-pail. It is hoped the results may not be as destructive to the prospects of the husbandman as we feared at first.

THE TREASURY.—A Washington letter writer says: Notwithstanding the alleged improvement in the condition of the Treasury, of which a glowing account has been circulated upon official representations, Secretary Cobb advertises that $5,000,000 worth of Treasury notes are for sale, the maximum rate of interest being six per cent. Bids are to be opened on the 20th, in order to create a false balance on the 1st of July."

T. L. HARRIS IN LONDON.—An item of London news is that Rev. T. L. Harris, who recently took leave of his congregtion in this city, is now preaching at the Marylebone Institute, in London.

THE WAR.—Comparing the Austrian and French accounts, received by the *Africa* last week, it would appear that the victory of the French at Montebello was not, after all, a matter of very great congratulation to the latter, considering the relative advantages and numbers of the two parties.

Garibaldi had made a successful incursion into Lombardy, and the people, revolting from the Austrian authority, were flocking to his standard.

KOSSUTH GOING TO HUNGARY.—The London *Advertiser* states that Kossuth intended to quit England in eight or ten days for Hungary. He goes, in the first instance, to Genoa, with the full concurrence of the King of Sardinia and the Emperor Napoleon, and will then concert, with Gen. Klapka and other eminent Hungarian officers who are waiting to receive him, measures for throwing off the Austrian yoke in their native country, and for restoring its independence.

P. T. Barnum was among the passengers who arrived with the *Africa* last week.

The Hon. Charles Sumner was in Turin in the latter part of May. A correspondent of the *Evening Post* says that he seemed to be in excellent health. In answer to inquiries upon the subject, he affirmed that he was quite well, and intended to go to Paris to get the *fiat* of his physician, when he would sail for the United, purposing to resume his senatorial duties.

Mr. Edwin Forrest, at a meeting of the Grand Lodge of Masons on Tuesday night, presented the Lodge with a check for $500, being the amount of the verdict recently awarded him in the libel case of N. P. Willis. The sum goes toward the fund for the relief of widows and orphans of Free Masons.

The Pope is said to look most placidly on the present war. Cardinal Wiseman recently related a little speech of his Holiness, which is worth preserving. Here it is: "Whether in Rome or in exile, whether free or in prison, I am the same; I shall still be the Vicar of Christ, and the head of the Church."

The N. O. *Picayune* thinks that the new issue of the re-opening of the slave-trade introduced by the late Vicksburg Convention is destined to divide the South unless it be speedily put at rest.

The Rev. A. D. Mayo, of Albany, has accepted the invitation to deliver the Annual Address before the Literary Societies of Alfred University on the 5th of July next. The Rev. John Pierpont reads a Poem on the same occasion.

The Rev. Dr. Lyman Beecher, now in his eighty-fifth year, has been recently making a visit to his son, the Rev. William H. Beecher, at North Brookfield. During his stay he met, at the house of the Hon. Amasa Walker, the Rev. Daniel Snell, now in his eighty-fourth year.

THE PIKE'S PEAK MINES.—The express coaches have arrived at Leavenworth on Friday, June 10, with advices from Denver City to the 1st inst. They contain extraordinary reports calculated to renew the gold fever with more virulence than ever. Rich nuggets had been discovered at the North fork of Vasquez Creek, principally coarse gold and decomposed quartz. Great excitement prevailed all through the country, and the statements of the yields of Gregory's and other mining companies were almost fabulous. A company from Indiana was making from $150 to $500 a day.

A duel was fought with swords at New Orleans on the 10th inst., by Messrs. Momus and Bertin, in consequence of a political difficulty. Both were wounded.

EXECUTION OF DR. KING.—Dr. King, the wife poisoner, was hung in Coburg, C. W., on Thursday morning, June 9 He made a speech on the gallows, declaring his guilt, and willingness to die; that he had made peace with God, and desired the people to pray for him. A vast number of people was present, but no disturbance occurred.

REDUCTION OF RAILROAD FARE.—We understand that the Management of the New York Central Railroad have reduced the fare over that road, to $12, the same price that is charged on the Pennsylvania and Fort Wayne roads.

PUBLIC LANDS IN IOWA.—The President has issued a proclamation for the sale of public lands in Iowa, commencing at fort Dodge the 26th of September, and at Sioux City the 3d of October; they are in the northwestern part of Iowa, at the head of Desmoines river and its tributaries.

INFLUX OF CHINAMEN.—Now that the Chinese anti-immigration law has been pronounced unconstitutional by the Supreme Court, we may look for greatly increased accessions from the Celestial Empire. The ship *James Brown*, which arrived on Saturday, brought 331 passengers, of whom 28 were females.—*Alta Cal. May* 9.

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, straigt 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.—*Upshur Democrat.*

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

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

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

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

Spirit and Clairvoyant Mediums in New York.

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

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

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

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

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

Miss KATY FOX, Rapping Medium

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

J. B. CONKLIN, Test Medium, 469 Broadway. Hours, daily, from 7 to 10 A. M., an from 2 to 4 P. M.; in the evening, from 7 to 10.

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

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

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

Dr. JOHN SCOTT, Healing Medium, No. 36 Bond-street, may be seen at all hours of the day and evening.

Mrs. E. J. MALONE, Trance, Speaking, Writing and Personating Medium, may be seen at 167 9th Avenue. Circles Wednesday evenings, and will attend private circles when desired.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes—DUTY: 15 ₹ ct. ad val.			
Pot, 1st sort. 100 lb	5 50	@	—
Pearl, 1st sort	5 75	@	—
Bread—DUTY: 15 ₹ ct. ad val.			
Pilot, ₹ lb		4½@	5
Fine Navy		3½@	4
Navy		2¾@	—
Crackers		5 @	8
Bristles—DUTY: 4 ₹ ct. ad val.			
Amer. gray and white	30	@	50
Candles—DUTY: 15 ₹ ct.			
Sperm, ₹ lb	40	@	41
Do. pt. Kingslands	50	@	51
Do. do. J'd and M'y	52	@	—
Adamantine, City	18	@	19
Adamantine, Star	17	@	18
Cocoa—DUTY: 4 ₹ ct. ad val.			
Mara'o in bd. lb	—	@	—
Guayaquil in bd	12	@	12½
Para, in bond	10	@	—
St. Domingo, in bond	7¾	@	8
Coffee—DUTY: 15 ₹ ct. ad val.			
Java, white, ₹ lb		14½@	15
Bahia		10½@	10
Brazil		10 @	11¼
Laguayra		11 @	11¾
Maracaibo		10¾@	12
St. Domingo, cash		9¾@	9⅝
Flax—DUTY: 15 ₹ ct. ad val.			
American, ₹ lb	8	@	9¾
Fruit—DUTY: not d'd, 30. Dry F., 8 ₹ ct. ad val.			
Rais. sn. ₹ ½ ck	—	@	—
Rais. bch. and bx	2 30	@	—
Cur'nts, 2tc. ₹ lb		5½@	6
Flour—DUTY: 15 ₹ ct. ad val.			
State, Superfine	6 20	@	6 40
Do. Extra	6 60	@	7 00
Ohio, Ind. & Ill. fl. b	—	@	—
Do. do. Superfine	6 45	@	6 60
Do. Extra	6 75	@	8 00
Do. Roundhoop	—	@	—
Do. Superfine	6 50	@	6 65
Do. Extra	6 50	@	7 50
Ill. & St. Louis sup & fan	7 75	@	8 00
Do. Extra	7 75	@	8 50
Mich. Wis. & Iowa extra	7 00	@	7 75
South. Baltimore, super	7 20	@	7 50
Do. Extra	7 60	@	8 50
Georgetown & Alex. sup	7 25	@	7 65
Do. Extra	7 75	@	8 50
Petersburg & Rich. sup.	7 80	@	8 25
Do. Extra	8 50	@	9 50
Tenn. & Georgia, sup	7 50	@	7 75
Do. Extra	8 00	@	9 00
Grain—DUTY: 15 ₹ ct. ad val.			
WHEAT—O. Ind. & Ill. w.	1 75	@	1 85
Do. winter red.	1 60	@	1 75
Do. spring	95	@	1 00
Milwaukie club	1 20	@	1 30
Michigan, white	1 70	@	1 75
Do. Red	1 25	@	1 40
Tenn. and Kent. white.	1 85	@	2 00
Do. Red	1 65	@	1 75
Canada, white	1 45	@	1 50
Do. club	—	@	—
Southern, white	1 80	@	2 00
Do. Red	1 65	@	1 80
CORN—Western mixed	86	@	87
Del. & Jer. yel.	90	@	93
Southern white.	86	@	90
Do. yellow.	90	@	95
Rye	96	@	98
Oats	45	@	55
Barley	60	@	70
Hay—			
N. R. in bails, ₹ 100 lb.	60	@	65
Hemp—			
Russia, cl. ₹ tun	180 00	@	200 00
Do. outshot	175 00	@	180 00
Manilla, ₹ lb		6¾@	7
Sisal		5½@	6
Italian, ₹ tun	200 00	@	—
Jute	85 00	@	90 00
American dew-r	145 00	@	155 00
Do. do. Dressed	210 00	@	220 00
Hides—DUTY: 4 ₹ ct. ad val. R. G. and			
B. Ayres. 20a24 lb ₹ lb.		26½@	27
Do. do. gr. s. C		13 @	13½
Orinoco		23½@	24
San Juan		23 @	—
Savanilla, etc		17 @	17½
Maracaibo, s. and d		17 @	23
Maranh. ox, etc		18 @	18½
Matomoras		22 @	22½
P. Cab. (direct)		21½@	23
Vera Cruz		23 @	—
Dry South		17 @	17½
Calcutta Buff		13½@	14
Do. Kips, ₹ pce	1 65	@	1 80
Do. dry salted	1 10	@	1 15
Black, dry	1 15	@	1 20
Honey—DUTY: 24 ₹ ct. ad val.			
Cuba, ₹ gal	65	@	67
Cuba, (in bond)	58	@	60
Hops—DUTY: 15 ₹ ct. ad val.			
1857, East and West	3	@	5
1858, East and West	7	@	14
Iron—DUTY: 24 ₹ ct. ad val.			
Pig, English, and Scotch, ₹ tun	24 00	@	24 50
Bar, Frit, TVF	97 50	@	100 00
Bar, ew. or sixes	87 50	@	90 —
Bar, Am. rolled	80 00	@	— —
Bar, English, refined	54 56	@	— —
Bar, English, com	45 —	@	47 50
Sheet, Russia, 1st qual. ₹ lb	11	@	11½
Sheet, Eng. and Am	3	@	3⅞
Leather—(Sole)—DUTY: 15 ₹ ct. ad va			
Oak (Sl.) Lt. ₹ lb	31	@	33
Oak, middle	31	@	34
Oak, heavy	29	@	32
Oak, dry hide	28	@	30
Oak, Ohio	28	@	30
Oak, Sou. Light	28	@	31
Oak, all weights	36	@	38
Hemlock, light	24½	@	25
Hemlock, middling	25	@	26
Hemlock, heavy	22½	@	24½
Hemlock, damaged	20	@	22
Hemlock, prime do	14	@	15
Lime—DUTY: 10 ₹ ct. ad val.			
Rockland, common	—	@	65
Lump	—	@	75
Molasses—DUTY: 24 ₹ ct. ad val.			
New Orleans, ₹ gal	43	@	44
Porto Rico	30	@	—
Cuba Muscova	26	@	31
Trinidad, Cuba	30	@	31
Card., etc., sweet	24	@	26
Nails—DUTY: 24 ₹ ct. ad val.			
Cut, 4d and 6d ₹ lb		3½@	3¾
Wrought, American		7 @	7¾
Oils—DUTY: Palm, 4; Olive, 24: Linseed, Sperm (foreign fisheries), and Whale, or other Fish, (foreign,) 15 ₹ ct. ad val.			
Florence, 30 ₹ ct	—	@	—
Olive, 12b. b. and bx	3 70	@	4 25
Olive, in c. ₹ gal	1 15	@	1 25
Palm, ₹ lb	10	@	—
Linseed, com., ₹ gal	63	@	64
Linseed, English	62½		63
Whale	50	@	53
Do. Refined Winter	63	@	65
Do. Refined Spring	55	@	57
Sperm, crude	1 35	@	1 38
Do. Winter, unbleached.	1 35	@	1 40
Do. Bleached	1 40	@	1 45
Eleph. refined, bleached	78	@	80
Lard Oil, S. and W	90	@	95
Provisions—DUTY: Cheese, 24; all others, 15 ₹ ct. ad val.			
Pork, mess, ₹ bbl	17 00	@	17 12
Do. prime	14 75	@	15 00
Do. prime mess	18 00	@	18 50
Beef, prime mess, (tce)	22 00	@	28 00
Do. mess west'n, rep'd	11 00	@	14 50
Do. extra repacked	14 00	@	14 50
Do. country	8 50	@	9 25
Do. prime	6 75	@	7 25
Beef Hams	14 50	@	17 50
Cut Meat Hams s'l&p'le	7¾	@	8¾
Do. Shoulders	6¾	@	7
Do. Sides, dry s'l'd in c'ks	8¾	@	9
Eng. Bacon, sh't mid. bxs.	10	@	10¾
Do. Long	9½	@	10
Do. Cumberland	8¾	@	9
Bacon Sides, W'n s'd cas	9¾	@	10
Lard, prime, bbls & tces.	11¼	@	11¾
Do. kegs	12½	@	12¾
No. 1, in bbls. & tces	12¼	@	12¾
Do. Grease	10¾	@	11
Tallow	10⅞	@	10¾
Lard Oil	90	@	1 00
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Stuarts' do. do. E	9¾	@	10
Stuarts' do. do. G	—	@	9¼
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"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 428 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VIII.—NO. 8. NEW YORK, SATURDAY, JUNE 18, 1859. WHOLE NO. 372.

THE SPIRITUAL TELEGRAPH.

PRICE:

One Year, strictly in advance (if registered at the risk of publisher),	$2 00
Six Months,	1 00
Three Months,	50
Club Price of 10 or upward, per annum,	1 50
To City Subscribers, if delivered,	2 50
Single Copies,	5
To Patrons in Canada, (with postage prepaid),	2 50
" Cuba, " "	3 00
" Mexico, " "	3 00
" South America, " "	3 00
" Europe, " "	3 00

☞ *Advertising, 12½ cents per line.*

SERMONS
BY
REVEREND HENRY WARD BEECHER,
AND
EDWIN H. CHAPIN, D.D.,

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

☞ For Dr. Chapin's Sermon, delivered last Sunday morning, see pages 88 and 89.
☞ For Rev. H. W. Beecher's Sermon, Sunday evening last, see pages 92 and 93.

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INTERIOR OPENINGS.

EXTRACT FROM AN UNPUBLISHED MANUSCRIPT, BY WILLIAM FISHBOUGH.

The general favor with which the extract given in the TELEGRAPH of May 28 appears to have been received, encourages me to give another one from the same manuscript, and which is an immediate continuation of what was then given. It may be necessary to repeat here that this manuscript was written in 1840, just before Spiritualism in its present form broke out; and that the only reason why the work was not published was a conviction on the part of the author that, with the new facts before him, he could write a somewhat *better* one. W. F.

I will now refer to some higher examples of interior opening as originating from external and involuntary influences: A physician of my intimate acquaintance, residing, at the time this is written, in Newark, N. J., was called upon to attend a lady in a neighboring village, who was supposed to be in the last stages of dysentery, having been pronounced incurable by the physicians resident in that village. Feeling the deepest interest in her recovery, as he was examining her and contemplating her situation, my friend seemed to feel all her symptoms, as it were, by physical sympathy, and with the greatest intensity, in his own body, and was thus fully impressed with the precise nature of her case. At the same time, being much abstracted in mind, he seemed to see, as in a spiritual vision, a small plant of a kind which he had never before particularly noticed, and of the medical properties of which he had, till then, been ignorant. He was fully impressed that a decoction of that plant was precisely what the patient required; and as he turned from the bed, he assured the weeping family of the patient that the disease would not prove fatal. He then walked out into an adjoining lot, and a few rods from the house he found a quantity of plants of the identical kind which he had seen in his vision. He brought the plants to the house, prepared a decoction and gave it to the patient, and, to use his own words, "it acted like a charm." The disease was immediately checked, and the lady was soon well! I have this account from the physician's own lips, and know that entire confidence may be placed in it. In this instance the physician, being rendered susceptible to the influence of the patient by the interest which he felt in her case, was actually magnetized by her *condition until he became partially clairvoyant.*

The following singular case, related by Mrs. Crowe, also illustrates the influence sometimes possessed by interesting exterior objects upon which the mind is intently fixed, in drawing forth the interior powers, and rendering them, for the time, independent of the physical organs: "The late Mr. John Halloway, of the Bank of England, brother to the engraver of that name, related of himself that, being one night in bed with his wife, and unable to sleep, he had fixed his eyes and his thoughts, with uncommon intensity, upon a beautiful star that was shining in at the window, when he suddenly found his Spirit released from his body, and soaring into that bright sphere. But instantly siezed with anxiety for the anguish of his wife if she discovered his body apparently dead beside her, he returned and re-entered it with difficulty (hence, perhaps, the violent convulsions with which some somnambules of the higher order are awakened). He described that returning was like returning to darkness, and that whilst the Spirit was free, he was alternately in the light and in the dark, according as his thoughts were with his wife or with the star."

