

SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

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

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SERMONS

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

For Dr. Chapin's Sermon, delivered last Sunday morning, see pages 100 and 101.
For Rev. H. W. Beecher's Sermon, Sunday evening last, see pages 104 and 105.

CONTENTS OF THIS NUMBER.

Record of Spiritual Manifestations.....	97	H. W. Beecher to Young Men.....	103
Psycho-Cosmos.....	98	The Hearthstone.....	103
New York Conference.....	99	Sermon, by Henry Ward Beecher.....	104
Sermon, by Rev. Dr. Chapin.....	100	More Encouragement from the Clergy.....	105
Rev. J. B. Ferguson.....	101	Fifth volume of Great Harmonia.....	106
Does Mesmerism account for Spiritual		The Educator.....	106
Phenomena?.....	102	Sleeping Together.....	107
The Spirit and the Spirit-world.....	102	Plant Trees.....	107
Chapin's Sunday School Pic-Nic.....	103	The Bride of a week.....	107
Prof. Grimes and A. J. Davis.....	103	Personal and Special Notices.....	107

RECORD OF SPIRITUAL INVESTIGATIONS.

BY J. W. DUNBAR MOODIE.

CHARLES PARTRIDGE, Esq.: The question is often asked by the opposers of Spiritualism, or by those who, although they secretly believe, dare not stand up like men in the interest of sacred truth—"What new truths does Spiritualism teach?" It is not always easy to answer a suddenly proposed question like this directly to the point. However, in order to meet the question as promptly as possible, I generally answer as follows: "The first and chief object of the spiritual communications to men seems to be to convince skeptics of the great truth of the immortality of the soul."

It is true a large portion of the human family already believe in this great truth; but how do they believe it? They believe it in common with a number of other dogmas or doctrines for which they have no tangible evidence. They believe it as children do the doctrines taught in their catechisms. The great mass of mankind are but full grown children. The priests of all denominations insist on faith as necessary for salvation. But as there are a prodigious number of religions in the world, and the priests who represent them all claim the same implicit faith from their followers, they can not all be right. One form of faith may be founded on truth, but it is impossible that all religions can be true. As long as the mass of mankind remain in that passive state of mind so highly prized by the priesthood, they are like children, and have the faith of children. If we could be sure that our religion is the true one, and all mankind thought alike, it would be a blessed

state of peace and happiness. But as minds differ in capacity, such a state of universal harmony is, perhaps, impossible in this world.

Those who do not think for themselves, naturally follow leaders, and one sect makes war on another with a ferocity proportioned to its ignorance and bigotry. Such has been the state of the world from its commencement until now. The more of this blind faith they possess, and the more sincere their convictions, the more uncompromising the hostility of one sect to another. However, in process of time, as men advance in knowledge, they break loose from their leaders, and trusting to the instinct of love implanted in the human heart, extend the right-hand of fellowship to the whole human family. Skepticism, instead of being considered a crime, should rather be regarded as an indubitable proof of progression in knowledge. It is a step on the way that leads to universal truth and harmony. These considerations should lead us to regard Spiritualism in a new light. As a great instrument ordained by God to harmonize the human race, and lead to peace and happiness.

Now, all our experience of Spiritualism shows that the Spirits rarely, if ever, speak authoritatively on religious or other subjects. They give their own individual opinions, and appeal to our reason. The "faith" they enjoin is not the faith of sectarians, or the authoritative dogmas of the priest, but an unlimited faith in the goodness, mercy, and wisdom of God. All sects can agree in this universal faith, while they may still retain an endless variety of opinions or forms of worshiping one supreme God and Father of all mankind. The Spirits are constantly trying to make us all reasonable and tolerant toward the honest convictions of other minds. They wish us to agree to disagree, seeing a perfect agreement, with the endless diversity of minds, is a moral impossibility. Still they are gradually bringing our minds to converge toward one central point. I shall endeavor to show that this is the great object the Spirits have in view—next to the recognition of the great doctrine of the immortality of the soul. They appeal to each mind in the manner best suited to its natural capacity. Amidst a vast mass of incongruities in the spiritual communications, arising, no doubt, from our ignorance of the necessary conditions, and our physical or moral unfitness for receiving them in their purity from the fountain head, still this great object stands out prominently in them all. Even in the real or apparent falsity of many of the spiritual communications, we may receive a useful lesson of self-reliance, so that we may not surrender our reason at the dictation of every Spirit in another state of existence.

From a large collection of communications received through several mediums in my own family or household, I shall make a number of extracts bearing upon this point, while I shall relate incidentally some tests of the truth of spiritual commu-

nications generally, or rather of the fact that the Spirits of the departed do really hold converse with us, and that we are not the victims of "a stupendous delusion." I will begin with a communication received through a lady on a visit at my house, who was an excellent medium with the "Spirit-board" contrived by me. Many of the communications received through this lady were interrupted from time to time by bad Spirits.

Dec. 19, 1857.—"Before I loved you, Kate, I, in truth, was not good for anything. I did not love my fellow-men, but was a demon, and hated all people. A bad Spirit had possession of me, Catharine. I knew you, and was bound in your chains to defy evil, and fight under a better master than Satan. You were my savior from destruction."