Many singular instances might be related of the exercise of a faculty which has been called *second sight*, which is nothing more than a kind of natural clairvoyance. This faculty is said to be common in some parts of Germany and of Denmark, and especially among the Highlanders of Scotland, where the pure and highly electric state of the atmosphere, perhaps, favors its development. The Scottish seers will often have a distinct view of distant scenes and transactions, and even of coming events. The marvelous accounts of psychological phenomena of this kind which are found in Scottish literature, are, no doubt, in some instances, tinctured with superstition and undue credulity, but they are not all to be disposed of on this ground. For beside the numerous and undesigned coincidences in the essential features of these phenomena, they have occurred in the experiences of many intelligent persons who were by no means superstitiously inclined—persons, too, residing in other localities than those famed for the development of this power.

"A friend of mine," says Mrs. Crowe, "knows lady who, one morning, being in a natural state of clairvoyance, without magnetism, saw the porter of the house where her son lodged, ascend to his room with a carving knife, go to his bed where he lay asleep, lean over him, then open a chest, take out a fifty-pound note and retire. On the following day she met her son and asked him if he had any money in the house? He said yes, he had fifty pounds; whereupon she bade him seek it, but it was gone. They stopped payment of the note but did not prosecute, thinking the evidence insufficient. Subsequently, the porter being taken up for other crimes, the note was found crumpled up at the *bottom of an old purse belonging to him.*"

A case of second sight, or of natural clairvoyance, occurring in the experience of Swedenborg, has been frequently related, but may be repeated in this connection. It is essentially as follows: Being in Gottenburg at the residence of a nobleman, one of his friends, Swedenborg one evening, after having been walking in the garden, came into the house pale and apparently abstracted: and on being asked whether he was ill, answered in the negative, but told his friends that he perceived a destructive fire at that moment raging in Stockholm, and that a house owned by himself was in danger of being consumed. Soon, however, he became apparently less concerned, and stated that he saw that the fire had been arrested two doors from his building. A day or two afterward, intelligence came from Stockholm that a destructive fire had occurred there on that very evening, as Swedenborg described, and that it commenced and was extinguished at precisely the places which he had indicated.

* * * * * * *

That a human being should in any case be naturally qualified for the exercise of such powers, is indeed wonderful, and by some it will be considered incredible, but those who have closely followed and thoroughly understood us, in our attempted exposition of the constitution of the human soul and the laws by which it is governed, will have no difficulty in admitting its possibility, and even probability. We have given specimens of the innumerable facts which might be cited to prove that powers similar to these may be, and often are, developed by direct magnetic manipulations, and such facts are now fast gaining the credence of the general mind which can no longer resist them. Why, then, may not these powers be spontaneously developed, or developed by the sole efforts of the individual exercising them, when all conditions are favorable? It is important to bear in mind, however, that the magnetic principle is necessarily involved even in cases of this kind, though in such cases the influence operative in producing the phenomena, consists solely in the spheres or spirit of the facts or truths interiorly perceived, and which have an affinity for the mind, or Spirit, to draw out its interior powers. When there is a vision of future occurrences which is

not referable to an action upon the mind by Spirits of another world, it is caused by the *magnetic* influence of an existing germ, or cause, which involves within itself those events undeveloped.

These presentiments, clairvoyant visions, and other interior impressions, received independently of any personal manipulations, are most liable to enter, or be represented to, the mind, whilst the physical organs are closed in slumber, and the mind, still active, is in what has been called the dream state. For this is, in principle, precisely the same as the state of magnetic somnambulism, except that the mind is generally not nearly so elevated and vigilant, a greater or less number of its faculties almost always being entirely dormant. But the faculties which are awake are frequently and momentarily in a condition to receive impressions in the manner described, of which fact the reader will find abundant illustrations in our chapter on dreams. While in the dream state, and that state of composure between wakefulness and slumber, the author himself has had numerous psychological experiences of such a nature as enables him to know positively, that all which is claimed in the foregoing pages in reference to the faculty of presentiments, second sight, clairvoyance, and other interior impressions, is founded upon the nature and laws of the human soul. The author would not claim for himself the possession of any faculty or power that is particularly wonderful, and which is not, or may not be, possessed by thousands of others. Duty to science and philosophy, however, constrains him to add briefly and in general terms, such testimony on this subject as results from his own personal experience. In doing this it will be sufficient for the present to say, that many of his best ideas in philosophy, and in several instances the most surprisingly accurate representations of the future, have come to him while in these psychological states.

I may mention one instance particularly, by which belief is in my mind reduced to an absolute certainty, that the facts before stated in reference to second sight, are at least possible: In the spring of 1848, my thoughts were considerably occupied with the movements in France, as growing out of the revolution of the previous February, when, on the night of the 19th of April, having sunk into a state of composure between slumber and wakefulness, I was suddenly transported, in spirit, to Paris. I knew it was Paris, though I had never been there before. I was in a curved and dimly-lighted street, where the ground was uneven, and the buildings not very high, and I believe I could recognize the spot if I were now to go to that city. It was vividly impressed upon my mind that there had quite recently been an extensive popular uprising, which had apparently endangered the provisional government then existing, and looked toward another revolution. I was distinctly impressed *that* the demonstration had caused great general excitement, and *that* among certain classes it had caused considerable alarm—but that the disturbance had been peaceably quelled, and the populace had been appeased, and that the provisional government felt stronger and more confident than before. The transactions seemed to have taken place within a very short period—I was not impressed how long—previous to that time, and though public excitement with reference to it was subsiding, it was still the principal theme of conversation and discussion among the Parisians.

This whole impression passed through my mind in an instant of time, and the next instant I was again in my normal state, in the body. I told my wife what I had seen and learned, and requested her to mark the date, and await the arrival of the next news from Paris. In due time the news arrived that, on the 16th of April, three days before the night of my vision, an occurrence had actually taken place in Paris, which with its natural sequences, minutely corresponded to my impressions. A body of *ouvriers* and other discontented persons, consisting of many thousands, had organized on the Champ de Mars, and marched to the Hotel de Ville, where the Provisional Government was then in session, with the intention of enforcing some demands, or as some reports said, of overthrowing the Government, and organizing in its stead one more to their liking. They were, however, overawed by the presence of nearly two hundred thousand soldiers, which the Government, apprised of their intentions, had taken the precaution to call out; and by conciliatory speeches from Lamartine and others, they were appeased, when they dispersed with unanimous cries of "*Vive la Republique*," leaving the Government stronger and more self-confident than it had been before.

Jung Stilling attempts to account for presentiments, second sight, etc., by supposing that persons subject to these phenomena, are capable "of experiencing the arrangements made in the world of Spirits, and executed in the visible world." He supposes, also, that in some such instances there is a direct communication from Spirits. That some of the higher cases of presentiments, prophecy and interior visions are to be fully accounted for only in this way, I firmly believe, and will, in a subsequent part of this work, unfold what appears to me abundant evidence of the fact. I think, however, that it is not necessary to resort to this supposition to explain all such interior impressions, though unquestionably all such might occur through the spiritual agency supposed. But there is no possible reason why we should not suppose that this world is, in a degree, a spiritual world as well as any other, and that it is governed by a degree of the same identical laws, or principles, which in a higher degree of development govern the world beyond us. If this is so, it follows that whatever capabilities and susceptibilities a man has hereafter, he has in a degree also here, and that whatever influences address him hereafter, address him also in the same relative degree in this world. If, therefore, a human intelligence in the other world has the faculty of presentiment, clear vision, or foresight, then a properly-developed human intelligence, when not stultified by false education, or perverted by unnatural outward circumstances, may, in a degree, possess the same faculties here. And this faculty of presentiment, foresight, with all analogous interior powers of the mind, whether exercised here or in the spiritual world, is to be accounted for by the magnetic influence of the spheres, invisible essences, principles, or spirit of things, which have an affinity for the spirit of man, by which the latter takes cognizance of them, the same as the gross bodies of outer things are allied to the body of man, and are cognizable through the outer senses.

MIND ONLY OPERATED BY SENSATION.

We copy the following from a pamplet just received, entitled "Nature's Principles Defined." Vol. II., No. 1. Philadelphia: L. D. Chapman, author and publisher.

The mind, at birth (says Locke) is an empty cabinet. Like a blank sheet of paper, to be filled up in after-life with ideas derivable only from experience, and like a dark room with only five small holes to admit all the light it can ever have, so the mind has no natural source for knowledge except *from* nature herself, through the five natural senses, or from sensation.

Sensation and experience mean the same thing. An idea is produced in the mind when—*and only when* the mind is set at work by a sensation from an exterior natural cause.

No description can give a deaf man an idea of music; or a blind man an idea of color—or of fire except from the sensation of heat. No description can give an idea of pain until it is felt. The infant has to learn from experience that the candle will burn its fingers.

A natural idea not caused by sensation, would be a natural effect without a *cause!* which all know to be an impossibility throughout universal nature? To be acquired naturally by any other means, it would have to be *created*, and it would be as easy to create a body of matter or a world, as it would be to create a single *independent* idea, one that has no connection with experience or analogy.

The mind, in reflecting on its own operations in connection with the ideas it derives through the five senses, stores itself with new and compounded sets of ideas, increasing knowledge thereby to an indefinite extent. In the same manner that ten simple figures may, by transposition and combination, be made to express any, and all quantities of *finite* number, or measure; but as in this case there can not be the slightest fraction, more or less, of number or measure expressed than what the simple ten figures can be made to represent, so every item of human knowledge, after tracing it back through all its meandering channels and simple or complex phases, must find its origin at last in an impress upon the mind through some one of the five senses, from some exterior cause in surrounding nature. Let any human being show a single natural idea, or a particle of knowledge which they possess, which can not be thus traced to its origin within natures boundaries—if they can.

A blind man can form no idea of a rainbow *from* its description, because his sense of vision has never been impressed by the sensation of colors; but a man who has received a full visual impression of colors and the form of an arch, may receive a tolerable idea of the phenomenon by description, though he has never seen one. So far as analogous impressions go—no farther.

Many have supposed that there were certain ideas called innate, stamped upon the mind before birth, and brought into the world with it; and some have even fancied during their childhood a dim remembrance of scenes anterior to their existence here. But if this is not a phantasy, it can only be a faint hereditary impression of scenes transpiring in the lives of their parents, to whom they owe the (separate) existence of both mind and body. Here I would remark that the assumption of many, that the responsibility of an existence, unrequested and forced upon them with all its consequences, crimes and sufferings, rests upon God is a very great and absurd mistake. This responsibility, as far as it goes, rests upon the free agency of their parents *alone*.

If there had been any general pre-impressions upon [illegible] mind, they would have been strong and universal, manifest in idiots as well as the rest of mankind—like the [illegible] presses on animal and vegetable nature, and the [illegible] motion and change. A grain of wheat will produce its legitimate plant and yield, after lying dormant for thousands [illegible]. It does not appear that any class of inferior animals have changed their natures, or improved their intelligence since the creation. Not a ray of light has failed since the first [illegible] to have its proportionate influence in the causation of [illegible] (or changes in the elements), etc.—*Gen.* i. 11, 14, 21.

If there was any universal idea pre-stamped upon the mind, it should be that of God and his attributes, but of this [illegible] not only infants and idiots, but even whole nations destitute. *No two nations agree;* single cities have boasted 30,000 gods, few of whom could claim a rational attribute. *From these facts we may strongly infer that* "man by nature knows not God."

ABOUT THAT SNAKE STORY

MR. PARTRIDGE: *Dear Sir*—About the first of Janu[illegible] there was a snake expelled from the stomach of a [illegible] New London, Conn., an account of which was published in your issue of January 29, 1859. Since that time I have seen in the secular papers a report that he was again having fits, which they cited as conclusive evidence that no snake ever was expelled from his stomach. I have also, during my travels, met with many inquiring minds, who were anxious to ascertain his present condition, and as my name appeared connected with the publication of the facts, they thought that I ought to be able to inform them. Therefore, being quite anxious myself, I wrote a letter of inquiry to a friend in New London, who, I know, would be able to give me the facts. I this morning received a reply, and thinking that perhaps your readers might be pleased to learn of his present condition, I will quote the words of my correspondent:

"With regard to the boy, he [illegible] health. As to his fits, he has had, since the snake was taken from him, a species of fainting fits, some [illegible], but when he has had them they have been [illegible] by over [illegible] the stomach with some indigestible food. The first one that he had, which the papers grasped at with [illegible] avidity, was [illegible] by eating about a pound of raisins, and [illegible]. He grows some in stature, and his intellect is striving to expand, but it is a hard struggle up to the present time.

According to the rate that he was having fits previous to the expelling of the snake, he would have had, up to this time about three hundred and thirty. His disposition is still somewhat [illegible]."

The above is all that I know of the case up to the present time.

I shall be in the vicinity of New London in July, and, should I learn facts worthy of note, I shall take pleasure in furnishing any information I may possess relative to this case.

Yours for truth, W[illegible] BARNES FELTON.

BALTIMORE, *May* 28, 1859.

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 [illegible] the [illegible] of a temple of freedom [illegible] in this place. A general invitation is extended to all public speakers and [illegible] reform, and [illegible] friends of [illegible] generally, to be present on that occasion. [illegible] in the [illegible].

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

SPIRITUAL LYCEUM AND CONFERENCE.

FIFTY-SECOND SESSION.

QUESTION: "What is the true relation of modern Spiritualism to the Church and to Society?"

Dr. GRAY defined what he understood modern Spiritualism to be, but the Reporter not being present at the opening, is obliged to infer his definition from subsequent remarks. In the light of this inference, he is presumed to have considered it as a demonstrative exemplification of the psychical relation of man with his fellow-man, with the spiritual world, and with the common Father. Mesmer discovered the fact of psychical *rapport* as between individuals in the body. Modern Spiritualism, through conscious intercourse, has revealed the intimate relations of this life with "that which is to come." In this respect he makes no distinction between ancient and modern Spiritualism. Nor has the latter any controversy with the church; on the contrary, it accepts, by authority of personal observation and experience, many truths which the church affirms from history only.

Dr. ORTON said: One practical result of Spiritualism is, an increase of toleration—charity, hospitality toward opposing opinions. Hostility to the church (which, with all its errors, has gathered into it all that we know of past spiritual experience), is not the position of modern Spiritualism. Spiritual truth is not promoted by aggressive warfare upon opinion. He who is thus assailed, at once calls to his aid a reserve legion of religious prejudices, and the truth is repulsed. What is required is, an affectionate presentation of what we know to be true; this done, we may safely leave the result to the eternal law of progress, which, though ever slow, is sure, and which neither the crust of the earth nor the incrustation of sect is able to withstand.

MR PARTRIDGE: Doubtless Spiritualism has not come to destroy the prophets, nor to make war upon any truth, whether of ancient or modern date. It is destructive only to shams. Its effect upon the church is that which arises from the substitution of knowledge for belief and conjecture. The present position of the church can not be maintained, for the reason that it is behind the intelligence and experience of the age. She demands that we have faith in a future life, while she denies that there is *any evidence* of the reality of that life. Such a position *to-day*, incites contempt where reverence was wont to be felt. Preceding the new epoch, when the world was without a recognized demonstration of immortality, faith was rightfully made the grand object of religious endeavor; but when, as at present, it is made to transcend knowledge and fact, when the representatives and apostles of the church virtually insist upon the superiority of sanctified conjecture over scientific certainty in the matter of spiritual existence now that that certainty is reached, they stultify both themselves and her. To borrow a nautical figure, such maneuvering on the part of our theological navigators, is to put the "ark of safety" *in irons*, so that the only way she can make is *leeway*. Now, if she is not to suffer total shipwreck, some power must take her out of this unseaman-like position; and *Spiritualism is that power*. The church that is to stand, must have its foundation in *fact*, not faith, and this is supplied by Spiritualism which supersedes faith with knowledge. There is all the difference in the world in the solidity of "I believe" and "I *know*," but the latter is the corner-stone which most of our modern theological builders reject. They will accept it yet, and make it the very "*head of the corner*." Spiritualism is of the nature of an added growth to human intelligence; and it is from this growth that the church of the future is to arise, and out of it also is the true social order to be evolved.

The church which is of faith, maintains that there is a break in human existence. She sets an impassable gulf between the present and the future; and this error is fruitful in mischief. It originates the notion that man can have two interests, one on the earth, and the other in heaven; that he can serve two masters, God and Mammon; that he can have two characters, one for the prayer meeting, and another for the stock exchange; that he can have two faiths, one in the Almighty God, and another in "the almighty dollar!" Spiritualism (the church which is of fact), shows directly the reverse of this, and hence will, of necessity, mold the institutions of the future in harmony with fact. And this, in brief, is the relation which modern Spiritualism holds to the church and to society. The leaven is at work even now.