Is there a personal devil? "A bad Spirit is a devil." Who, then, is Satan? "Satan is not a power, but a name for evil in this world. A bad man is personified by this name. Even a demon has a chance of reformation in hell. You will not believe my words: First, when a bad Spirit goes home, he deliberates madly on his condition, and knows not what can be done to ease his abominable demoniacal state—his miserable horrors. He defies his God, and knows but devils about as bad as himself. My dear Catharine, know a friend while his God permits him to speak about a future life. You are fatigued—farewell."

Dec. 20, 1857.—"God is adored through Christ. He was a delegate from the Father, to call man to repentance. His life and example are for us to imitate—his precepts for man to follow. Let man follow his example, and God will receive him into everlasting life."

Will the Spirit give his name? "I can not give my name. God forbids me to communicate it. Believe not every Spirit." Is Christ equal to God? "Christ is God in the flesh. He is not equal to God. He is not equal in power, but eternal with God. He is not equal, but eternal before man was created." If he is not equal to God, how, then, are we to regard him? "He is perfect God and man." Should we adore Christ or God? "Both in one. Finite man can not understand this, or a creature know the Creator." Is everything contained in Scripture absolutely true? "No; it is a belief in God's holiness and goodness that is necessary."

Dec. 26, 1859.—"Spirits do not suffer pain of body, but pain of mind. Hell is not such a place as people have thought. It is a place of great suffering of mind for sins done in the body. Believe my words that sin has no hotter punishment than its own knowledge."

SEPT. 8, 1858.—Mrs. M. and I were conversing on the subject of the divinity of Christ, when placing her hands on the spirit-board, she asked, Is there any Spirit here who will communicate with us? "Yes." Declare the nature of Christ's mission to earth, to those who doubt his divinity. You believe—strengthen the belief of others. Was Christ God in an absolute sense? "He is God to man, for man was created by him. He is the sovereign of this world, and must reign until he has brought all men into harmony with the Eternal Father. By his perfect obedience to the laws of God while in the flesh, he restored man to the position he forfeited by his transgression. He is the life of the world, and no man can come to the Father but through him. Let no vain philosophy taught by men separate you from this belief; for this is the

one great point on which your immortality and happiness depends. Reject this everlasting fact, and the light of your soul will be put out in obscure darkness; for without Christ you have no immortality. He is the true light, and that light embraces the life of Heaven and teaches the wisdom which can alone flow through him from God. Deny this stupendous truth, which he died to teach, and it will reach you with annihilating force in the hour of death and in the day of judgment, when God shall try all men by the Gospel of his beloved ambassador and eternal Son. Think of this, and never be moved from the faith you profess. No more."

Spirit, what is your name? "A spirit that knows and loves the truth."

The above communication places the divinity of Christ in a new light, and, I must say, in a more intelligible one. Still it looks like the effusion of a mind deeply imbued with the dogmas of the Church, and in this respect it is unlike most of the communications, which inculcate practical goodness and attach but little importance to points of faith. It may be, also, in such communications, that Spirits holding similar views with Mrs. M. were by sympathy induced to hold communication with her. This last communication was followed up by another from my Spirit son, who was drowned in 1844, when only six years of age. Mrs. M. asked: Johnny, are you here?

"Yes, dear mother." Have you any message for me to-night? Have faith in Jesus. I know you loved me, mother; but His love is better than thine, for it saved your son, and will save you if you trust in him. I know the power of that divine love, and live in its light. You must pray daily to Christ to increase your faith, that you and my dear father may become one in our blessed Lord and Saviour. Tell my dear father that I love him, and am ever at his side trying to overthrow the evil influence of bad men, who presumptuously deny the divinity of my Lord. The angels of Heaven look at these men with pity, and shudder at their profanity. They will fully shut their eyes to the truth, and oh! how great is their darkness—darkness which must end in eternal night, for they reject him in their hearts who can alone give them light. Let my father seek communion with the Saviour, and rejoice evermore. Good night, dear mother. I am no longer a child, but a man in Christ Jesus, my Lord. Your other dear son (he died in infancy,) is my brother in Heaven."

BELLEVILLE, C. W.

(TO BE CONTINUED.)

PSYCHO-COSMOS.

The writer of this article has recently been speculating somewhat on his own and others' psychical experience, and is "moved" to lay a few suggestions before the Spiritualistic readers, touching some of the more ordinary phenomena found within the experience of almost every person who attends to the inner workings of his own soul.

There are many marvelous things constantly occurring during our daily lives, which cease to be marvelous, only because they become familiar. The truth is, that little or no notice is taken of some of the most truly wonderful phenomena connected with our psychical experience, simply because they are of such frequent occurrence as to escape our vigilance, or are so woven into our lives as to become one with them, and are accordingly passed over as of no philosophical interest. On the other hand, the most trivial *extra-ordinary* occurrence is generally noticed, and promptly subjected to the test of scrutiny and speculation. The fall of an apple was quite a familiar thing for thousands of years, and begot no thought or investigation until Newton made it a wonder by asking the question, "Why does it fall?" So, just as the apple fell for thousands of years before Newton interrogated it, manifold other phenomena are daily occurring around and within us of which we take just as little note, and which, if properly questioned, would lead to even more stupendous philosophical and scientific results. To the routine mind of the thoughtless and half-educated, the wonders of our being and of the creation seem, in this nineteenth century, to be well nigh exhausted; but to the thoughtful and inquisitive, the universe, and even our daily lives, are still replete with marvels! It seems to the writer that the man who *moots such questions* as the fall of an apple, is as great a man as he who solves the problems. Let us essay to bring out into relief some of the uninterrogated marvels of our being.

The phenomena of dreams are of usual and almost universal occurrence, and yet few persons have ever thought them worthy of a place in the category of psychical wonders. Their very familiarity has, in a great measure, destroyed their philosophic value. They are generally classed with unreal and fantastic things, and regarded as the mere shadows of our memory, or the ghosts of our living experience infesting us during

sleep. It is true that many dreams, when brought over into the external memory when we awake, are confused, incoherent, disjointed and monstrous, which may arise from our inability to bring over their connected programmes, truly, and faithfully into our normal memories; but it is equally true that many are clear, connected, coherent and intelligible, recording in our external memories a programme or transcript of a psychical experience as clearly defined, as coherent and uniform—an economy of means and ends, a human life with its motives and actions, its incidents and its issues and possibilities, as apparently real and actual as our recollection of the experiences of yesterday. The difference between these latter dream experiences and what we call our waking experiences, is evidently a difference only in amount. Habituated as we are to constituting our waking experiences the standard by which we determine the reality of our dream experiences, it is not at all wonderful that we should adjudge the former real and the latter fantastical. It is the democratic rule of the majority.

But suppose the dream-life should refuse to try its reality by the standard of the waking life? Suppose it should ask a jury of its peers, and be tried in its own bailiwick? The writer has not the least doubt but that it would determine its own to be the real life, and the waking life spurious and fantastical. In this case, it would be doing for itself and the waking life precisely the reverse of what we have all along been doing for it. From the fact that our external memory does not, at present, furnish us with an experience of the dream-life commensurate with the experience of our waking life, we, sitting in our own chancery, in our own bailiwick, rule the former out of court as a fraud or false pretext, and decree the latter to be the genuine and real life.

To put the matter, however, in a little clearer light: Suppose, reader, you had never dreamed in all your life, and never heard of such a thing, and you retire to your room some bright Sunday afternoon to enjoy a nap. You close the door, lock it, put the key in your pocket, stretch yourself on your bed and fall into a sleep. For the first time in your life you now dream; and you dream that you are away off in the fields in company with friends, some of whom you have not seen for long years, and some of whom, perchance, have quitted this world; you walk with and talk with them; you gather the flowers; you cross the fence, pass round the church or the school-house, cross the bridge to the other side of the brook, go up the steep path; the scene you have never witnessed before, but you do not (as almost always happens in dreams) seem to notice that. Now you awake, and clearly recollect all the incidents of the dream. What, I ask you, would be your first impression? Would you not ask yourself in astonishment, "How came I here? Where have I been? But a moment ago I was away in strange fields, gathered the flowers, climbed the fence, crossed the bridge and passed up the steep path with some friends. Where are they? Where are the flowers I just now gathered?" You would call your friends, you would look on your toilet for the flowers, you would forthwith make inquest into the matter, which would remain a wonder to you still, but you would not think of questioning the fact of your actually being with your friends in the field, etc. In this illustration we are supposing that all your philosophy and experience on the subject is put out of view, and the bare fact of your conscience experience alone given to deal with. This being the case, the writer can not but believe that you would regard your dream experience as real as your waking experience of the day before.

But still farther to divest the phenomenon of the prejudice and haze of familiarity which so thickly cluster around it, and the disposition to measure it by the waking standard, let us again suppose that your dream experience was parallel and commensurate with your waking experience; that is to say, suppose that from your earliest infancy you had, whenever you fell asleep, immediately *awoke up* in a dream, if I may be allowed the expression, and each successive dream continued until you fell asleep in your dream and again awoke up in this life, each succeeding dream experience commencing precisely where the last one left off, just as we commence our waking experiences where we left off when we fell asleep the previous evening. As from day to day, in your waking life, you learn to walk, talk, think and act, learn to read, write, reflect, observe and learn all the objects, relations and duties of life, so in your dream-life, you also learn there to walk, learn a lan-

guage, learn to think and act in another similar economy of life, have your scenes and associates, motives, purposes, ends and aims, altogether similar to this life, differing, however, in such a manner as to enable you to discriminate accurately between them. Thus making the two lives co-extensive in experience and co-equal in apparent reality, what right would you have to claim the one as real, and denounce the other as fantastical and unreal? What right would you have to make the one the standard by which to try the other? It is obvious that to do justice to the dream-life, we must give it a fair chance with the waking-life by allowing it a commensurate experience with the latter, trying it by a just and equitable standard, and by divesting ourselves of all *ex cathedra* and *ex parte* judgments in relation to it.