Dr. GRAY: In one respect, modern Spiritualism differs from the ancient. The difference is in this; that it seeks to build up individuality; whereas, if we except Jesus of Nazareth, the old was used to establish nationalities. This was characteristic as well of Jewish as of heathen Spiritualism. According to Moses, God belonged to the Jews. He was their God, the originator and protector of their nationality just as Jupiter Capitolinus belonged to the Romans. Jesus is an exception. He held, with us, that there is but one family as well as but one Father. His followers have not understood him. Both Papacy and Protestantism regard God as belonging to a sacred nationality—God with the Church rather than with the individual. The entire machinery of ecclesiasticism rests upon this notion. Jesus did not conceive it necessary to pour grease upon the head by way of inaugurating a sacred government and a religious state; his concern was for man individually. His doctrine is, God *in man*, rather than God in the nationality; and this doctrine entirely dispenses with sacred oil. But the new dispensation does not charge the building up of nationalities by the old as a crime, nor lament it as a misfortune; the building up of nationalities was a necessary crop in its season. Its utility, however, draws to a close, and the new crop is individualism. Its Church is cosmopolitan, as that of Jesus was. It has no "outside barbarians," no sacred dynasties to anoint with oil. It will send forth no political aspirant in the sacred name of religion, and consecrated by its symbols, to plunder man of his rights, that despotism may be perpetuated, and ecclesiasticism maintain its supremacy.

Dr. HALLOCK: The relation of modern Spiritualism to the Church, using the word to signify the prevalent religious idea, is that of child to parent. It is youth, strong of muscle, full of life, firm of step, confident of purpose and clear of eye, proffering filial support to the weakness and blindness of disease-engendered decrepitude. Of course this youth has no insult to offer his parent; why should he? In this, the period of her dotage he remembers the wisdom and strength of her earlier days. Even now, despite the mouthings and mumblings of her toothless imbecility, there is a sacredness in the very impotence of her *endeavor* to help herself, and "do for the family." But "grandmother is failing"—sinking visibly; and honor her as we may, we can no longer trust to her wisdom and strength for guidance and support.

Spiritualism, then, is related to this household of decay, as an elder brother in the grand family of *uses*, who is installed, by virtue of his birthright, as guide and teacher—wisdom and strength. The *soul* of Mother Church is not dying; she cannot die. It is her *body* that she has snuffed, and teaed, and coffeed, and corseted into decay. The good old soul! she dressed and drank badly, and what is worse, fed unnaturally, and her "constitution *has broke*." A few hundred years of persistent substitution, in all weathers, of "Bishop's lawn" for a "garment of righteousness," how could it but end in the "rheumatics?" Then for drink—there is the great spiritual fountain of "living water," in perpetual flow for all who are "athirst"—and she took to "fermented liquor," "fire water"—*hell fire* and other—and she quaffed it from the golden cup of ambition and secular power; and though naturally a sweet-tempered lady, is not comely to look upon nor safe to approach when "*stimulated*." But alas her *food!* There is "bread which cometh down from heaven"—there is "the Word of God"—and *she mistook it for a book!* She has a paid corps of scientific Bon-langers, and for the "*Bread of Life*," on one day in each week they bake for her a *batch of Book!* The style of loaf is varied somewhat, and occasionally it is "slack baked," and anon a little "crusty;" but it is *book, whatever its form or consistence. In all her wordy wrangles concerning religious cookery, this rule is paramount and of universal acceptance; for "spiritual bread," read Book! If the book proclaim the truth of a fact*, it is still the book, the fact is *nothing*: all the virtue lies in venerating the *book-proclamation of it*. Does a fact confirm the *truth of the book*, the fact is all the more to be dishonored and the book worshiped, because merit consists wholly in unqualified acceptance of it, not being, in the mean time, the least certain whether it be true or false. Certainty would be sin, by reason of its swallowing up faith in knowledge; it being *profane* to know, but religious to believe. Regaling herself for a thousand years or so on such "bread of life" as this, and titilating her sacred nose the while with the high-dried snuff of Polemical Divinity, is it to be wondered that her "head is sick," and the heart of her is "faint?" Now, to this condition of the Church as a *body*, Spiritualism is the "good physician," to soothe the passage of the departing soul. She is "undergoing a change"—dying, as we name it—throughout these days. Even now, above her decaying organism may be seen the outlines of her ascending spirit. She is "leaving the form," to be known hereafter only *as* a spirit, her power felt only in the spirit; her government not a dynasty, but a *divine energy*; her kingdom "not of this world," but in it.

Mr. PARTRIDGE: Since we are agreed in the main as to what is the relation of Spiritualism to the Church and society, the question naturally arises, how best to discharge the duties of that relation? Surely there is responsibility resting somewhere, because while principles supply the power, man is the directing agent. There is one way, and he knows of none better, and that is, to make what we have ascertained to be true, practical in life. We should learn first to think, and then to act our thoughts; not the thoughts of another, but our own. It is to be regretted that Spiritualists, like other men, are too much disposed to shift responsibility from themselves to others. We have learned this from the Church, which makes it an act of religion to cast all its sins upon an innocent man. But the Spiritualist has no such accommodation. He is an individual. As we have heard, it is the grand object of Spiritualism to make him one. From henceforth we can have no Pope—no outside intercession—no mercy at the expense of justice. These things belong to the epoch of organization—the old crop—the reign of forms and rituals, and shadows without substance. We have entered upon the epoch of spiritual reality, with the increased power that is derived from knowledge—the age of individualism—and it should be remembered that, with the consciousness of individual power, comes the responsibility of individual action.

Mr. FOWLER: Spiritualism holds the same relation to society that the atmosphere does to our bodies. Our relation to the Church is special and intricate, and time will not allow a clear statement of it. There is one good we have derived from the Church. When it set up as a monopoly, and commenced business on a capital of dry parchments which it never understood, it of course closed the door of spiritual intercourse; and that naturally has made the progressive mind of this age all the more ready to find it opened again, just to see for itself what is there. That is to say, man owes much of his present freedom to the stringency of his former thraldom.

It was agreed that at the next meeting we should consider the question—Are we all created equal?

Adjourned. R. T. HALLOCK.

LIFE IN THE SPIRIT-WORLD—No. 4.

BY GEORGE STEARNS.

Spirits commune by oneness of desire.
Love fosters love, and hate is fired by hate.
Hate, too, repulsive, is by love repelled.
So, in the land where none can look on [illegible]
Cover dislike, or simulate esteem,
Friends fraternize and adversaries part.
The vicious can't approach the virtuous,
Albeit these may condescend to those,
As moved by pity to beneficence.
All there are classed and socially arranged,
According to their will and power for Right—
Their habitudes of Wisdom, Goodness, Worth—
Their human growth and strength of character.
All classes, too, are perfectly distinct,
Not intermixed, as in our social state,
Where arbitrary codes of lawless lust,
Illusion, chance, intrigue and despotism,
Compel a chaos of likes and dislikes.
The false with false, the true with true consort,
The wise with wise, and brutish with the vile.
This makes the lower grades extremely low,
And higher pure, harmonious and blest.
In this the worthy profit most by death;
They soar above the turbulence of wrong
And reach of malice; while the wicked sink,
Parted from all the good they have not prized.
Malignant Spirits have less power than men
For social wrong. Where nothing can be hid,
Slander's impoisoned tongue is paralyzed.
There the slave is free, and the fugitive
Hears not the murderous hound upon his track.
No vile seducer preys upon the fair;
The gambler's occupation perishes;
The forger's sleight is fruitless, and the hope
Of every speculator's gains is gone.
The thief forbears under the chastening eye
Of conscious detection, and prescience curbs
The bold assassin. Nay, could Spirits wield
The hellish weapons of incarnate hate,
And would they duel like some shapes of men,
Yet were the fiercest fight a harmless show.
With musket-balls you can not hit the soul,
Nor wound it with a sword. No war is there:
The gory devil has a mortal's arm.
No despot there has power to marshal souls,
And serry hosts to mutual massacre,
For hate or glory's sake. Ambition's throne
Is built on earthly sand, and can not reach
The everlasting skies. The barbarous trade
Of Alexander and Napoleon,
Ceases forever when the conqueror dies
The horrid carnage of the battle-field,
With its long train of withering, widowing woes
By all the dwellers in the Spirit-world,
Are but remembered as an ugly dream—
Are felt and feared no more. Tyranny's dead.
There are no priests of bigotry and lust
No cloistered nuns, no friars black or white
No prelates traffic in the grace of God
Or sell the rinsings of their impious hands
For holy water. There is Liberty
For Reason's exercise and utterance.
No martyr-fires are kindled in the skies.
All persecutors are divested of power,
And to all thinkers comes the day of grace.
All crime extinct, so all occasion of crime
And all crimination. There is no [illegible]
Of human retribution. No false State,
Based on the policy of power and place,
In the great name of Law, can machinate
Vengeance for small knaves and license for great.
No judge is there—no arbitrary court!
Where perjury, defect of evidence,
Bias of jury and the lawyer's plea,
May cover guilt, or murder innocence.
No more damnation where there's no offense.
No more suspicion dogs the name of Worth;
No more for wrong of will or accident
Are souls outlawed, and jailed, and gibbeted.

WEST ACTON, MASS.

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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 12, 1859.

"Jesus answered them and said, Verily, verily I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat the loaves, and were filled."—JOHN vi. 26.

The first thing which I wish you to notice in these words, is the illustration which they afford of the character and the purpose of Christ. They are the words of one bent upon unworldly ends, and who, caring only for truth, would sift away every thing base and false. A seeker of human applause and of worldly power, would not have spoken in this way. He would have delighted in the numbers which gathered around him, and tried by all means to have conciliated the mass of the people. In the swell and heat of public excitement, the enthusiast would have recognized only a sanction of his mission, and the fanatic would have increased the fury of his zeal.

But Jesus was no worldly seeker of power; he was no fanatic; and so he rebukes the base motive, and discriminates between those who sought him with genuine love and reverence, and those who came to him with false notions or with mere pretences: men who, beholding the miracles, did not discern the divineness within them, nor the spiritual realities which they symbolized, but detected in them only a temporal benefit or a selfish gratification. They did not covet these miracles as ministrations to their souls, but as conveniences for their appetites. There was no art in the mission of Jesus; he set his religion upon no pretences. He loved the people. Never has one walked this earth who did so much for them, who knew so intimately their good and their evil, and touched with so gentle a hand the issues of their deepest want. No one has spoken such words of hope or encouragement for them, or given such an impulse to every effort to uplift and redeem them. And if they ever are uplifted or redeemed, wherever on this earth they bleed, or stumble, or mourn, it will be by no philosophical theories, by no convulsive efforts for freedom, but by the spirit and the power of Jesus of Nazareth, one who was of them, and who knew them as never man knew.

But really loving the people, Christ could not deceive them, or encourage that which was lowest in them. This is what the mere demagogue does. He does not aim to lift the people to their highest, but he comes down to their lowest. He does not inspire their best feelings, but plays upon their basest passions. He seeks not to enlighten them with truth, but to flatter them in their delusion. He is looking beyond them, not at the vision of their welfare, but at the altitude of his own purpose. He stretches out his hand to them as the Devil did his to Eve, with an apple in it.

When I read these words, written by this same Evangelist, John, concerning Christ, where he says: "He knew what was in man," —and of which the text is such a significant illustration—I think how differently the Saviour used his knowledge from the way in which others have used theirs who have professed to know man and men, and to some extent have known them. I think of the despot's machinery and the priest's policy, the politician's arts, and the libertine's infernal snares each in his way distrusting and contemning the people; and then I think how Jesus, who knew them so much better, so much more perfectly than these, trusted them and loved them, and died to serve them. But, I repeat, because he served them, he could not deceive them, or, when need was, do otherwise than rebuke them. He took advantage of no popular delusion. His kingdom was not meat and drink, and he told them so. If they were looking for an earthly empire and the glories of conquest, he undeceived them by holding up the self-denial of his religion, the trials through which his disciples must pass, and the ignominy of his own cross. Those who came to him to be approved for their smooth morality and their respectable observance, had the veil torn away from their hearts by one pungent appeal to the spirit of self-sacrifice and the springs of genuine religious life. He did not merely denounce classes, such as the scribes and pharisees. Why, this is a comparatively easy thing to do; it is a very easy thing to rebuke classes of men, to stand up and fire away at fashionable and prominent sins. There is hardly anything so cheap as the popularity and reputation for boldness that may be earned in this way. It requires but a very little of a sort of amateur rifle practice to hit the mark perfectly in the eye. Riches, luxury, pride—the crowd don't have these, but if they do, they do not show them in just such a way, and of course they will applaud.

But the true test in the teacher—the test of truthfulness, the test of sincerity, after all, is in opposing not classes, but masses; in speaking not always for, but often against, the people; and it is especially the test of earnestness at this day, because it is almost a heresy, almost a blasphemy, to say anything of popular ignorance, popular baseness, popular vulgarity and deception; and yet there is just as much of the current of popular meanness to be stemmed in this way as in any other. And the braver man to-day is not the man who denounces the unpopular vice, but who really rebukes the people, and shows them their falsehood and their wrong. The multitude followed Christ. With them He was popular, though not popular with the influential class. He was not held in high esteem—at least it was not manifest—by the priests, the aristocracy of the Jewish people. But the great masses of the people thronged around him; had he cherished base motives and worldly ends, he could have had half a million of swords unsheathed, and led the Jews to the greatest rebellion that ever took place in the annals of their history. The multitude thronged around him, but a great portion of these did not follow him with clear perceptions and right motives. They sought their own gratification and profit. The miracle, in its reality, in its spiritual significance they did not regard. And with these views and these objects, they were not fitted for such disciples as Christ wished; and Jesus, in showing them this, in stripping off their false motives and rebuking their low aims, reveals the truthfulness of his own character and purpose. That is one lesson of the text.

But I proceed to observe, in the next place, that the words of the text afford an illustration of the real grounds and objects of religion—an illustration fitted to ourselves. For I hardly need say that, at the present time, as of old, men hold the words and the works of Christ, or in other terms, the religion of Christ, with false notions and wrong motives. This is the point which I wish specially to urge upon you now.

Now let me say that I believe there are comparatively few people who deliberately and consciously make a cloak of religion, as it is called. I doubt whether downright, unmitigated hypocrisy is so common a vice as may be supposed. That cloak is itself perhaps somewhat out of fashion in our day, and has been worn rather threadbare. I do not deny, and I am sorry to say, that I feel that there are men in our day, shrewd, clear-headed, hard-brained men, who hold on to religious forms as a mere matter of policy, and sit in well-stuffed pews in respectable churches—men who make their political ends and their political schemes their great object, and make religion a mask, a vehicle through which they wish to obtain them, and so, of course, it is some popular church and some popular faith that they uphold. That there is some of this hollowness, some of this putting on the garb of religion, in our day, I do not deny. But when we bring in hypocrisy as an explanation of a great deal of religious inconsistency, we must remember that we ought to make a distinction here between those whose lives do not square with their professions, and those who are actual hypocrites. Those whose lives do not square with their professions are not necessarily hypocrites. The hypocrite is one who consciously plays a part, who is an actor, who professes one thing and believes another, not one who believes one thing and does another. A man who believes one thing and does another is not *necessarily* a hypocrite. The man who really believes a truth, may slip, *may fall; nevertheless his belief may be sincere, and his avowal of it sincere.* And I think you will find one thing, that the [illegible] hypocrite is not very apt to slip. He is cautious; the cloak which he has put on he has adjusted and fitted to himself. The man who slips is probably the man who, while he was making his professions, was sincere. There are men who are of a very peculiar temperament, sometimes away down in the depths of devotion, and sometimes stranded upon the shoals of worldliness; here swept and swayed by the most pious aspirations, and there falling into the most incongruous and mean actions, and yet in both instances thoroughly sincere. They have no real balance to their nature; religion does not control their lives; but they are sincere in both phases of their character, and however wrong they may be, however much to be condemned and rebuked, these men, stumbling to-day and rising to-morrow, are not to be called hypocrites; because this is not the meaning of hypocrisy. And, in fact, men have no great interest to put on such a cloak. If there is hypocrisy anywhere in our day, there is as much in the way of skepticism as of religion. There is a good deal of insincere skepticism, a good deal that is nothing more than an intellectual affectation of young men just out of college who think that they have doubts, and therefore that religion is all a sham. There is a good deal of affectation, too, of a blunt and honest skepticism, which is not sincere, which has not searched into the matter. No doubt there is a sincere skepticism; and I honor it, not for the skepticism, but the sincerity involved with it. I honor a man whose heart has been seared in the conflict of doubt," and who says: "I can not believe: I have tried to believe, but I can not." I honor that sincerity. But, I repeat there is as much hypocrisy in skepticism as in the profession of religion.

Still while there are comparatively few who hold the forms of religion, at the same time disbelieving the truths which they symbolize, there are many who, if we ought not to charge them with the hollowness of absolute disbelief do hold religion with wrong conceptions, and maintain it upon false principles. Those multitudes who flocked around Christ did not absolutely disbelieve in Jesus. They did not believe him to be an impostor; they did not doubt him to be a great teacher and a doer of wonderful works; but they did not believe him as he was. They flocked around him, not because they recognized his spirituality and divineness, but because he fed them. They came, therefore, not with actual disbelief, but with wrong motives, for wrong purposes. So there are a great many who hold religion very sincerely in what they say; but they do not recognise the absolute sanction, the real basis of religion and until that is recognized, until that is known and felt, there will be but little genuine religion, and there will be but little of the fruits of genuine religion.