The writer is a deep, consecutive, and clear dreamer, and often in his dreams he has been truly puzzled to ascertain whether he was dreaming or waking. At such times he has repeatedly adopted expedients of sundry kinds to determine the fact, and has many times been fully assured by these tests that he was not dreaming, but that it was all a waking reality; and so vivid and accurate, even to a note or a pin's point, have been his sensational perceptions, that he has been astounded upon really waking and finding it was all a dream. Moreover, he has often visited in subsequent dreams the places and scenes of former dreams, and clearly recollected witnessing those scenes, and being in those places before. Dreams long forgotten, and dreams which he is not conscious of recollecting in the waking state, have been rehearsed and recollected in subsequent dreams, and thus redeemed from oblivion, and brought over into his waking memory. He avers in all truthfulness the fact, and he is overwhelmingly impressed with the immense psychical value of this experience.

The difficulty seems to lie, not in the fact that people do not dream as much as they wake, but in the fact that from some organic cause in the structure of the mind they are not able to recollect their dreams when awake. Instantly, upon awaking, the dream-memory lapses, and only by some somnambulist or dreamy individuals are glimpses and brief and imperfect transcripts of it brought out to the waking recollection. There seems to be a discrete or discriminate degree between the dream-memory and experience, and the waking-memory and experience, by which they are not allowed consciously to mix or interfere with each other, but are kept well defined and clearly distinct. It is true, however, that in dreams we carry over with us, and recollect the things of our waking experience far more fully and clearly than we bring back our dream-recollection, but then in the dream we do not regard those experiences as our waking experiences, but unconsciously adopt them as part of, and incorporate them with, our dream-life, the fact rarely ever occurring to us that we are dreaming.

The magnetic trance, so-called, which in many respects is but an induced dream-state, may throw some light on the phenomena in question. The deep trance-sleeper is wholly innocent and ignorant of what he has been seeing, doing, thinking, and saying in his trance. Of himself he has not the power to bring over into his waking state one single thought or idea of his trance-experience, and if impressed by the operator to do so, he only recollects it as an obscure, or bright and vivid dream, according to the strength of the *ab extra* impression. Still, what is seen and said, what is heard, touched, tasted, smelt, felt, and handled, is just as palpable, tangible, and real to the dreamer or trance-sleeper during those states of the soul, as any waking experience. And what if the dreamer or trance-sleeper should happen to dream or sleep on, and we were to cover up their bodies in the ground, believing them dead, and they would know nothing of this covering up, or burial? Where would be their dream-world, or trance-world, or call it "Spirit-world," if you please? Although they would have an emotional susceptibility as we have in this state, and although they would also have a sensational perception of objects apparently external to, and independent of, their senses as we have, yet it is obvious that their external world would be purely psychical, and date exclusively from the state of the perceptive subject.

The writer is inclined to the opinion that the phenomena of dreams, together with the phenomena disclosed by the magnetic trance, when, with an enlarged experience of them, they are submitted to the test of an acute and careful analysis, and

their scientific value extracted, reveal a grand, and universal, and yet simple law of the human mind—a law by which all external things psychically appear to the perceptive senses.

Suppose it should be made to appear, by inevitable logical deductions from the foregoing phenomena and other premises, which the writer has no time now to detail, that the spiritual and celestial worlds at least are purely psychical, and their objective scenery, and indeed all their economies of human, animal, vegetable, and mineral life, were wholly dependent upon the conditions, general and specific of the human souls there, or in that state of being, what logical difficulty is there to restrain us from applying the same philosophy to this life? If so, then the worlds, natural, spiritual, and celestial, are, so far as man is concerned, psychical from first to last, and that his death in the one, and birth into the other, is simply a psychological change in the condition of his soul. It has been said that "life is a dream;" and why not a dream?

PSYCHE.

SPIRITUAL LYCEUM AND CONFERENCE.

FIFTY-THIRD SESSION.

QUESTION: Are we all created equal?

Dr. ORTON: It is not necessary to waste criticism on the word "create;" what is meant is, do we all stand here as equals? Obviously we are not equal in color, in size nor in weight, as well as many other like particulars; but these are not the essentials of a man. Are we equal in the capacity to be happy? If this can be shown, then are the ways of God justified. Next, are we equal as to rights? This, surely, will not be denied by any disciple of Thomas Jefferson. No human being can show a valid title to the power of arbitrary control over another. Then are we equal as to the right to liberty; and this, in connection with perfect equality of capacity to enjoy, places the entire race on a common footing as to essential rights. There is a necessity for difference in externals; no two nations or individuals can be exactly the same, and these differences must produce inequality in externals, but *only* in externals. In all the essentials, or that which really constitutes man, the capacity for happiness is as great in one nation as in another. It will be found that national superiority, as manifested by a particular people in one direction, is balanced by equal excellence on the part of some other nation in another direction; and in this way the equipoise is maintained. For example: the Caucasian race is intellectually superior to the African, but in affection the Negro race excels the White. It is true as between the Whites themselves, inhabiting the northern and southern sections of our own Republic. There is more intellect in the North—in the South more feeling. Whatever act of extravagance or disregard of morality may be charged upon the South, it can not be denied that in warmth of affection, noble impulses and whole-souled generosity, the Southern character is superior to that of the North. In the particulars named, that is to say, in respect to the equality of rights and the equality of capacity to be happy, careful observation will show an even balance the world over.

Mr. TUCKER: There are many phases to this question. He looks upon man to be the product of his surroundings, both as to origin and growth. These surroundings differ, and hence there is a corresponding difference or inequality in the human race. In the Torrid Zone, heat (which is life) expands the brain so that a head of the same size with one in the Temperate Zone has not the same firmness of texture, nor, indeed, the same quantity of solid substance. It is more gaseous, so to speak, being more expanded than the other by the higher temperature.