Now let us consider who they are who fall under the rebuke of holding religion upon false grounds, of holding false conceits respecting religion. In the first place in this class are all those who covet religion, not for its essential blessedness and inward power, but as a mere ornament of character. You will see something of this kind if you read certain essays on manners and conduct, letters to young men and young women. At the end, perhaps, of the book or essay you will see religion recommended as a grace of character: you will find extolled the beauty of religious trust and the calmness of religious faith; the dignity which it lends to character, and the harmony which it imparts to conduct. You will find it recommended as they would recommend the knowledge of any science or the cultivation of a taste, as a finish to the work of the college or the boarding-school. Then, again, there is a religion which seems to be almost wholly æsthetic in its characters—a religion which is very punctilious and very exact about the altar-cloth and the window-glass, and the music and the painting, and the shape of the church-building—all perhaps well enough in its place, so far as this is merely a matter of art and taste. Let us have as good music, and as fine paintings, and as fine churches, as we can; but too often, with a great many, this comes to be the end of religion—a mere regard to the æsthetic of religion. They are content if they can have fine art in the singing gallery and ecclesiastical etiquette in the pulpit. They care not so much what the clergyman says as how he says it; and the most vital truth loses its force if not sustained by the drapery of his surplice and the flourish of his pocket-handkerchief. If a man has a great rough truth that tears through some of these forms, some people are very much shocked in their delicate sensibilities. Now it is well enough to acknowledge that all graces and accomplishments cannot make a man complete without this one gift and grace of religion; that is a grace that must run clear through the organism of a man, like vertebræ. But the conceit that man is *almost* complete without religion, and wants it only as a finishing touch—this is to make religion consist merely in accomplishments. Conversion, in this case, is not regeneration of the heart and life, its transformation, a thorough breaking up of the man, but it is simply a putting on of something which makes a man a gentleman. So it does make a man a gentleman, in the sense of honesty being a gentlemanly quality, and of integrity, charity, humility, being gentlemanly qualities. In this sense, to be sure, religion makes a man a gentleman. But if we mean that it merely softens a man into a bland courtesy, it does not always make a gentleman. It makes men ungentlemanly sometimes. Sometimes, if he is true, it impels a man to say: "*Thou art the man*," or as Jesus *did: "Ye seek me, not because of the miracles, but because ye did eat of the loaves and were filled."* Not that [illegible] rank-[illegible] with impudence. A great many people [illegible] how frank they are, and then proceed to insult you. [illegible] a higher element than mere gentility. It makes a man more than a gentleman—it makes him a man. And sometimes, indeed, it sanctions a man in his anger. We have supposed that anger is wholly an unholy quality, but it is a mistake. Anger may dwell in the bosom of fools; but anger was an attribute of Christ when he turned round and saw the baseness and hardness of heart of the hypocrites about him. Oppression, we are told, makes the wise man mad; and that man has little of the real life of religion in him who does not sometimes swell into a trumpet-blast of indignation and utter a harsh truth. Such men have as poor an idea of religion as those who were satisfied with bread while they were ignorant of the everlasting nourishment which Christ could have given them.

Again, there are those who hold religion in a formal and traditional way. They look at it merely from the outside, without regard to its interior spirit. Under this head we may group several varieties of views and motives. For instance, those who regard only the wonderful and supernatural element in Christianity. Now, the charge brought against the people here by Christ was, that they did not see the miracle in its spiritual significance. Of course they saw the bread which the miracle produced, but they did not see the spiritual essence of the miracle. It was the mere wonder of the miracle they saw. They knew that by some marvelous process he multiplied bread for them; the divineness, the moral significance of the miracle they did not see. So with many who profess Christianity. They regard it merely in its supernatural aspect, and this reacts upon those of a contrary part, and they attack it upon this point, and think they have refuted Christianity if they can discover that these miracles have been performed in accordance with what they call natural laws. If they should dissolve from the miracle all its wonder, Christ still would stand there. But in reality the miracle can not be dissolved, if we start from the true stand-point; for instead of believing in Jesus Christ on account of his miracles, we believe in miracles because of our belief in Jesus Christ. Not that wonder has not its mission. There are times when men are so blind and dead in materialism that it needs such a shock to wake them up; and I can conceive how a miracle, as a mere work of wonder can have its use by rousing them from this dead, apathetic state.

But, after all, the most convincing characteristic of any system is not its wonderfulness. That does not demonstrate its divineness: it does not demonstrate even its supernaturalness. You do not prove that it is divine, you do not prove that it is spiritual, or that it is

supernatural, logically, by its wonders. I must get at something else—at the character of the wonderful work, as well as the mere form. Show me that it has a divine character, that it gives me new truth, that it lifts me up to a higher plane of thought and life, and I shall be disposed to admit that this characteristic of it is a proof of its divine or superior source.

And here is the grand distinction between the miracles of Jesus Christ and the old miracles of the Middle Ages, like that of the monk throwing his cloak over a sunbeam, or making a wooden statue of the Virgin bleed. What good did such legendary wonders accomplish? But look at Christ's miracles. He opened a blind eye; He restored a deaf ear; He healed the sick; He raised the dead; full of mercy, these miracles demonstrated not merely the power, but the goodness of God. They were practically serviceable; they did not pertain to the senses merely; and so upon that ground alone I should say that the miracles of Jesus are to be considered in their moral character, and not merely as wonders. But strictly speaking, we must go back of this, and not base our belief in Christ on the miracles which he performed, but base our belief in the miracles on the character of Him who performed them. We must get at the truth of a thing and that will let us into all the divine wonder of a thing.

So in this universe about us, when I look at the wonders of science, the moment I begin to comprehend them, I can believe in all the miracles of the New Testament. When I see the marvels of every-day life, the elements moving continually in this vast round of a design that I can not comprehend, that I can not fathom, the more I get into it, the more I can believe that this infinite power, and wisdom, and goodness, could just as easily raise Lazarus from the dead as make a live man at all; that He who constructed a blade of grass, could as well unstop the deaf ear; that He who with soil, and air, and rain, and sunshine, develops the ripened wheat from the little seed, could as well multiply these loaves of bread. The moment I get into the heart of the truths of science, I can believe the miracles of the New Testament. They are not more essentially divine than all these. I argue the possibility of the miracles from the mystery and wonder of all God's works.

And then when I come to Jesus himself—when I in some degree explore the depths of that divine character, that perfect quality of love, that complete submission to the divine will, I can believe that such a being could work a miracle. I can believe that all wonder and glory should flow out from such a life.

But it is one thing to hold Christianity merely as a system of wonders, *and it is another thing to take the wonders merely as a legitimate* conclusion from Christianity. *I* never was troubled about the miracles; they came to me as consequences. It is holding Christianity upon a false ground simply to base it upon a foundation of wonders.

Then again there are those who hold religion with a conventional and hereditary reverence. They hold it not as something which they need for themselves, not as a necessity of their deepest nature, but as a sort of family legacy, just as whole generations of people are Catholics because their fathers were Catholics; just as the old Cavaliers fought for Church and King. These men believe in a particular creed, because it has been in the family. With them it is a habit; it is not an inspiration. And sometimes this shows itself very incongruously as in the case of the prisoner who was concerned about liberty, and the drunken soldier who was solicitous about the welfare of the Church.

Then, again, religion is held as a system of beliefs *about* things, not as a belief *in* things. It exists, in this case, as mere statement, mere doctrine crystallized in the brain, not doctrine instilling any moral influence into the heart, doctrine piled up as a hard, solid sectarian fortification, not used as a regenerating process, as a vehicle of divine love. You know what kind of religion this is, hard-headed religion, tight-skinned religion! O how astonishing it is that when men hold religion as a statement about things, not belief in things, it does not manifest itself in their lives. Look at the bigotry of this age, and see what it does for a man. There is no meanness to which it does not descend. It exhausts all the gentleness from the blood, spoils all the noble charities of life, and turns a gentleman, a scholar and a friend into a stalking vehicle of hard censoriousness and sour conceit. And then again, with some, religion is merely a system of restraint. They view it as a good thing for society that it has a religion; that thus there is something to keep society together. This is the class of men who tell you of the terrible consequences to society if men did not believe, and who for a perpetual bugbear keep calling up the French Revolution. Look at the condition of things, they say, when men have cast off all belief! As though there was anything more miserable in the unbelief of the French Revolution, than in the hollow mockery of belief which preceded it, and which was almost as Christless as possible. These men regard the pulpit as a sentry-box, and the ministers as a kind of holy police. Sometimes they really look upon all religion more as a system of arbitrary restraint, prescribing things which we must not do, and sometimes this state is as nearly allied to the hypocrisy of which I spoke, as anything can be.

There are men who say virtually: "It might do for you and me not to believe, but as for the masses, they must have religion." They talk of certain doctrines as "dangerous," as calculated to "unsettle" things.

There is some error that it ought to unsettle, if it is true. Unsettle what? What will any doctrine unsettle if it is true? There is some falsehood that ought to be unseated from its throne. If it is a falsehood and an error, let it go. But let the wildest theory in this world be ventilated; let the greatest ultraism be freely spoken. If you don't believe it, if you don't like it, don't go to hear it. Unsettle what? It may unsettle your half faith, or your skeptical disbelief; but it will unsettle no truth of God. And to hold religion as merely maintaining a good system of society, is simply that the mill depends for its real power upon the machinery instead of the stream. Religion is a stream, in this world, of God's truth, God's life, God's love. It does not essentially depend upon your machinery.

All arbitrary conceptions of religion are of this kind; all ideas of doing such a thing because we must, not because we ought—the idea of holding in any way that sin is desirable—that the danger of punishment is all that holds us back from committing sin—that we must have a religion to get into heaven with—all this is merely a reproduction of seeking Christ for the loaves, and not because we recognize the divineness in him that nurtures our deepest life.

And there is one other general class that I would mention; the class of those with whom religion is a mere matter of sentiment or feeling. The whole thing is with them to be good, to be kind, to be gentle, to be honest, to be pure; the whole thing is summed up in the idea that it is good to be good, and then that it makes but little difference what a man believes or thinks. There is enough truth in this to make it rather an injurious error. It is perfectly true that if a man has reached the divine life of religion, he has reached the great end to be striven for. But while it is true that if a man reaches the real life of religion he has reached the essential thing, it is also true that he never does reach that without going through some form of logical and doctrinal statement. All we can say is, that he may not hold the statement of truth just as I do or you do; we are not to prescribe his statements for him; but if he is a Christian in the depths of his life, then you may depend upon it he has reached that state through some logical path. The fault which I find with men is in limiting others to their peculiar views and angles of vision; in setting up these statements of doctrine, not with doctrine itself.

But I say now, that we are at this hour, in this land, badly lacking in clear perceptions of the solid truth of religion, and we can have no real religious life until we do make sharp distinctions after all, and say "this view is right, we believe, and that is wrong—sound the clarion! charge to battle for the Right!—for the true statement; for something more than statement depends upon it." Therefore to say it makes no matter what a man believes is a great mistake. So is it to hold religion merely as a system of comfort or of cheer; to say, "Religion is given us to make us happy: what glorious views it gives us!" Men go out upon some summer morning; the dew is sparkling on the grass, and the sunshine is pouring its splendor upon all nature, and they feel the inspiration of the scene, and so they seem to think that gushes of emotion like these constitute the sum and substance of religion. This emotional state may be all very well, but it is not all of religion. [illegible] views? What do they lead to? what work do they inspire? what power have they upon the heart? No; the end of religion is not merely to make us happy; sometimes it is to make us unhappy. It ought to make a man unhappy in a wrong course. Should religion make a drunkard happy? Should it make a libertine happy? Should it make a corrupt, selfish heart happy? It ought to make him unhappy, miserable, wretched, until he sees the baseness of his course, and turns from it to the life of repentance and the claims of God.

And akin to this is the idea that religion is of service to us only in trial, that it is something to comfort us in sorrow; it is something that we should need only in the hour of death, or in seasons of affliction. So you hear a great many people saying of this or that form of faith, "Whatever you say about it, it is the thing to die by!" as though religion were a sort of life-preserver that a man holds in his hand, to use when he jumps into eternity. Now we know that there is nothing in sorrow that bears us up and gives us balm and consolation like religion. But is it merely for times of trial, something that we are to take hold of when we have signed our names to our wills? I do not wonder that this view has rendered religion distasteful. The torch that burns in the death-chamber, the lamp that supplies the place of the sun in the long Polar night, has a kind of gloom about it from its association, even though it were made of pearls and diamonds. But religion is not only for death, glorious victory as it gives us in that dark hour; it is not only for sorrow, sweet balm of consolation as it is, lifting us up to full and joyous life. If you knew it, O man! when your cup is full—full of bliss, you need it perhaps more than ever, to balance your heart and lift your soul up to the great ends and uses of prosperity. Merely to make it a matter of the last hour, is to hold it just as falsely as those people viewed Christ, when they came for the bread which he gave them, without realizing the constant spirit and power of the miracle.

Thus, then, in stating the false grounds and the false motives which lead men to religion, I have sufficiently suggested the true grounds and the true motives; that religion is not merely secondary; that it is an intrinsic necessity and excellence of the soul. Christ led his hearers by his words to something higher; by those very words he showed them *himself* as the Bread from Heaven; he revealed himself as the way, the truth and the life. And that is the true idea; when religion instead of being held as a mere system of restraint, as a mere passport to get into heaven, as a mere ornament, or as a mere comfort, is held as the spring of our whole life, the divine necessity of our being, the great end for and by which we live, then we shall see how false are all these pretences, and how hollow are all these motives.

I have said upon another occasion, and I say it now, that I dislike that term "profession of religion," because it carries with it this idea—that religion is a mere [illegible]. A man speaks of being a professor of religion as he would speak of being a professor on the flute, or a professor of physiology. Why not speak, too, of being a Professor of Breathing, a Professor of Seeing, a Professor of Loving your Children, a Professor of loving Father and Mother, or a *Professor of Living?* Just as though a profession of religion was something that we tuck up and carry under our arm as we do a bible or a hymn book on Sunday.

Christ showed us the divine necessity of religion [illegible] man that if he knew his own soul he would seek [illegible] holiness was enfolded in it. Live without it, if you can; live nobly, live without it if you can, and live truly; live without it if you can and know God and duty, and the high [illegible] meaning [illegible] when you do, you will see that religion is a very different thing from what it is often represented and held to be. If men would [illegible] if men would do this, there would be a change in society; there would be a change in churches; there would be a change [illegible] hearts.

This, you know, is the day in which the old Church [illegible] the Day of Pentecost, the day when those early disciples were all gathered together, and there came suddenly a sound from Heaven as of a mighty rushing wind filling all the house, and cloven tongues appeared and sat upon each of them, like as of fire. And the poor Jew, peasant, publican, fisherman felt that he was no longer Jew, nor peasant, nor *publican, nor fisherman, but henceforward he was Christman. New views of God and Christ, of humanity and the world opened before him, and he went forth to a living and mighty work.*

O I wish there could be a Pentecost now in the world. Our churches lie too often like ships becalmed—nothing but dead hulks of form, on which we hear only the shuffling feet of ceremony, the creaking of conventional mechanism. Blow! O breath from Heaven, blow and fill these becalmed sails as with a mighty rushing [illegible] into our hearts, O Holy Spirit of God! until all [illegible] are purged away, until all mean ends vanish from before us, and until we approach and assimilate and *know* Him who [illegible] miracle, and so, transformed by the renewing of our minds, we shall prove that good and acceptable and perfect will of God which is our own intrinsic blessedness and His great glory!

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.

Mrs. Cora L. V. Hatch will lecture at [illegible] Sunday, morning and evening.

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

Regular meetings every Sunday. Morning [illegible] Mr. Jones; afternoon, conference or lecture [illegible] trance speakers.

Uriah Clark in Vermont.

U. Clark, editor of the *Spiritual Clarion*, of Auburn, N. Y., [illegible] ture and give his test examinations in Burlington, Vt. [illegible] Sunday June 19, and in Rutland, Sunday, June 26.

☞ Mr. L. F. W. Andrews of [illegible] medium should visit them, and thinks [illegible] for spending a few months there and [illegible]

Rondout.

Dr. J. R. Orton will lecture at Rondout, on Sunday [illegible] the usual place and hours.

A Family School at Jamestown, Chautauque Co.

Where a pleasant home is furnished, and the [illegible] the development of all the faculties [illegible] sexes. Each is led to think [illegible] and no tasks are assigned to be committed [illegible] your commence Monday, May [illegible] will [illegible] time. Terms, [illegible] of library and periodicals. [illegible]

Please take Notice!

We have struck off surplus copies of the [illegible] volume of this paper, which we design [illegible] send to the address of those persons in different [illegible] try whose names and residences our patrons may furnish, [illegible] may be induced thereby to subscribe.

SPIRITUAL TELEGRAPH.
FIRESIDE PREACHER

"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 18, 1859.

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

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

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.

DOES MESMERISM ACCOUNT FOR THE SPIRITUAL PHENOMENA?

This seems to be a mooted question with persons who have not investigated, and hence who do not understand, either Mesmerism or Spiritualism, and with another class of persons who magnify Mesmerism out of all just proportions, to make it account for almost all extraordinary mental phenomena. In order to decide the question rightly, a person must be acquainted with all the specific characteristics of the two systems, and all the varieties of phenomena attributed to them. Mesmerism is often designated by the term psychology, which signifies simply the science of the soul; hence the great profanation of language to say a person is "psychologized." But the term "psychology" in its too general use in America means no more nor less than Mesmerism.

WHAT, THEN, IS MESMERISM?

We answer that Mesmerism signifies a process of physical and mental operation, with its attendant phenomena, that was introduced by Frederick Anthony Mesmer, about three-quarters of a century ago. What is that process, and what are its phenomena? We answer that the process consists in two persons establishing relations between themselves through physical contact and purposes of the will, generally accompanied by peculiar manipulations, consisting, mainly, of one person passing his hands lightly over the other person, from the head downward. This is the process usually or always employed to produce the phenomena in the first instance. After a person has been thus manipulated, the phenomena may be produced with less of formality, and in a great variety of ways.

WHAT ARE THE MESMERIC PHENOMENA?

We answer, that in some of its aspects, there *appears* to be a transfer of purpose, will, act, and word, from the operator to the subject, so that one mind and will *seems* to govern the two persons in their external manifestations. Neither does it seem to make any difference whether the purpose be good or bad—the mind and will virtuous or vicious, truthful or false. The subject is as easily made to believe, if we may judge from the external manifestations of his impressions, that he is another person, and that he is present for a different purpose from what he really is; that a cane is a snake; that it rains, hails, is hot or cold; that he sees things and animals which are not present; that he is nauseated with drugs or tobacco, or drunk with liquor, or stung by bees, etc., etc., to the end of the chapter of imagination. Notwithstanding these phenomena, after the subject is again restored to his normal condition, he affirms that he was semi-conscious that he was hallucinated; that what he said was false; that what he saw and felt was unreal, but nevertheless he could not for the time being help saying, acting, and feeling as he did.

This is usually called mind acting on mind. But we can not accord with this idea. Mind is defined to be "intention, purpose, design." These are not transferred from the operator to the subject, but rather the *imagination* of the operator *only* is transferred. The imagination of the mesmerizer, however true, or however false, is represented in the subject as a reality. The subject may be likened to a mirror which reflects the operator's imagination. The mesmeric process seems to render the judgment of the subject inactive, and himself receptive and credulous of every idea communicated. These hallucinations often linger in the subject long after they are apparently restored to their normal condition, and repeated experiments are liable to debilitate and limit the powers of judgment, and render the subject susceptible to floating imaginations and the baser appetites and passions.

Although not pertinent to our question, we add that we consider mesmerism, as it is generally practiced, exceedingly dangerous to truth, righteousness and good morals. We know of a preacher who was very successful in making converts, who, not long since, came to the knowledge that the power by which he made them was a *mesmeric* power. By this power the subjects were made obedient to his wishes for about a year, after which the spell seemed to be broken, and the subjects became lukewarm, and gradually absented themselves from the church. He abandoned preaching on this account, and when questioned by one of his brother clergymen as to his reasons for relinquishing the ministry, he told him he had discovered that the influence he had previously exercised was not religion, but mesmerism, and that he would guarantee to fill any church with professors in a short time, and that they would generally remain true to their professions but about one year.

IS, THEN, MESMERISM SPIRITUALISM?

We answer briefly, no; but qualify it as follows: Mesmerism, as we have intimated, renders the subject a credulous receptacle of the imagination of another human intelligence. He is probably more sensitive to the influence of the mesmerizer than that of any other person; nevertheless, he is more or less susceptible to the imaginations of other persons who are in similar states, or on nearly the same plane of thought, morals and life. This susceptibility is by no means confined to those in the natural earth-life, but to the imagination of those in the Spirit-world as well. Hence there is a heterogeneous blending of natural and spiritual states and imaginations on a plane where there is no seat of active judgment. The natural consequence is confusion confounded.

We are inclined to the opinion that the mesmeric process which tends to open the door, and to facilitate this kind of intercourse between men and Spirits, attracts Spirits, (and especially those who have carried to the Spirit-world their faith in and attachment to mesmerism) who aid in establishing the mesmeric relation. We are inclined to think the third party (a Spirit) is essential to the transfer of imagination, but this is by no means Spiritualism. It may be synonymous with what the ancients termed necromancy, sorcery, etc. It proceeds from what may be called, in Church technology, an intermediate state, or a state between the natural and spiritual, and which, hence, can neither be truly called the natural nor spiritual state. It is a state of imagination void of judgment, or of hallucination, if the reader prefers to designate it by this term. From this state or plane, we believe all the incongruities, immoralities and annoyances to ancient and modern Spiritualism came, and that now, as then, this burlesque on true Spiritualism is magnified and paraded before the public by the undiscriminating, to the great prejudice of true, elevating, genuine spiritual communion.

Finding the brief remarks we intended to offer on the question will make this article too long, we here rest, for the present, deferring our statement of what modern Spiritualism is, and its relation to this hallucination, to our next issue.

Five Points House of Industry.

This institution was started in the most abandoned part of our city, by L. M. Pease, in the year 1851, and has been devoted mainly to the prevention of crime and suffering among children. It is, however, a rendezvous for all who have nowhere else to go, both children and adults. The following is a report of the doings of the institution from May, 1858, to May, 1859:

"222,604 meals have been gratuitously furnished, at an average cost of only 2¾ cents per meal; 275 has been the average daily attendance at school; 12,000 articles of clothing have been given away; 1,200 pairs of shoes have been given away; 489 have been sent to situations; 136 have been sent to their friends; 7 have gone to housekeeping; 9 have been sent to the hospital; 21 have been sent to other institutions; 35 have been expelled; 45 have eloped; 23 have left voluntarily, with notice; 4 have been sent back to England; 4 have died; 961 have been admitted for the year; 118 remain inmates of the institution."

THE RELIGION OF THE EGYPTIANS.

The above was the subject of the discourse by Mrs. Cora L. V. Hatch, at Dodworth's Academy, on Sunday morning, June 5.

Mrs. Hatch said: Egypt was the mother of religion, of art and of science. Although some of the arts and sciences were introduced into Egypt from the East, yet we find the first appreciation and practical use of art and science in Egypt. The lecturer reiterated the leading idea of her last Sunday morning's discourse, namely, that the foundation of religion and of worship is *fear*. She thought it very probable that the overflow of the Nile gave them their first idea of God. They knew of no natural cause for the rise and overflow of the Nile, and hence attributed it to an intelligent power somewhere, which they called God. They deified birds, beasts, fishes, and creeping things, as symbolizing his attributes. It is, said the speaker, more than probable that the conception of the flood of the Old Testament originated from the phenomenon of some excessive and destructive overflow of the Nile. She thought it quite probable, also, that the Pyramids were built for a place of refuge for the higher classes in times of the manifestation of God's wrath by the overflow of the Nile.

The lecturer considered that much of the so-called arts and science of Egypt were evolved through sorcery. She thought our historians had fallen into a very general mistake in regarding the images of wood, stone, etc., as deities and object of worship, instead of ornaments. What the religion of the Egyptians really was, is not known, and the existing theories upon it are the mere conjectures which these mechanisms suggest to the historian. She thought it probable that the library at Alexandria contained some definite information respecting the Egyptian religion, art, science, and magic, and she considered the destruction of that library the greatest loss the world ever sustained, since it made a complete break in the chain of the history of ages.

The architecture of Egypt is peculiar to itself, which shows its origin to be there.

The Jews were the lower classes of Egyptians, and were heavily burdened, and they received gladly the news of an escape from bondage to a land of promise and of freedom. Moses was the master mind of that age, and he combined the literature, art, science, and magic of the Egyptians in the splendid system set forth in the Old Testament. After the Jews were led out of Egypt to the land of promise, the Egyptians gradually degenerated, while the Jews progressed, step by step, until their nation became one of the first among the nations of the world. It is a matter of history that all religions which sought to adhere to the thought and formulas of previous generations have degenerated, showing that the religious sentiment must be allowed to grow and expand, or it will die. All religions which admit of progress have flourished, and become more and more influential.

From the Egyptians down to the present hour, religion has had its basis in superstition and *fear*. Christ came to supplant this religion of fear with that of love and wisdom, and herein consisted the difference which was a stumbling-block to the Jews and Egyptians. Christ sought to strip religion of its superstition and its fears, and to present God, truth, and duty in their beauty and holiness; and when Christianity, in its simplicity, purity, wisdom, and power, shall prevail on the earth, man will look back on our present time and religion with as much astonishment as we now look upon Egypt and its superstitions, and will be astonished that such heathenism could ever have prevailed in the lineage of their being. This is but a brief sketch of an exceedingly interesting lecture. The house was crowded with intelligent and earnest listeners.

Mrs. Hatch closed the services by chanting the Lord's Prayer. She announced that her subject, next Sunday morning, would be the religion of the Medes and Persians.

MENTAL PHILOSOPHY.

The subject of Mrs. Hatch's evening discourse was "Mental Philosophy," a large audience being in attendance. She began by reiterating her former remark—that mathematics was the keystone in the arch of the sciences. She treated mind as a material entity. Philosophers divide evidence into two parts: first, that which is derived through what are called the five senses, and second, that obtained by induction. There

fore, all we know of mind as materiality, belongs to the circumstances of the natural body. Man can not think about anything which has not been made tangible to the senses; and there can be no inspiration except on subjects and things made more or less cognizable by the natural senses. Without the human organism, there could be no mind. The fact that no two persons think alike proves that mind and thought depend on organization, observation and education. It is the same quality of intelligence which is possessed by the flower that is possessed by man, the difference being that man has more in quantity; and if the relative quantity of all the shades or degrees of mind could be embodied in a human organism, it would make a more perfect man than had ever yet appeared.

Man is more dependent on mind for the comforts of life than anything else, and in the degree of necessities, mind seems to be given. Mind can not create, but its office is to apprehend relations, to construct and to adapt things to use. The inhabitants of tropical climates are indolent and stupid, because their necessities are few, and mind and action are not greatly required. In cold northern climates, and in less fertile countries, more of mind and effort are necessary, and therefore exist.

Mechanics are to simplify labor. Mathematics to distinguish the relations of things. Without calculation there could be no adaptation. The Indian does not say two and two make four, but counts his fingers, or sticks, which shows that he has no calculation.

Perception of relations, and adaptation of things to perform new and useful functions, is mental philosophy. Our dwellings are first made mentally, and afterward, the material structure is made in conformity therewith. Mathematics come in to determine the length, strength, breadth, hight, depth, etc. This shows mind to be the real constructor.

All inventions are new combinations of materials made by virtue of observation and calculation. Fulton could not have conceived of the application of steam power to navigation if he had not observed the effects of steam. Galileo could never have concluded that the earth was round and *moves, except by observation and mental induction.*

Lightning and steam have always been, but it required observation and calculation to bring them into use. Iron was once scarcely known, but through observation and calculation it has become the strong arm of mechanics and of commerce.

Science is only predicable on absolute demonstration to the mind; therefore, mind is not to be controlled by science, but science is to be determined by mind. Religion is not a science, but simply a philosophy. Art simply conveys thought, and is calculated to bring people into sympathy with the thoughts of the artist. The soul is only feebly represented in poetry, which becomes the vehicle to transfer others into the poet's state and comprehension.

All changes occur in matter, not in mind. Mind is steadfast, creative, and molds matter to its use. Who is God? Mind. What constructed and rules the universe? Mind. Mind must organize and construct all science, even the science of mind.

THE OLD WITCH.

We have received from Miss Bishop photograph copies of two beautiful paintings, recently executed in her usual masterly style, and which are now on exhibition in the National Academy of Design. We feel that the peculiar retiring modesty of Miss Bishop renders her less known as a brilliant genius and artist than her merits deserve. Our readers are generally aware that we are either incompetent or disinclined to write or publish mere puffs. We believe it would be easy (with the exhibition of a few paintings), to write Miss Bishop, on her merits, into the rank of the first designers and artists of our times, and to show also that she possesses no ordinary poetic genius and fervor. But we wish to say, not as a puff, but as a statement of fact, that these pictures have great excellence, and are well worthy the attention of persons of artistic taste, and of those wishing to purchase pictures.

These pictures are severally entitled, "The Old Witch," and "The Mother's Choice." The former is the one of which we speak especially this week. It illustrates the prevalent superstition by which so many people are inclined to think that an old, destitute, solitary beggar-woman must be a witch, and under which impression such an one is often treated, especially by the ignorant and thoughtless, as an evil genius, to be religiously avoided, and refused shelter, food, clothing, and other necessaries of life, and driven from the door, freezing and starving. This picture represents a poor old woman, begging at the door, from which she is rudely and cruelly driven away. She finally perishes on the steps, and an angel appears and receives her Spirit, which, now youthful and beautiful, is floating upward from her body. The picture is full of suggestion, interest, and moral admonition, and is executed in a style which entitles it to a prominent place in the parlor of the virtuoso. The photograph copies of this and the other picture of equal merit, may be seen at our office, 428 Broadway.

The picture which is specially noticed above, is for sale at the price of $150, which artists say is low. We hope that Spiritualists will extend to Miss B. all possible encouragement in the painting of subjects of this class. Her present address is New Russia, Essex Co., N. Y.

The following poem, written by Miss B., tells the story of this picture:

THE OLD WITCH.

BY MISS ANNETTE BISHOP.

Let me in! oh let me in!
The rain upon my head is pouring;
The bridge has floated o'er the linn,
Hark! how the sullen stream is roaring.

Go thy way, old witch.
Water will not drown thee;
Make thy bed in any ditch—
Honest folks disown thee.

Let her in! oh let her in!
My stool beside the hearth I'll give her;
Oh, is it not a deadly sin,
Out in the drenching rains to leave her!

Let her go the way she came,
Wicked witch of evil name.

Oh let me in!—'tis bitter cold.
The piercing winds blow o'er the moors;
My plaid is thin, and I am old,
Oh mercy! ope to me your doors.

How now! lingerest yet!
Go thy ways old woman—
Satan hath thy sisters met
On the witch's common.
Get thee gone—them canst not charm us;
If thy spells should ever harm us,
A horse-shoe will burn out thine eyes—
In the embers now it lies.

Oh, she sinks upon her knees,
How she trembles, how she shivers—
Once you told me such as these
From their woes the Lord delivers.

Hush! 'tis not to such as she
Promises are given;
Think'st thou that a witch may be
With the saints in heaven?

Oh, I'm cold—and colder—colder,
The winds are chilling—chilling me;
My plaid is freezing to my shoulder
May God forgive your cruelty!

Hush! a holy name she utters,
Falleth on her face and mutters
Wicked spells of dire intent,
Evil thing on evil bent.

Oh, a fairy—no, an angel,
White as are the cherubim
Which I've seen in John's evangel
Of the new Jerusalem:
Bendeth downward o'er the woman,
While around them is a light
Shining soft as summer's gloaming'—
Shining from the angel white.

Still upon her face she's lying;
Can the witch be surely dying?
Then her blue and shivering wraith
Will forever haunt our path,
If by costly church rites we
Lay it not in the Dead Sea.

Oh she riseth slowly, slowly,
With her hands across her breast;
Speaks the angel white and holy:
"Sister, enter into rest."

☞ J. F. R.'s favor of the first inst. is at hand, requesting us to publish an article from the *Express*, under date of 19th April, or allow him to reply to one in our issue of June 4. We reply that our columns are always open to intelligent and dignified criticisms, (free from personalities,) of any article in these columns; but we think our correspondent should have given us his proper name, and not merely put his initials to his letter. We know no fear, and we are not willing to believe that our correspondent will be disgraced by showing himself in the company of Spiritualists.

RELIGIOUS LIBERTY IN ITALY.

It is not generally known that during the last ten years, there has been a gradual and steadily progressive development of the sentiment of religious liberty in some of the provinces of Italy, and especially in Sardinia and Tuscany. Since the establishment of the constitutional government of Sardinia, the Waldenses have sallied forth from their Alpine fastnesses, where for ages they had defied the thunders of Rome, and have been extending their missionary efforts to the neighboring plains, villages and cities where Popery has heretofore held an iron sway. The circulation and general perusal of the Bible is prohibited; but notwithstanding this, it is authentically stated that 5,951 Bibles and Testaments were sent out from one depository during the last year, while the Waldenses have established churches and schools at Nice, Turin and Genoa. They also have a press at Nice for the printing of a paper and other religious works. The Roman priests denounce excommunication and damnation against those who presume to purchase and read these works, but in many instances they get laughed at for their pains. These works are also being privately circulated far and wide in the neighboring provinces, and are being read with interest, and with results always favorable to religious liberty, to the steady and gradual encroachment of which it would seem that the powers of Rome are no longer able to interpose any effectual barrier. The publishing society at Nice has lately issued a proclamation offering a prize of 1,200 francs ($221 60) for the best work on "*The Necessity for, and Means of, Effecting a Religious Reformation in Italy.*"

These things are hopeful. Let free thought be thoroughly established in Italy, and all Roman Catholic Christendom will be speedily revolutionized; and to the working out of this result, no doubt, the existing political agitations will largely contribute.

New Music.

We have received from Horace Waters, music publisher and musical instrument dealer, 333 Broadway, the following *new pieces, arranged for the piano forte:*

"I AM WITH THEE STILL." *Words by Mrs. A. M. Edmonds; music by Augustus Coll. Price 25 cents.* The beautiful words of this song are supposed to be addressed to a bereaved mother by the Spirit of her departed daughter, in conveying the assurance of her constant, though unseen presence. The following is the first stanza, of which there are seven:

"Mother, sweet mother many a day
Has passed like the swift-winged clouds away
Since thou, with grief that was almost wild,
Didst give to the angel of death thy child
Never more let a tear thine eyelid fill,
For mother, sweet mother I'm with thee still."

"SARAH JANE LEE." Song and chorus as sung by Master Alonzo, of the Tremaine Family. Price 25 cents. Words and music by C. T. Brohan. This is an Ethiopian song, a little on the "Lily Dale" order, and though simple, it is very agreeable, and we do not see why it may not become popular.