If we concede that the brain grows, not from *inward gushings*, but from substance supplied to it from without, then has nature established inequality as a law. In consequence of expansion from heat, there is not the same amount of substance in the brain of the Torrid Zone as in that of the Temperate, and therefore equality is not predicable of the subjects of these dissimilar external conditions. That there is this actual difference in the condition and quality of the human brain, is held as established by certain of the learned, who affirm it on anatomical and chemical inspection. There is one little difficulty to be sure; the same high authority concedes that the cranium and its contents present the same physiological and chemical aspects in the Esquimaux and the Hottentot; that is to say, they are alike inflated or expanded, and therefore infirm compared with the brain of the Temperate Zone. This difficulty, however, has been opportunely overcome by a brother philosopher, who has demonstrated that intense heat and intense cold produce exactly similar results. If he is right then in his ethnology, men are not equal. Nature shows no equality. Equality signifies to him, conditions in all respects the same; and of this, nature furnishes no examples.

Dr. GRAY: The terms of the question are not definite. Viewed from one direction, there are many salient points of inequality. What is meant doubtless is, are men equal in any sense? Spirit-

ualism, both ancient and modern, affirm that they are. Here is the testimony of an ancient Spiritualist: (Ezekiel. 18: 25.) "Yet ye say the way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? Are not your ways unequal?" There is a difference between Spirit and mentality. Mentality is that which demonstrates or illustrates spirit. Spiritually, we are all equal; demonstratively, we are not; that is to say, we have not all arrived at the same point in the expression of ourselves. Eternity alone can settle the equality of man as to his manifestation or demonstration. But when we take eternity into consideration, we must admit an equality in the mentality as to uses. This man's wisdom and that man's folly are alike useful. Judged by the narrow limits of the earth-life, the assertion seems void of truth; but the Spiritualist looks at man from a higher stand-point, commanding a broader field of vision. As with the modern Spiritualist, so with the ancient. Ezekiel saw that men are equal—equal by birth, equal in the divine regard, alike subject to law, inasmuch as the transgressor, the moment he turns from his transgression, becomes a recipient of the common blessing. Socrates and Jesus had this broader comprehension of human uses and equality. The outcast and the neglected, they touched ever with their deepest sympathy. They had enduring patience; they could wait. Their estimation of man, and their doctrine of human equality, had a broader basis than the earth-life. They saw man beyond it, and estimated him in the light of his uses. There is an erroneous standard of judgment which obtains among men—the comparison of one man with another. That is not the method by which we arrive at the true value of things below the human; we do not test the currant by a comparison with the peach, or the cherry with the apple; there is no ratio between them. Neither is there any ratio between one man and another, by which the individual uses of either is to be determined, and the doctrine of inequality affirmed.

Mr. INNIS: It is asked, Are we created equal? In one sense we are not yet created. There is germinal equality, doubtless, and we are all equal in the right of possession to the one only thing that any man can possess absolutely, and that is *himself*. The only difference or inequality that can be said, with any show of propriety, (and this is only a show,) to exist is, that men are not equally conscious of this possession.

Mr. COLES illustrates his idea of the doctrine of equality thus: A one pound weight is not equal in specific gravity to a twenty-five pound weight, but they are equal, so to speak, in individual expression; that is to say, one represents one pound, and the other twenty-five pounds, and in this there is perfect equality. The law holds as between men. The Hottentot and the Englishman are equal in the expression of each his own nationality. This is the equality established by nature. Moreover, so far as he has been able to comprehend her methods, there is perfect equality in the distribution of all her favors. She sets everything in the right place. The whale is not brought forth in a rain-water hogshead, she appropriates that to the mosquito; and although these are not exactly equal in size, it may be doubted whether either would be willing to trade happiness with the other. It is the common error to compare the dignity and value, or *uses*, as Dr. Hallock would say, of others with our own; and because, forsooth, the Bushman can regale himself on a fricassee of spiders, we deem him unblest of nature, and for no better reason than that our taste inclines to frogs. But the Bushman is in his right place, and therein he is equal to every other man in the true position. The inequality supposed, is of our own creation. It is artificial; not natural. It arises from the misdirected endeavor to put men and things out of their true position—to create an artificial equality where nature is supposed to have failed. It is an undertaking to inflate a pound weight to the dimensions of one of twenty-five pounds, with the silly expectation that, when the job is done, it will have the value of twenty-five pounds. We fail, of course. We can not make a good Englishman out of a Hottentot; nor, *vice versa*. The true equality consists in each being equal to himself.

Mr. BRUCE said: He had recently seen the official report of a Boston school, in which it was stated by a teacher that he found his colored pupils equally apt with the whites. In the old "Society of Free Inquirers," to which he had belonged, one of their most intellectual and useful members was a colored man. As a farther illustration of the doctrine of equality, he would state that, by inheritance, he had once been an owner of slaves. These slaves he had freed for conscience' sake. One of them is now an owner of real estate in this city. Let the fact speak for itself.