Mr. Waters has also left with us "The Sabbath School Bell," containing over one hundred hymns with music, adapted especially to Sabbath schools. Price 20 cents. Also "The Anniversary and Sunday School Music Book," containing some forty hymns and tunes. Price 4 cents.

"Mystic Hours."

We again remind our readers that this book, by Dr. G. A. Redman, detailing the principal incidents of his mediumship, and filling an important lacuna in the history of modern Spiritualism, is now ready for delivery, and we are prepared to fill all orders at wholesale and retail. Price $1 25. For a more particular notice, see our issue of last week.

Griffin, Georgia.

A correspondent, writing from this place, says:

"We are much pleased with your report of the discourses of Chapin and Beecher, and think the new feature both calculated to extend your circulation and do much good. Spiritualism is entirely longer standard for its own sake, but for the fallibility of some of its advocates in coupling it with some of their own unpopular theories and proclivities, which have nothing to do with it. We hold public meetings three times a week, and have the respect of all liberal minds."

Medium Wanted.

By Isaac D Seeley, Esq., Milford, Otsego Co., N. Y. Take the Central Railroad to Fort Plain, and stage thirty miles to Milford. A mistake was made in the direction in our notice under date of 4th June: the above is correct. A good medium may find a pleasant place to spend a few summer weeks

☞ 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 12, 1859.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." MATT. 6 : 33.

It is enough that a God commands; even if we had no other reason, the authority is sufficient. Surely he knows the ways of men, the courses of time, and the results of every method of action. That invisible bridge that connects time with eternity is before God; all the approaches and all the preparations for successful passage are known by him. The best human experience, the limited wisdom which the ages have gathered, all the sifting, even, of this knowledge which gives the experience of races, is streaked and flawed with imperfection, and on that side, especially, are men least wise, which teaches the spiritual element which is their chiefest concern. Nowhere do men need so authoritative direction as there; therefore, when Christ says, "Seek ye first the kingdom of God and his righteousness," it comes to us not simply as a word of authority, but as a gracious lending for our use of God's experience. He made the human soul; he knows all its capabilities; he knows the action required for its happiness and safety; he knows its power, and he knows the turbulent history which awaits every man born into this world; he knows all the promises made only to deceive us; he knows what is evil, however beautifully garbed, and what is good, however homely in guise. In looking upon the nature of man, God says in view of all his nature, all his interest for time and eternity, "Seek first the greater, and then, by the nature of things, as well as by the divine command, the lesser shall accompany and follow it; seek first the kingdom of God and the righteousness of God, and all these secular necessities which men do chiefly seek, they shall come into their train."

True religion carries health and strength into the soul; it regulates all things, but it withdraws from man no faculty; it ties up no power; it extinguishes no instinct. Religion is only another word for the right use of man's whole self, instead of a wrong use of himself; it puts men into connection with God, and brings them into harmonious relation with their fellow-men; it gives them direction for achievement; it makes them love whatever is good, and abhor whatever is evil and bad; it inspires reverence, obedience and love toward God and toward our superiors among men; it inculcates justice, love, mercy and benevolence toward our fellow men; it endues us with courage, patience and contentment, grace, industry and frugality; it enjoins honesty, truthfulness and uprightness, simplicity and integrity for every man. Christ reveals the immortality of man's nature above all, and sets before men in the perfect pattern and example of Christ's life, who was tempted in all points like as we are in this earthly struggle, yet without sin, teaching us both by precept and by his victorious example.

Let me say then, in the *first place*, nothing is religion that does not carry with it a regulation of mind and all the outward life, according to the standard of virtue and morals contained in the Word of God. Nothing that aims to do less than this is to be regarded as religion. The knowledge of religion is not religion; the experience of religious feelings is not religion; great enjoyment in devout duties is not religion. All religious observances, beliefs and experiences are but the instruments, and not the end; and they all may be employed so as to leave man's life void of real honor, truth, justice and love. The presence of the sovereign things in our hearts and in our lives—love, justice and truth—are indispensable to true religion; and a life which is regulated and pervaded by these divine qualities is a religious life. Any man, whether in or out of the Church, whose life is regulated by the divine idea of love, truth and justice, is a religious man; and no matter if a man stands highest in the ranks of Christian professors, no matter if his hymns assail the very battlements of heaven, or if his joys vie with the brightest celestial experience—all knowledge, we are told by divine teaching, all knowledge, experience and prophecies are vain without this controlling element of divine love. A man that has not true religious living is not a Christian, even though he may be a High Priest of religion.

Secondly, The relation of men to Jesus Christ is a relation which is to avail for their salvation, only so far as Christ becomes a power in their soul for good, and against evil. There is nothing in the sacrifice of Christ by which man shall be saved, unless he is educated as a means of salvation. The application of Christ's work to man is as a power applied to produce effects. It is not a system of favoritism which Christianity introduces into this world; and all the transforming influences of Christianity only help men, in so far as it makes them better. It is a power of rectification in Jesus Christ that is the hope of the salvation of the world. It begins in the soul, and induces upon it a divine power which gives force and conviction to man, and inspires and guides them. Faith in Christ is not a charm or amulet; it certainly is not a compensatory task for the sake of some after good; it is not a price paid for some insurance, or benefit of that kind. It is simply the power of God in the human soul, teaching men what is the aim and end of life.

True religion, then, never is in the way of anything which men ought to desire. It undertakes to give man more than in his ignorance he could have got; it teaches him restraint only to give him a larger liberty and independence; religion steps in and teaches him something higher and better than himself in every part. It undertakes to give him the most that can be harmoniously educed from every faculty of his nature; its very end is to give men salvation in the life to come, by making them better men in the life that now is. It seeks to make man happier by raising him upon a higher sphere of being; it seeks to give him liberty in every faculty of his nature. When, therefore, a man enters upon the Christian life in this large and generous method, God stands and declares that such a course shall bring to man not only eternal life, but also good. "Godliness is profitable for all things, having the promise of the life that now is as well as that which is to come." Religion shall place men above all this life in the life hereafter.

God watches all the affairs of men, though they do not see him; he watches the flow of daily life, the ways of business and of pleasure; and in all the places in which men are made temptable, there stands God, looking and taking account; not only beholding, but encouraging and cheering, saying, if man would but hear his voice, "It is always safe to be right; there is always reward in virtue; there is always solid foundation in righteousness everywhere." Then the voice of God to all men is—"Seek first the kingdom of God;" that is, seek the best, the highest; "desire my righteousness; it shall take nothing from you, it shall add all things to you." All prosperity which stands upon earthly wickedness is illusory; all trouble that stands upon real faith and Christianity is transient. Whatever may be the meaning, all human ways and ends, and all things, are in favor of these views; we all need these views—the young, the aged, all need them. But in great cities, where temptations abound, reiterated instruction is exceedingly needful, and I shall make some more pointed applications of this truth, for the especial requirements of the young.

Let me say, *first*, That a religious life, begun early, is the surest road to honor, prosperity, and happiness. When I say a religious life begun early, I do not mean a conventional religion, nor necessarily a church religion; but where a young person early sets before themselves the idea of character and conduct in all the things of life, regulated by the light of God's word—then, I say, they have entered upon a righteous life. There is nothing lost in endeavoring to form character by the most scrupulous rule of conduct, but everything is gained, in the end at least. God, who holds the scales, declares ten thousand times, and has authenticated his declarations by visible results. In the end, they that live a life of religious virtue are happier, while they who live for indulgence and vice are the more miserable. I know there are many persons who think the contrary, but I have a firm faith, notwithstanding, that not only the average, but an immense number of examples in human life go to show this end—that whatever any man can enjoy to the utmost for sweetness and variety, God has pointed out to be a ministrant of religion; and on the other hand, all those surreptitious joys of vice, are joys that bring with them a final poison; though they create a thought of pleasure, they leave you with trouble and regret.

I argue this because there is an almost ineradicable impression in some minds, that a man goes through religion as through a fire; that a man who becomes a Christian goes through a passage of darkness; that he enters upon a life of yokes and pains, which harrasses him and mulcts him of all worldly enjoyment, yet a life that may be worth bearing for the sake of the reward, though very onerous in this life. But I aver that God has pointed out a religious life as the highest possible conception in this world of true enjoyment to every man; not in promoting merely animal gratification, for you are not built like the ox or the fly; God has put, in the making of your faculties, that which, if wisely used, will bring out more variety, more interest, more joy than ever entered into the heart of the brute to conceive. I say, the whole sum of enjoyment in a religious life, from the cradle to the grave, is ten thousand times incomparably greater than that which belongs to any other life. There is not in early religious life any restriction upon the free action, right action, of the young, but an augmentation and assurance of those things. Religion does not say to the young, "Here is your reason, use it less." God says you have a reason, and your damnation has been that you have not used your reason enough. Religion does not say that the feathered wings of imagination shall no more soar. God says that faith, which depends upon the wings of imagination, is to be one of the chief elements in a religious life.

Religion does not seek to strike at and divide any of these faculties, but to every one of them it gives force and power. In all the social affections does religion speak, saying, "Love thy father, mother, brother, sister, husband, wife or child, less?" No; is not religion like the stroke of God upon the flinty rock, causing it to burst forth into running fountains?

No man, I think, knows what he really is till he becomes a true Christian. If you will walk forth in the early year into the fertile places, the fields and the forests, you will see what man is in his natural state; the trees have full buds, yet all closed, all things are populous, yet all things are curdled, congealed, and restrained; and when religion comes to a man, it is like the coming of spring, in the spiritual forest, things begin to grow, and when a man has made great attainments in religion, it is like midsummer, and when he has passed through a long life of religion, it is like the Autumn, which gives her fruit forth in exceeding abundance and ripeness.

Now I don't say these things because I am a pensioned minister—because it is my business. I have a great many thoughts, but I know this is not one of them, that I say things because I am expected to say them. I don't say them because I am a minister, but because I am a man. I would say them to my own son, to my dearest friend, because it is my inmost conviction. I say when a person becomes a Christian, that he loses nothing that he should not be afraid to keep. I know it is living to become a Christian, and it is death not to be one; it is liberty to be a Christian and bondage not to be one; it is coming to that for which God made you; it is using your powers as God made them to be used, ... to restore you to that original nature in which you were made; it ... this for which Christ came—and they that begin earliest are the ... Do you suppose a parent dislikes to see vigor, health, joy, genius, attainment and capacity in his child? Or is there anything that can ... a parent happier than to see the utmost degree of development in his child in all that is good? And does God, who is more than any earthly father, does he love to see dried and withered natures, or does he love ... full, joyful natures, that are pouring out the freshness of their life? If ever you are going to be a Christian, don't set out to be a gloomy ... twilight-faced, bat-like Christian; don't attempt to be a Christian on the pattern of the ascetic; for the kingdom of God is not meat and drink, but righteousness, peace and joy: the righteousness of rectitude, the peace which God gives by that reunion to man's nature, and the joy which is a reflection of Heaven and of the burnished experiences of the Throne.

I say then that no young man or maiden should look upon religion as something to be *borne*, and on a religious life as that which we must bear till nature is worn out; but as that which comes to the ... where you live, and strikes upon the sepulchre and says to him that is dead, "Come forth to life;" something to go to those that are blinded ... "Look up and see;" to put the finger upon the ear of him that is deaf, and say, "Hear the word of the Lord." I invite you to become Christians; I invite you to become full of manliness and of power, and ... in a way that gives you the fullest liberty and the fullest ... possible.

There is nothing in religion which is to take the ... out of ... faculties by which men are to succeed in this world. A great many men seem to suppose that if they should become Christians, it will not be possible to resort to certain measures by which success has been achieved. Possibly not; very likely not! I am sure if men will take care to look upon the average of life, they will see there has not been so great success by men using their faculties in the wrong way. Statistics inform us that ninety per cent. of all merchants fail once, at least; other experts say ninety-five per cent., and Gen. Dearborn says some ninety-seven per cent. This gives only about ten men in a hundred using the powers of their nature their own way, who ever succeed. It sounds charming to my ear for men to gather themselves up, when I preach a higher reason and higher rectitude—to hear men say, "Ah, you will never succeed ... too high: it will never do for this world." But how do you succeed in your way? You are broken up like reeds and scattered like dust. There is not one man in a thousand who ever begins and goes straight through life executing the things he meant to do; they are full of disasters and practice wickedness and meanness over and over. This is because men narrow themselves and sharpen themselves, instead of being broader and wider; it is because they are mean and wicked, instead of being noble and generous.

There is more genius and executive power, more real ... great benefit in integrity than in rascality. Give me an all-conscientious man who looks over in the field of life with an equitable regard for his fellowmen; who makes the interests of other men his interest because he ... them; there is more power and statesmanship in that man from that ... conscience, than in any other man who has all meanness and ... sharp men, like sharp needles, break easy if they do pierce ... There is not a fallacy more universal than that which teaches that ... the way of success in this world. I aver that God puts more ... in a man's soul than man ever put in or the Devil ever put in. I ... to ask a man to be a Christian from motives drawn from the exchequer; if it be true that Godliness is profitable the city is just the place where men will listen to me. I declare my faith in it, not merely because God has said it (though that would be enough), but because I see it exemplified in life. For these reasons, I repeat that a religious life begun early is the surest road to honor, prosperity and happiness.

Secondly, In every plan of life which you mark out for yourselves it is to the last degree important that the moral element in your life should be made the chief consideration. You are not to go about saying, "What shall I eat, what shall I drink, and wherewithal shall I be clothed; how shall I exalt myself, how shall I enrich myself and honor myself?" but you are to put the question first, "How shall I establish my character in the fear of God?" It is not what a man gets, but what he is, that we should think of—character and then condition. He that has character need not be afraid; character will draw after it condition; circumstances obey principles.

In deciding, therefore, what occupation you are to select, there is not merely the question of profit, not merely the question of sure remuneration. I fear there are ten thousand men who would not have the question flashed upon them suddenly, "Here is unquestionable wealth in ten years—as much as you want—and that, you know, is a great deal; but to obtain it, you must go through a rather questionable business." How many men could stand it? Here is a business that is rather questionable; "I should call it unquestionable;" but there is a sort of respectability about it and certainly there is $500,000 at the end of five years, and $1,000,000 at the end of ten years." I ask, how many men are there who would not sacrifice themselves and take the million of dollars? They would instantly begin to look at the nature of the thing, and say to themselves, "Is this business, after all, quite so bad? Are there not some redeeming circumstances in it? beside, does it follow because other men who have followed it have done wrong—does it follow that I can not go into it and not do wrong?"

So whether it be selling liquor, or fitting out slave ships, or whatever it may be, how many would yield to the ... enjoined by Mammon? How many would stand up and say, "My character is worth more to me than half a million dollars." How many ...

looking at that money, every dollar would be a lens and show a different picture; through one dollar they would see houses; through another honor; through another wealth; so he would say, "I will found schools and hospitals; I will pay the Lord back in the shape of funds and all manner of things (—Oh, how the Devil loves to make a pulpit of a man's ear, and talk to him such things—) but which will all end in inevitable lying

I never saw a man bribe himself this way to use a wicked thing, that did not afterward falsify and perjure himself. When a man goes into a business of this kind, thinking he will do it for the means of doing good—Oh, how devil-duped he is, that he may be devil-damned!

Therefore it is a matter of great importance, what you are going to be. It is not a question at all, what will make the most money; the primary question is this: "Where shall I invest my character? I am a man built for eternity; God-loved, and Christ-redeemed—what shall I do? Where shall I take my stand in life?" That man who can afford to take his stand in life upon a mean and wicked foundation—that man must be very small and mean. I don't think that conscience is apt to be a drug in the market. Some men talk about being over-conscientious; but I don't think that is a peculiar faculty of men in the city of New York. In placing yourself in any situation in life, in forming partnerships, or friendship, in seeking and gaining social alliances, it is folly to judge what is best under such circumstances, as a mere worldly act, irrespective of moral condition. O man, as God's courier to eternity and immortality, nothing can be considered as little that concerns you, and every thing that you are to do should be judged by the highest moral standard. It is thrift, as well as religion, to put first the moral considerations; and you will find in the end that all the others follow them: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

Thirdly. In the exigencies of business, and in all cases where men are in doubt as to what is right, and what is best, be sure to give the greater advantage to the moral element. If you make a mistake, let it be upon the right side; it is better to be too careful than to be unscrupulous and careless. Men that settle everything by looking at it simply in the light of their interests, grow narrow, mean and foolish, and at last stand in their own light. Men should settle such questions in the light of some higher standard of conscience, of benevolence, of humanity, or they will find themselves unfit for all spiritual nature and spiritual good.

Therefore let me say to every young man, always reason up, never down. Under any circumstances, never allow yourselves to say, "but may I not do this?" Never say to yourself: "Has not this been tied too tight?" Always let your Christian manhood come between you and the endeavor to go down upon the scale toward perdition. Look up and say: "Lord, help me to rise higher than other men are, and refuse the things that make men low; do let it be mine to go from strength to strength, from nobility to nobility, and be more just, true and benevolent." I say a man who is just *as good as the law makes him, is a mean man. A man must be good as his ideals, and must have rules that shall transcend all law.* No man is a man who, if all law should fail, can not find within himself a higher law, and from the necessities of his own nature be called to be good, right, and just, and be a law to himself.

Fourthly. Christ has settled the question, that in the conflicts of life, no degree of temptation, no necessity can excuse a deviation from rectitude. I am frequently visited by persons whose consciences are troubled with cases of this kind; perhaps they come to me saying: "I am an only son and my mother is a widow; I have just got into a large establishment where my employer tells me I must take cognizance of such and such things, which my conscience tells me are wrong. He says: 'I must do it or quit.' Now, sir, what shall I do? Shall I sacrifice all my prospects in life and give up my situation; or will not the Lord wink at it, since it is my employer's business, and I am working under duress?" Well, perhaps he will: let us see. No—it don't read exactly as we thought it did; it reads: "If thy hand offend thee cut it off and cast it from thee; for it is better for thee to enter into life maimed, than having two hands to go into hell, where their worm dieth not and their fire is not quenched. And if thy foot offend thee, cut it off and cast it from thee; for it is better for thee to enter halt into life, than having two feet to be cast into hell, where their worm dieth not and the fire is not quenched. And if thine eye offend thee [or cause thee to offend], pluck it out and cast it from thee; for it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire, where their worm dieth not and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt."

If I understand the words of Jesus Christ, he says it is better to lose your life than to do wrong. Christ has said to you, Forfeit your right hand: but here, instead of that, it is only your place. Suppose the merchant kicks you out—where does he kick you to? Into the bosom of God's providence! You think of this man who promises to let you sleep under the counter, to draw your $400 the first year, and $500 the next; and you think it is worth while to look after him; while He who sits on the throne of the universe, and promises you an eternity of life, is not to be regarded! He declares it is better to give up an eye or a hand or foot, and even life: "For what shall it profit a man if he gain the whole world and lose his own soul." No, I say; go out of any establishment that insists on your being a wicked man, quicker than a shot; go out of it and keep out of it; unless when you made the bargain and he bought your services, he bought yourself too. In that case I have nothing to say—I don't preach to slaves—but if you went as a man, no man has a right or any authority to control you in moral things. Then you stand as in God, who is your Father. Say to yourself: "God Almighty made me to be his own, and shall I throw away my sonship? No: I will stand firm by that which is right."

I tell you, there is a certain fiery baptism of blood, which no man can experience without coming out a true saint, and he will be so much better and stronger, as a man who *is* a man is than one who only *pretends* to be one. Then, if you have to beg from door to door, keep out of that distilling business; keep out of that slave trading business. If you have to die in the poor-house. You may wink at wickedness, but God won't wink at it, if that you are doing is the devil's business or your employer's. You are better fitted for other work than that: let them understand that there is not money enough on the globe to buy you to do a mean thing; that there is not honor enough on the globe to reward you for selling your birth-right of conscience. Whatever you think you will get, I will tell you what you will get if you give up the righteousness of God—and that is, *damnation!*

Fifthly. I notice those who allow their circumstances to say how positive their religion shall be. There are a great many persons who reverse the divine command; they seek first the world and its interests, and then as much religion as they can consistently have with their selfish arrangements. The street is full of just such persons; they are just as religious as it is polite to be; they are as religious as it is customary to be in their circle or set; they are just as religious as it is expedient to be. They are perhaps politicians, and men must take account of circumstances. Duties, they say, are relative. So men set the guage of life by their most selfish feelings, and say: "Now, as much religion as I can work in, I should like to have."

Men use religion just as they use buoys and life-preservers; they do not intend to navigate the vessel with them, but they keep just enough of them on hand to float into a safe harbor when the storm comes up and the vessel is shipwrecked; and it is only then that they intend to use them. I tell you, you will find air holes in all such life-preservers as that. If a man's religion is worth anything, it is a religion that takes possession of him from head to foot. That miserable varnish which men stick on the outside, and call it religion; that miserable estimate which they make of religion, that chattering of prayers, that face-religion, that Sunday-keeping religion; all that so-called religion which is but an external covering of pride and selfishness, of worldliness and vanity—the curse and wrath of God abideth upon it. No where else are there such terrific anathemas against such religion as those which fell from the lips of Christ Jesus. It is enough to make a man tremble, to give a man the chills and fever, to walk through those chapters in the Bible where Christ preached to Tract Society men.

Sixthly. I put you on your guard against the prevalent skepticism of our times. I do not refer to the skepticism of Rousseau, of Diderot, and of Voltaire, for they are dead long ago; it is not the infidelity of Bolingbroke, of Hobbes, of Hume, for that is swept away with their own dust, and buried. The great skepticisms of our time are market skepticisms, political skepticisms, and religious skepticisms. The *men who feel that it would be a great sacrifice to yield pecuniary interest to principle, who have profitable transactions, who never refuse dividends of evil—those men whose conscience permits them to go* into a corporation, and assist in covering up the wickedness of the deed done—men who stand in the market and *think they have a right* to do anything that wins—these men are infidels. They need not tell me they believe in the Bible; they believe in it just as I believe in a bird's nest in the winter—there is the nest, but no bird in it. They believe in an empty Bible.

There are a great many Christian men who walk up and down our streets, shaking their heads, who talk to young men in a supercilious, worldly-wise way, saying, "Are we not deacons and elders? and do we not know what belongs to vital godliness? Do you suppose it is worth our while to trouble ourselves about these little things? When you have lived as long as we have, you will have learned a great deal of wisdom." And so they wink at things essentially mean as the devil! Do you not suppose such men are infidels? Do you not believe that they crucify every quality that marks Jesus Christ. They deride the Sacrifice, and they sacrifice him in sacrificing the things that made him. I think they are the worst infidels in the world! No, no; they are not, as long as they keep in the store; but when they go to Castle Garden, or into some public hall, and begin to apply the same rules of infidelity to public questions of the rights of man, or to great principles—for principles are the lines of latitude and longitude by which God divides and belts all time—when they attempt to apply to public interests the same rule of their own selfishness, and attempt to bring down right and wrong to the measure of the counter, rather than to the golden reed of God's sanctuary—they are even worse infidels than they were before. I think they have even become apostates now! Do you suppose it takes many angels to carry up all they have to offer to God? Angels they have, I think, but they carry down rather than up. I bid you beware of the infidelity of the counter and of the caucus.

I bid you beware, also, of the infidelity of the Church—when men take the clothing of human rights to do wrong; who teach pernicious doctrines under cover of ecclesiastical expediency; who cover deeds with reasons. Never since the world began has there been anything worse than that which has been done under the priest's cloak

Christ has been crucified by religious men for religious purposes; persons have been burned, and many acts of wickedness have taken place which the Church has winked at, for the expediency of religion. Religion has rode the world like a great red dragon—not the religion of Jesus Christ, but that which men have made by their own selfishness and folly

I say every man ought to have a conscience so sensitive and so true, that he shall not be deceived or misled by any example or by any specious reasoning. A man learns to carry a faithful watch which goes through many months and never reports falsely; and he goes through the street and he looks at the town clock and sees a variation, and says, "Thou liest!" He carries his own chronometer, till he meets a friend whose watch also varies. He says: "There must be a mistake here. Not mine; I know it and I will trust it." Every man should thus keep his account of celestial time, setting his own heart and conscience by the beat and throb of God Almighty's heart. He should take counsel of no other. Is there no other. He should compare himself daily, turn not his heart by any other than God Almighty's. He that does this shall be a child of light and liberty, and a child of glory.

My friends, it is easy for us to trifle with these things, but you carry your immortality in them. I am speaking of things weighty as the judgment day; I am speaking of things that stand between an eternity of joy or woe. Whatever men may say, go you to the Word of God and ask: "Oh Lord what sayest thou?" and that there may be no possible mistake, go to Him; then go from your Bible to the throne, and from the throne to your Bible, using no counsels less severe or less authoritative than the voice of God; and so guided, you need not fear the result. And may God give you a safe voyage; and if storms and tempests come up, may God give you a chart and compass that shall disarm the one and take all fear and tediousness from the other. If I may not meet you again on earth—probably I never shall meet many of you again—I shall greet you *in* heaven. Then you shall say to me: "It was only not strong enough—it was truer than you thought. May God deliver you and save you." Amen and amen.

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THE SERMONS.

MR. PARTRIDGE: Some few of your patrons having (as it appears) expressed their disapprobation of your course in publishing the sermons of Beecher and Chapin, you will allow me, as a constant reader of the TELEGRAPH from the beginning, to state to you the aspect in which the matter appears to me. I do this, however, without intending, by my example, to encourage others in the supposition that they have any right to decide for you the course which you should pursue, or even to be obtrusive with unsolicited advice, seeing that you are "of age," and can decide for yourself.

As I leave my full name with you, you will recognize me as one who, in a conversation with you sometime before the commencement of your present volume, expressed an opinion adverse to your proposed enterprise of publishing the sermons. The ground on which this opinion was based has not essentially changed its aspect when abstractly viewed, but under the force of totally different considerations, I am now brought to say that I have quite changed my views. I go so far as to declare my belief that in deciding on your present course you have been guided, insensibly perhaps to yourself, by an influence superior to human wisdom, and that the result will be *good*, both to Spiritualists and to those who are not known by that name.

I think that if, in your series of reasons given in your last issue, for publishing the sermons, you had added one, saying, "We publish them because they are *good*, EXCELLENT, well worthy their space, and deserving to be universally "read, marked, and inwardly digested," you would have furnished, even in this one statement, an all-sufficient vindication of your course. When such matter as is, in general, set forth in these sermons is laid before minds in whom the desire to be edified and profited is superior to narrow prejudices and preconceived notions, either for or against the existing churches, the question will not often be asked, Where does it come from? or to what parties do these men belong?

Some have asked, Why not give us the discourses of such and such *mediums*, and thus give us "the ministry of angels," rather than the lucubrations of old church preachers? Now, I think that an answer which you might truly give to this is, that in publishing the discourses of Beecher and Chapin, you are giving the thoughts of *two of the best mediums in America*. Who can read, or, especially, who can listen to, the gushing, glowing, burning utterances of these men, and not find the thought often pressing itself upon his mind, that they must be *inspired?* They may not know that they are under the impulsion of a superior and invisible influence, and it might not be best, at present, that they should know it; but we, who understand something of the operation of such influences in all their phases and degrees, have at least as much evidence of their inspiration as we have of the inspiration of many *acknowledged* mediums, and from whom, it must be honestly confessed, we often have lectures that would suffer very much by a comparison with the discourses you are now publishing from week to week.

What Spiritualist who has a heart as well as a head, can read, for example, the consoling remarks of Mr. Beecher in the latter part of his discourse last week, and say, *that* has not the ring of the true metal? Permit me, from my heart, to thank Mr. Beecher for the consolation which those words, glowing with faith and love, have brought to at least *one* soul in its long night of trials, watchings, and weariness. I shall henceforth take new courage, and endeavor to bear in mind that, for me, "the night" *must* now be "far spent, and the day" *must* "be at hand;" and I trust I shall be able to "put on" that garment of the day to which our attention was so eloquently called.

Of course, I do not by the above mean to intimate that I would indorse *everything* that either Mr. Beecher, Mr. Chapin, or any other man would say.

And now, shall I tell you what I think is being prepared for Spiritualism and for the churches? I believe that mediumship is to take a new course, or at least to have a new development, such as will make it more universal and practical. I may be mistaken; I may be enthusiastic—time will show—but I seem to see a lucent spiritual aura suspended, as it were, over all Christendom. It is the Spirit—the *Holy* Spirit, seemingly in preparation for an outpouring such as has not occurred in ages; and the only thing that is now required on the part of ministers of the Gospel, in order to receive this inspiring influence, is simply to empty themselves of old and bigoted conceits, to *open* themselves to Him who "stands at the door and knocks," and to be willing to proclaim truth and holiness as sacred above all humanly originated dogmas; and on such conditions they will, with scarcely any effort, speak as they never have spoken before. The higher, the more free and less sectarian minds among the clergy, are already beginning to receive these inspirations; and this new development will extend itself as fast and as far as the world is prepared for it. The result will be, if I am not deceived in my expectations, the gradual but signal overthrow of the dominion of Antichrist, and a restoration of the Christian church to its pristine spirituality and benign power.

I believe it is from this (supposed) present and prospective state of things that invisible influences have led you to determine upon your present enterprise. Keep a steady nerve, therefore, and go on rejoicing; and while I, for one, will ever rejoice in the extension of a true and divine Spiritualism among the churches, I shall equally rejoice in any conjunction with good, religious, and *unsectarian* minds, whether in the churches or out of them, which may be the means of disseminating a more lofty religious sentiment among Spiritualists.

DIGAMMA.

A VOICE FROM TEXAS.

ORANGE, ORANGE CO., TEXAS, *May* 10, 1859.

FRIEND PARTRIDGE: I have long thought to send you something for the TELEGRAPH—a paper so deeply marked with ability, philosophy, calmness, dignity, modesty, depth and courtesy, and though an avowed advocate of Spiritualism, yet open to all parties, all sects, all ideas, having for their object the attainment of truth. The fair dealing of the TELEGRAPH may well be imitated by our brethren of the sectarian press. During the seven years of its publication, not one sentiment, one word or thought have, to my knowledge, appeared in its columns, that could offend the sensibilities of the most sensitive, though its thunder-pealing truths have shaken the battlements of an inexorable bigotry as overwhelming as it is unrelenting. Amid the clamor and rage of passion, amid the full exhibition of the worst features of religious intolerance, in the face of a crushing opposition to innovations upon old creeds and set notions, the TELEGRAPH, like a rock in an ocean of breakers, has withstood the hurricane of persecution and proscription, wielding its power, not for the destruction of its foes, but for their happiness! Oh, what mental fetters are forged in this enlightened day! Boast of freedom, talk of liberty as we may, yet we are slaves! The shackles of thought, however, are being sundered, and your paper is helping to do the work.

Spiritualism, whether true or not, is slowly working its way among our people. We have quite a number of mediums—seeing, trance and healing—though none for tests that insure general satisfaction. We have about two hundred voters in this county, fifty odd of whom are Spiritualists. We have, also, a writing medium, not well developed, however, through whom the following effusion was written, which, though nothing of merit may be claimed for it, yet is some evidence of a present intelligence, as the medium is a lady of intellect, esteemed and honored by her extensive circle of acquaintances, who are sure of no deception as to the source of its emanation

"From the home of the blest the angels come
Inviting earth's children to hasten home,
And hear the sweet music from Heaven above
Where all is harmony, peace and love.

"There flowers immortal are blooming and fair
With perfumes of lilies and jessamines rare,
They fill the sweet homes of the loved and the blest,
Whose souls have been pure, and whose hearts are at rest.

"Let the flag of progression be ever unfurled,
And darkness and ignorance forever be hurled
From the millions of minds unfolding in light,
To the wisdom of angels and joys pure and bright."

Before closing this letter, allow me to add that the opposition of Spiritualism to the slavery institution of the South, may impede the dissemination of its principles among us, as everything, politically, morally and religiously, appears to turn upon that pivot. The whole South is on the *qui vive* concerning this subject, and I am sure if this matter is not left alone, a conflagration such as the annals of this world has never furnished, is inevitable. The South feels that all that has been done for the sake of peace is a failure; compromises will be made no more. The two sections are arrayed against each other, and the slightest concussion may bring on the contest. What a pity each state will not mind its own business instead of supervising the concerns of another, and while adding fuel to such monster fires, forget the great nation which is at stake. SUB STAR

We appreciate the kind remarks of our correspondent respecting our humble efforts, and shall not cease our endeavors to deserve them. But as he has given us credit for moderation he will, of course, take in good part the suggestion that a little more moderation in the tone of his closing paragraph might have tended quite as much to allay existing irritations, and to promote justice to all parties. ED.

LEO MILLER AND SPIRITUALISM.

We make the following extract from a correspondent in Clay, N. Y. It will be remembered that up to a year or two since, Leo Miller was, probably, as zealous a persecutor of Spiritualists as Paul was of the Christians. Our correspondent writes as follows:

The TELEGRAPH AND PREACHER is doing a work that no other instrumentality can do, more especially since the publication of Beecher and Chapin's Sermons. With us, Spiritualism is slowly increasing. The times are so stringent that we are not able to employ speakers as often as our spiritual needs require. Still we occasionally have a "feast of fat things." Leo Miller has lately given us three lectures, that were equal to any ever delivered in our place. He is a profound reasoner, and deals copiously in stubborn facts, which completely nonplus our opponents. Having lectured some four or five years in opposition to Spiritualism, he is well posted in all its strong points. Hence, he is better able to meet their objections than most of our lecturers. I hope Bro. Miller will be well sustained wherever he goes. He has a portrait of himself, taken through Rogers, one year ago last August. It is the most lifelike thing I ever saw! He carries it with him constantly, and always puts it in some conspicuous place before his audience. It is the most *powerful* argument that can be used to convince people of the truths of Spiritualism.

Bro. Miller has some delicacy in keeping the people posted on his doings through the Press. He says that is for his friends to do. Any who wish to can address him, "Mount Morris, N. Y." That being his headquarters, he would be sure to get it.

TESTIMONY TO DR. SCOTT.

The following testimony to the efficacy of the therapeutic practice of Dr. Scott, is from a physician of fifteen years' practice in this city, and whose address is in our hands. He is willing to give further information on the subject of this note, privately, to any one who may ask it of him.

NEW YORK, *May* 7, 1859.