Mr. TOOMEY professed himself mildly an optimist; he is inclined to think well of this world. The law seems to be, equality in diversity—there is a proper relation between brain and muscle, between instincts and condition, etc. Yet there are apparent exceptions to the rule, which present difficulties to the most skillful pilot in mental navigation. Nevertheless, in the broad sense he thinks universal equality is predicable; for, that God's "way is equal," is not only affirmed by Ezekiel, but of logical necessity.

Mr. FOWLER: We exhibit one illustration of the doctrine of equality to-night—we are equally unequal in the presentation of our ideas. With respect to his own, he would say, that, as the question

has its origin in an affirmation of the "declaration of independence," it is a fair presumption that spiritual or moral equality is what is inquired for, and this is the direction his remarks will take. First, then, we are equally born babies, or in a state of utter helplessness. Second. Each individual has an equal claim to his *cupful* of happiness, be the cup large or small. Third. Each has an equal right to equal conditions for happiness. Fourth. This right is equally inalienable; but he can not say that we are in equal possession or enjoyment of this right; but the fault, if it be one, is not in the law of rights.

But equality crops out again in this—we are equally conscious that no man's cup is *full* of happiness. Be it remembered, it is not the difference of size in the cup of which we complain, but that it is not full. We are equally adapted to a particular use, and we are equally out of our places; that is, we are in unfavorable conditions for the fulfillment of our uses. It will always be right that we have our rights; but might prevails over right equally throughout the world. As a consequence of this error, we look upon the monopoly principle as right; whereas, according to our bill of rights in which all sane men are agreed, it is the fruitful source of wrong. There is no ratio between mind and dollars and cents, such as monopoly seeks to establish, and which it would make perpetual. Right, on the monopoly principle, is in universal antagonism with right on the human principle. In the study of monopoly, and the right to pounds, shillings, and pence, the study of *humanity* and its right "to life, liberty, and the pursuit of happiness," has been not only overlooked, but practically denied wherever these rights interfere with monopoly. This is the golden god, as devoutly worshiped to-day as that of old set up on the plains of Dura, which Daniel and his three friends could not honor by any external mark of respect. But in the true order, when mind, and not the amount of money monopolized, is the measure of value, will be seen the perfect equality of uses. Who discriminates invidiously between the different members of his own body? is not the foot as useful as the hand? So in our social relations when we become united, and all, as it were, members of one body, we shall realize that equality of uses which will not allow a single man to be spared.

Question for the next meeting—What constitutes freedom, and what are its laws? Adjourned, R. T. HALLOCK.

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EIGHTH VOLUME, COMMENCING IN MAY.

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SERMON OF REV. JOHN WADDINGTON, OF LONDON, ENGLAND.

DELIVERED IN THE PLYMOUTH CHURCH (REV. HENRY WARD BEECHER'S), ON SUNDAY
EVENING, JUNE 19.

[Mr. Beecher introduced Mr. Waddington to his congregation as the Pastor of the first Independent Congregational Church ever known to English history.]

I feel assured, my Christian friends, from the kind welcome of your pastor, that the story of the Pilgrim and Martyr Church may not be unwelcome, because of the important facts connected with it.

I am to speak of the great struggle for religious liberty, and the formation of voluntary churches at the close of the seventeenth century. For a moment or two, let me refer to the scene of the struggle. Immediately over London Bridge is the ancient borough of Southwark; to the left hand of London Bridge, for about a mile, there runs a street called High street. On the left of that street there are situated three ancient prisons—the Marshalsea, the White Lion, and the Queen's Bench; these prisons, in the time of Mary, were occupied by many of the noble martyrs for Christ. On the right of the street is a small chapel, in which Bishop Bonner used to try the prisoners who were brought before him. In connection with these was the prison called the "Clink Prison." These prisons were occupied in the days of Elizabeth by the Nonconformist martyrs, men who, as they said, held the same faith with the brethren who had suffered in the time of Mary, but went somewhat beyond them. We should know nothing of these simple and obscure men, but for the writings which exist and the records of the examinations and trials.

At the accession of Elizabeth, all the powers of the Government, secular and spiritual, were employed to prevent the rise of a voluntary church, and the most stringent laws were passed. An assembly of this kind would subject every member of it to imprisonment in the first instance, to banishment in the second instance, and on return the penalty was death. To make the matter more sure, a Court was established, called the "High Commission Court;" this Court had power to send for whom they chose, and to put any person on oath; and any person declining to come or to answer was subject to imprisonment, without limitation as to time, except the will of the Court. Every one was to answer as to this mode of worship when he was brought before this Court.

The records of those examinations are still in existence, and from them we learn their answers and know their sentiments. By these examinations when they were sent to prison, by writings in those prisons, and by letters written while they were under sentence of death—lines stained with their blood—we learn the course they pursued. I am to-night to endeavor to give you some outline of that course.

When the Establishment was formed, they were very simple people, for the most part poor and young in years, but they were resolved to seek a closer conformity with the revealed will of God, and a truer Christian fellowship; they could only acknowledge Christ as the true head of the Church. Taking the word of God for their standard, and the providence of God for their guide, they met together about 1586, in the old borough of Southwark and in neighboring places. In the winter they met in private houses, coming in the morning before day-break, and leaving at night after dusk, so as to escape observation. In the summer they sought the fields and the woods. In some brake or some dense part of the forest they met together, and sitting on the bank, expounded the Scriptures and talked over the things of God's kingdom, prayed together, and always made a collection for such brethren as were cast into prison.