DR. SCOTT: I can not find words adequate to return you thanks for the good you have done me. Having suffered for many years from a malignant disease, and having had two operations performed on me without effecting a radical cure, I can not but feel grateful, and present this testimonial as an humble tribute to your healing qualities. Having practiced medicine in the city of New York for the last fifteen years, and during that time having availed myself of the facilities of becoming acquainted with disease in every phase and character, I hope I will not be accused of egotism when I state that I consider myself competent to judge of the marvelous and almost miraculous cures that I have witnessed while under your treatment. Medical ethics, together with my repugnance to appear in print, forbid me to subscribe my name, but you will coincide with me that personal reference is worth a dozen of certificates, unless sufficiently authenticated; consequently I shall feel happy, and consider it a pleasure to verify this statement whenever required. You are at liberty to refer any person desiring an interview with me, and I will endeavor to receive them with the same cordiality and urbanity that you have on all occasions exhibited to Yours, etc., M. D.

SORROWS.

Sorrows are never all in vain;
When our first tears are shed,
When time has eased the bitter pain,
And healed the heart that bled:
Strength, earnestness and self-control
Spring up from pain and strife,
And peace, and purity of soul
Make beautiful the life.

Oh! mourner whosoe'er thou art,
Whatever be thy grief,
In life's stern duties take a part,
And thou shalt find relief:
From every soul some joy departs
Thou dost not weep alone;
Dry other tears, soothe other hearts,
As heavy as thine own. VIRGINIA

THE MOVING MENTAL WORLD—THE NEWS.

A Great Calamity.—On Saturday and Sunday nights, 4th and 5th inst., the country was extensively visited with a frost that has greatly injured the fruits and other plants. The frost was severe on Sunday morning over the whole of Ohio and the larger part of Indiana, doing great damage to the wheat, corn, and potato crops. The same was true in Pittsburgh and the surrounding region; also at Buffalo and through Alleghany county. At Hartford there was a sharp frost on Monday morning; and in the hill towns east and west it was severe. At Ellington, Ct., ice was found so thick as to be lifted from a water-pail. It is hoped the results may not be as destructive to the prospects of the husbandman as we feared at first.

The Treasury.—A Washington letter writer says: Notwithstanding the alleged improvement in the condition of the Treasury, of which a glowing account has been circulated upon official representations, Secretary Cobb advertises that $5,000,000 worth of Treasury notes are for sale, the maximum rate of interest being six per cent. Bids are to be opened on the 20th, in order to create a false balance on the 1st of July."

T. L. Harris in London.—An item of London news is that Rev. T. L. Harris, who recently took leave of his congregtion in this city, is now preaching at the Marylebone Institute, in London.

The War.—Comparing the Austrian and French accounts, received by the *Africa* last week, it would appear that the victory of the French at Montebello was not, after all, a matter of very great congratulation to the latter, considering the relative advantages and numbers of the two parties.

Garibaldi had made a successful incursion into Lombardy, and the people, revolting from the Austrian authority, were flocking to his standard.

Kossuth going to Hungary.—The London *Advertiser* states that Kossuth intended to quit England in eight or ten days for Hungary. He goes, in the first instance, to Genoa, with the full concurrence of the King of Sardinia and the Emperor Napoleon, and will then concert, with Gen. Klapka and other eminent Hungarian officers who are waiting to receive him, measures for throwing off the Austrian yoke in their native country, and for restoring its independence.

P. T. Barnum was among the passengers who arrived with the *Africa* last week.

The Hon. Charles Sumner was in Turin in the latter part of May. A correspondent of the *Evening Post* says that he seemed to be in excellent health. In answer to inquiries upon the subject he affirmed that he was quite well, and intended to go to Paris to get the *fiat* of his physician, when he would sail for the United, purposing to resume his senatorial duties.

Mr. Edwin Forrest, at a meeting of the Grand Lodge of Masons on Tuesday night, presented the Lodge with a check for $500, being the amount of the verdict recently awarded him in the libel case of N. P. Willis. The sum goes toward the fund for the relief of widows and orphans of Free Masons.

The Pope is said to look most placidly on the present war. Cardinal Wiseman recently related *a little speech of his Holiness, which* is worth preserving. Here it is: "Whether in Rome or in exile, whether free or in prison, I am the same; I shall still be the Vicar of Christ, and the head of the Church."

The N. O. *Picayune* thinks that the new issue of the re-opening of the slave-trade introduced by the late Vicksburg Convention is destined to divide the South unless it be speedily put at rest.

The Rev. A. D. Mayo, of Albany, has accepted the invitation to deliver the Annual Address before the Literary Societies of Alfred University on the 5th of July next. The Rev. John Pierpont reads a Poem on the same occasion.

The Rev. Dr. Lyman Beecher, now in his eighty-fifth year, has been recently making a visit to his son, the Rev. William H. Beecher, at North Brookfield. During his stay he met, at the house of the Hon. Amasa Walker, the Rev. Daniel Snell, now in his eighty-fourth year.

The Pike's Peak Mines.—The express coaches have arrived at Leavenworth on Friday, June 10, with advices from Denver City to the 1st inst. They contain extraordinary reports calculated to renew the gold fever with more virulence than ever. Rich nuggets had been discovered at the North fork of Vasquez Creek, principally coarse gold and decomposed quartz. Great excitement prevailed all through the country, and the statements of the yields of Gregory's and other mining companies were almost fabulous. A company from Indiana was making from $150 to $500 a day.

A duel was fought with swords at New Orleans on the 10th inst., by Messrs. Momus and Bertin, in consequence of a political difficulty. Both were wounded.

Execution of Dr. King.—Dr. King, the wife poisoner, was hung in Coburg, C. W., on Thursday morning, June 9. He made a speech on the gallows, declaring his guilt, and willingness to die; that he had made peace with God, and desired the people to pray for him. A vast number of people was present, but no disturbance occurred.

Reduction of Railroad Fare.—We understand that the Management of the New York Central Railroad have reduced the fare over that road, to $12, the same price that is charged on the Pennsylvania and Fort Wayne roads.

Public Lands in Iowa.—The President has issued a proclamation for the sale of public lands in Iowa, commencing at fort Dodge the 26th of September, and at Sioux City the 3d of October; they are in the northwestern part of Iowa, at the head of Desmoines river and its tributaries.

Influx of Chinamen.—Now that the Chinese anti-immigration law has been pronounced unconstitutional by the Supreme Court, we may look for greatly increased accessions from the Celestial Empire. The ship *James Brown*, which arrived on Saturday, brought 331 passengers, of whom 28 were females.—*Alta Cal. May 9.*

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.—*Upshur Democrat.*

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

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

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

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

Spirit and Clairvoyant Mediums in New York.

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

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

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

Alexander N. Hardman, Test Medium, 170 Bleecker street.

Mrs. Bradley, Healing Medium, 109 Greene street.

Miss Katy Fox, Rapping Medium.

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

J. B. Conklin, Test Medium, 469 Broadway. Hours daily from 7 to 10 A. M., and from 2 to 4 P. M.; in the evening, from 7 to 10.

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

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

Mrs. Hayes, the most successful Medical Clairvoyant in America, can be consulted day and evening at 32 [illegible] near Bowery, New York city.

Dr. John Scott, Healing Medium, No. 36 Bond street, may be seen at all hours of the day and evening.

Mrs. E. J. Malone, Trance, Speaking, Writing and Personating Medium, may be seen at 167 9th Avenue. Circles Wednesday evenings and will attend private circles when desired.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes—Duty: 15 ₩ ct. ad val.

Pot, 1st sort, 100lb	5 60	@	—
Pearl, 1st sort	5 75	@	—

Bread—Duty 15 ₩ ct ad val

Pilot, ₩ lb	4½	@	5
Fine Navy	3½	@	4
Navy	2¾	@	—
Crackers	5	@	8

Bristles—Duty 4 ₩ ct ad val.

Amer. gray and white	30	@	50

Candles—Duty: 15 ₩ ct.

Sperm, ₩ lb	40	@	41
Do. pt. Kingsland's	50	@	51
Do. do. J'l and M'y	52	@	—
Adamantine, City	18	@	19
Adamantine Star	17	@	15

Cocoa—Duty: 4 ₩ ct. ad val.

Maracaibo in bd. lb	—	@	—
Guayaquil in bd	12	@	12½
Para in bond	10	@	—
St. Domingo, in bond	7½	@	8

Coffee—Duty: 15 ₩ ct ad val.

Java, white, ₩ lb	14½	@	16
Bahia	10½	@	10
Brazil	10	@	11¾
Laguayra	11	@	11½
Maracaibo	10½	@	12
St. Domingo, cash	9½	@	9½

Flax—Duty 15 ₩ ct. ad val

American, ₩ lb	8	@	9¾

Fruit—Duty: not dr'd, 30. Dry F 8 ₩ ct. ad val.

Raisins, ₩ b. ck	—	@	—
Raisins bch and bx	2 80	@	—
Currants Zte. ₩ lb	5½	@	6

Flour—Duty: 15 ₩ ct. ad val.

State, superfine	6 20	@	6 40
Do. Extra	6 60	@	7 00
Ohio, Ind. & Ill. fl. b	—	@	—
Do. do. Superfine	6 45	@	6 60
Do. Extra	6 75	@	8 00
Do. Roundhoop	—	@	—
Do. Superfine	6 50	@	6 65
Do. Extra	6 80	@	7 00
Ill. & St. Louis sup & fan	7 15	@	8 00
Do. Extra	7 70	@	8 50
Mich. Wis. & Iowa extra	7 00	@	7 75
South, Baltimore, super	7 20	@	7 00
Do. Extra	7 60	@	8 50
Georgetown & Alex sup	7 25	@	7 65
Do. Extra	7 75	@	8 50
Petersburg & Rich. sup.	7 80	@	8 25
Do. Extra	8 50	@	9 60
Tenn. & Georgia sup.	7 50	@	7 75
Do. Extra	8 00	@	9 00

Grain—Duty: 15 ₩ ct. ad val.

Wheat—O. Ind. & Ill. w.	1 75	@	1 80
Do. winter red	1 60	@	1 76
Do. spring	95	@	1 00
Milwaukie club	1 20	@	1 30
Michigan, white	1 70	@	1 75
Do. Red	1 25	@	1 40
Tenn. and Kent white	1 85	@	2 00
Do. Red	1 65	@	1 75
Canada, white	1 45	@	1 60
Do. club	—	@	—
Southern, white	1 80	@	2 00
Do. Red	1 65	@	1 80
Corn—Western mixed	86	@	87
Del. & Jer. yel.	90	@	98
Southern white	90	@	90
Do. yellow	90	@	96
Rye	95	@	98
Oats	45	@	55
Barley	60	@	70

Hay—

N. R. in bals. ₩ 100 lb.	60	@	65

Hemp—

Russia, cl. ₩ ton	190 00	@	200 00
Do. out-hot	175 00	@	180 00
Manila, ₩ lb	6¾	@	7
Sisal	6¾	@	0
Italian, ₩ ton	200 00	@	—
Jute	88 00	@	90 00
American dew-r	140 00	@	155 00
Do. do. Dressed	210 00	@	220 00

Hides—Duty: 4 ₩ ct. ad val. R. G. and

B. Ayres 20a24lb ₩ lb.	26½	@	27
Do. do. gr. s. s.	13	@	13½
Orinoco	23½	@	24
San Juan	25	@	—
Savanilla, etc.	17	@	17½
Maracaibo, s and d	17	@	22
Maranh. ox, etc.	18	@	18½
Matamoras	22	@	22½
P. Cab. (direct)	21½	@	25
Vera Cruz	23	@	—
Dry South	17	@	17½
Calcutta Buff	13½	@	14
Do. Kips, ₩ pce	1 65	@	1 80
Do. dry salted	1 10	@	1 16
Black, dry	1 16	@	1 20

Honey—Duty 24 ₩ ct. ad val.

Cuba ₩ gal	66	@	67
Cuba, (in bond)	58	@	60

Hops—Duty 15 ₩ ct. ad val.

1857, East and West	3	@	5
1858, East and West	7	@	14

Iron—Duty 24 ₩ ct. ad val.

Pig, English and Scotch, ₩ ton	24 00	@	24 50
Bar, Eng. TVP	97 50	@	100 00
Bar, Sw. or sizes	87 50	@	90 —
Bar, Am. rolled	60 00	@	— —
Bar, English, refined	54 60	@	— —
Bar, English com.	45 —	@	47 50
Sheet, Russia 1st qual. ₩ lb	11	@	11½
Sheet, Eng. and Am.	8	@	8¾

Leather—(Sole)—Duty 15 ₩ ct. ad val.

Oak (Sl.) Lt. ₩ lb	31	@	33
Oak, middle	31	@	34
Oak, heavy	29	@	32
Oak, dry hide	27	@	30
Oak, Ohio	35	@	36
Oak, Sou. Light	28	@	31
Oak, all weights	30	@	38
Hemlock, light	24½	@	25
Hemlock, middling	25	@	26
Hemlock, heavy	22½	@	24¾
Hemlock, damaged	20	@	22
Hemlock, prime do.	14	@	16

Lime—Duty 10 ₩ ct. ad val.

Rockland, common	—	@	65
Lump	—	@	75

Molasses—Duty 24 ₩ ct. ad val.

New Orleans, ₩ gal	40	@	44
Porto Rico	30	@	—
Cuba Muscova	26	@	31
Trinidad, Cuba	30	@	31
Card., etc., sweet	24	@	26

Nails—Duty: 24 ₩ ct. ad val.

Cut, 4d and 6d ₩ lb	3½	@	3¾
Wrought, American	7	@	7½

Oils—Duty Palm 4; Olive 24; Linseed, Sperm (foreign fisheries), and Whale, or other Fish, (foreign,) 15 ₩ ct. ad val.

Florence 30 ₩ ct.	—	@	—
Olive, 12 b. and bx	3 70	@	4 25
Olive, in c. ₩ gal	1 16	@	1 26
Palm, ₩ lb	10	@	—
Linseed, com. ₩ gal.	[illegible]	@	64
Linseed, English	62		63
Whale	[illegible]	@	53
Do. Refined Winter	[illegible]	@	65
Do. Refined Spring	[illegible]	@	67
Sperm, crude	1 30	@	1 35
Do. Winter unbleached	1 [illegible]	@	1 40
Do. Bleached	1 40	@	1 45
Elephant refined bleached	[illegible]	@	80
Lard Oil, S. and W.	90	@	95

Provisions—Duty: Cheese 24 and all others 15 ₩ ct. ad val.

Pork, mess, ₩ bbl	17 00	@	17 12
Do. prime	14 75	@	15 00
Do. prime mess	18 00	@	19 50
Beef, prime mess (100)	22 00	@	22 00
Do. mess western repk'd	11 00	@	14 50
Do. extra repacked	14 00	@	14 50
Do. country	8 50	@	9 25
Do. prime	6 75	@	7 25
Beef Hams	14 50	@	17 50
Cut Meat—Hams (Hp) ₩ lb	7¾	@	8½
Do. Shoulders	6½	@	7
Do. Sides dry salted	8½	@	9
Eng. Bacon, st. c'ld mid. bxs	10	@	10½
Do. Long	7½	@	10
Do. Cumberland	8¾	@	9
Bacon Sides, W'n via can	9½	@	10
Lard, prime, bbls & tcs	11½	@	11¾
Do. kegs	12½	@	12¾
No. 1, in bbls. & tcs	12½	@	12¾
Do. Grease	10½	@	11
Tallow	10½	@	10¾
Lard Oil	90	@	1 00

Rice—Duty: 15 ₩ ct. ad val

First, fair ₩ cwt	3 75	@	4 —
Good to Prime	4 25	@	5 —

Salt—Duty: 15 ₩ ct. ad val

Turks Is. ₩ bush	20	@	21
St. Martin's	—	@	—
Liverpool, Gr. ₩ sack	95	@	—
Do. Fine	1 25	@	1 27
Do. do. Ashton's	1 50	@	—

Seeds—Duty Free.

Clover, ₩ lb	8	@	8¾
Timothy, ₩ tce	15 50	@	15 60
Flax, American, rough	1 00	@	—

Sugars—Duty 24 ₩ ct

St. Croix ₩ lb	—	@	—
New Orleans	6½	@	7¾
Cuba Muscova	[illegible]	@	7
Porto Rico	5¾	@	6¾
Havana, White	9	@	9¾
Havana, B. and Y.	6¾	@	8½
Manila	7¼	@	—
Stuarts D. R. L.	—	@	10½
Stuarts' do. do. W.	[illegible]	@	10
Stuarts' do. do. G.	—	@	9¾
Stuart's (A)	9½	@	—
Stuarts ground ext. sup	—	@	—

Tallow—Duty 4 ₩ ct. ad val

American, Prime	10½	@	11

Teas—Duty 15 ₩ ct. ad val

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Hyson	25	@	60
Young Hyson, Mixed	17	@	56
Hyson Skin	10	@	30
Twankay	10	@	37
Ning and Oolong	10	@	50
Powchong	19	@	23
Ankoi	20	@	23
Congou	25	@	28

Wool—Duty 24 ₩ ct. ad val

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A. F. B. Merino	51	@	55
A. ½ and ¾ Merino	45	@	50
A. ¼ and ½ Merino	40	@	43
Sup. Pulled Co.	40	@	45
No. 1 Pulled Co.	35	@	37
Extra Pulled Co.	50	@	52
Peruv. Wash	—	nom	—
Valp. Unwashed	10	@	13
S. Amer. Com. Washed	10	@	13
S. Amer. E. R. Washed	18	@	18
S. Amer. Com. W.	9	@	9¾
S. Amer. Cord'a W.	20	@	25
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