For a long time these simple-minded, earnest people met without any pastors; but in the course of time, it happened that two distinguished Christian men, from the University of Cambridge, one of them connected with a noble family, brought up for the legal profession, the other one intended for the ministry of the Church, came over to the principles of this people. Advocating such principles, they exposed themselves, of course, to the penalties of the law as then inflicted. One of their number, John Greenwood, was thrown into this prison—the Clink prison. His friend, Henry Barrow, hearing that his companion was cast into prison, and wanting to see him, came to the prison one Sabbath morning in November, 1586, and was himself detained, and thus these two brethren remained together for six long years immured for the cause of Christ. They occupied the time in writing the first treatises we have on this subject.

Let us for a moment look into their prison. You must remember that a prison at that time was a very different thing from the prison of our day. There was no provision for food for the prisoners, except such as casually reached them by the kindness of friends; their comfort was not considered for a moment. You enter, then, this offensive dungeon, pass around till you reach the inner wall; the air is pestilential, the stench is almost suffocating. You see there a crowd of prisoners huddled together—felons, robbers and murderers, with persons of the highest character and integrity, sound learning and high standing and connection in society, all thrown in one mass! You will easily distinguish in that mass those two collegians from the University of Cambridge. By a faint light that falls upon them, you may see they are writing upon some small scraps of paper. The young woman you see is the servant of Mrs. Greenwood, who was to go back and forth and in and out of the prison. They give these scraps of paper to her, to be given to the friends outside, by whom they were then sent to Holland. They were what we should now call *copy* for the printer, and now they form the first, as well as the best, books that we have on these subjects, written, too, under those great disadvantages.

We come down now to 1592, to the house of Roger Rippon. Here we have an assembly of Christian people, met together, for the solemnities of an ordination. You will bear in mind that generally at an ordination

service the minister is expected to give some statement of his personal experience, and of his general Christian sentiments. John Greenwood is permitted by the jailor to come out to-night, on a bond of £10, to attend this meeting, and then to return to his cell. You will remember, in reading Fox's Martyrology, the jailor was always their best friend; martyrs who were expecting in a few days to be led out to the stake, inspired so much confidence in the jailor, that he often permitted them to go out to meet with their friends, to talk and pray together, and strengthen each others hands. So, John Greenwood was permitted to come out to this assembly, that he might be elected a teacher among them. Francis Johnson, also a student of Cambridge, is to be seen among them; he is to be elected their pastor.

When it comes to him as minister-elect to relate his experience, you will hear him speak something in this wise. "Brethren, for a long time I was bitterly opposed to this way. I continued in my opposition for a long time, as a clergyman of the Established Church, and feeling that a greater reformation was needed, I went to Holland. While in Holland, the English Ambassador there directed me to go to Dort for the purpose of destroying the writings of Henry Barrow and John Greenwood. I destroyed every copy of their books, except two, one of which I read, and the other I gave to a friend. In obedience to the convictions produced by reading their books, I have come here from Holland to give you my hand in the Lord, to cast in my lot amongst you, and to be identified with your cause."

Another student from this same University, you may see here, John Percy, for a long time has been inquiring as to the will of Christ in the formation of his church; but because the views he entertained had given offense to the sovereign and to the authorities, for some time past he had been sheltered in the neighboring Kingdom of Scotland, beneath the shadow of its mountains. He, too, had read the books of Barrow and Greenwood, but Queen Elizabeth had entered into correspondence with King James to hunt him out, and also that the ministers of Scotland should be stopped, or, as she said, "have their tongues cut shorter." In obedience to that suggestion, King James held a council, and ordered, by that council, "that within ten days Percy should depart from the realm, and that no man in the country should supply him with food, harbor, or shelter, on pain of death."

Notwithstanding this, and in the face of death, John Percy walks right up to London, from the northern part of our island, that he may embrace his brethren in Christ, and be identified with them—and so the church is formed.

In speaking of it, they say: "We find that God has commanded all that believe the Gospel to work in that holy faith and order; and he has appointed a church; therefore, in reverent fear, in his name, we have adjoined ourselves together, subjected our souls and bodies to these laws and ordinances, and have chosen to ourselves such ministers, pastors and elders, as Christ has given to the church on earth to the world's end, being promised assistance in his grace in our distress—notwithstanding any prohibition of men, or what by men can be done unto us." With so much order, solemnity and decision, this first church was formed in 1592.

They could not conceal the fact of this assembly from the ecclesiastical authorities; and quite a number of men were employed as spies to search out the places of meeting, and bring those who attended before the High Commission Court. Very speedily the prisons were crowded, and being thus crowded, the prisoners fell like sheep for the slaughter by the *prison-plague*. Sixteen of them seem to have gone down with it, and the sixteenth victim was Roger Rippon himself. The majority of the church were soon after thrown into one large prison, and being a majority of the church they therefore held meetings for worship; they preached within the prison walls, and candidates for communion, by favor of the jailor, were permitted to come into the jail, to be received into full fellowship.

It was determined to crush them, and so Barrow and Greenwood were seized, brought to a mock trial, and condemned to die. The offense was, that they did not acknowledge the sovereignty of the Queen in matters spiritual. I wish I could read the whole of their clear language on this subject. They contended that in the church there should be purity and order; and in regard to his authority, the Prince himself must come into the church in the same manner and under the same rules as the humblest member; at the same time acknowledging the authority of the Prince in all matters temporal. They were sentenced to die—not that the Government wished to take their blood, but they meant to overawe them. They had offended by asserting the rights of conscience; this they did, not from any personal advantage, for they sacrificed their homes, their property, their honors—all that they could sacrifice, they did it for this. They said, "God has favored us with the discovery of this truth; we are put in trust of that truth by God, and we hold that truth in trust for all mankind, and for all generations yet to come."

So it was attempted to overawe them by a kind of mock execution. They brought them out of prison and tied them to the cart to be hanged at Tyburn. But they did not falter, so they brought them back to prison again, and sent visitors for months and months to persuade them to recant and save themselves. A second time they were sent to execution. They stood under the tree to which their necks were tied; there they prayed for the country and the Queen—maintained their desire for peace and love with all men, and their forgiveness for any injuries done them. Then the reprieve came—the multitude applauded, and they went back through the crowded streets to their cells again, not to change and not to flinch. A third time they were brought out, and then they suffered death. Before they died, they intimated to the church the importance of emigration to another land.

John Percy, who was daily expecting his end, wrote a most beautiful and thrilling letter, stating to the Church his joy and unspeakable gladness that he was permitted to suffer, commending to the Church the widows of Barrow and Greenwood, and his own expectant

widow. But the point of that letter was this: "Prepare for banishment. Go together in unbroken couples, and see that you don't leave the poor behind to violate their conscience. Consult with the north and the west, then go out together, and be assured, wherever you go, the Lord of heaven and earth will bless you for the sake of his cause, and bless the land to which you go." Now, in the State Paper Office, at this moment, there is the identical petition sent by these people in 1592 to come to this country, that there they might worship God in peace, and be pioneer to those that would follow for the sake of the extension of this kingdom. Their petition was denied, for it was supposed that the remedies which had been employed were effectual, and there would be no more of this people.

The mother of Lord Bacon used to love to hear these people. She wrote to Lord Burleigh that she had enjoyed more under their preaching than she had in twenty years at Paul's Cross. Lord Bacon was of another spirit. "This people are now crushed," he says; "thank God, we shall hear no more of them." They were cast down, but not destroyed. You will observe they went single-handed; they had no strong force, no patrons, no honor, no sympathizing friends who could be of any service to them in this great contest. Alone they went into the deadly breach and passed on, always maintaining that the time would come when their principles would be triumphant and their cause would be known. They say, "We appeal to all coming ages, we appeal to posterity." So they went on to death, but not changed and not moved.

Francis Johnson was left in prison, and his writings remain to show how earnestly he maintained his cause. While he was in prison, one of the members of the Church, who had been blessed with a little prosperity, a small banker, felt a great desire that, if possible, his minister should so shape his course that he might suffer neither reproach nor loss. He went to a neighboring minister in the county of Kent, Henry Jacob, and prevailed on him to enter into a discussion with his minister, who was in prison. He took the papers they would write back and forth, and supposed the time would come when all would go quietly on in peace. It happened just the reverse, for Henry Jacob, by the close reasoning of Johnson, came to the same prison—Clink. So that in that same prison were Barrow, Greenwood, Johnson and Jacob. Johnson was permitted to go out on condition of perpetual banishment; went to Newfoundland first, and then to Holland, where Henry Ainsworth founded his first church, and many who could escape went there and joined them.

In this street, I said, there was another prison, called the Marshalsea. John Smythe was left in that prison, and being worn down and failing in health, it was supposed he could do no more mischief, so he was suffered to depart. He made his way to the north of England, and while in Gatesborough, he with others shook hands together and determined to abide there. After that church was established at Gatesborough, they set up a church at Skrewby, and in writing to this church, John Smythe said, "You are few in number; you are as the grain of mustard seed, and in time will become a great multitude—a tree full of leaves and fruitful in branches." Now when you consider that from that little village, one of the most insignificant and obscure spots you can imagine, those came out who went first to Leyden and afterward to Plymouth; where they became the seed plot of this great country, you will see the prophetic force there was in that letter: "You will become a great multitude—a tree full of leaves and fruitful in branches."

They went to Leyden, when Henry Jacob, being dismissed from prison, joined them. We admire their course, and think it a great thing that they leave home for the cause of Christ; but there were Christians at that time who thought otherwise, and who remonstrated with them, that they thus seek ease in a distant land, and leave their poor persecuted brethren without leaders, without consolation and instruction. So Henry Jacob, in 1616, came back. By this time Arthur Hilderson was in prison, and they would take counsel together. Henry Jacob set up a church, and took this decision—to stand there sentinels, and pioneers it might be, but to continue in that one spot as the Church of Christ till taken away by death. So in 1616 this little church was called together again. It is my privilege to represent that church to-night.

Those Pilgrim Fathers who came to Leyden entered into negotiations in London for hiring the May Flower; in all this they had the assistance, counsel and the prayers of the Church at Southwark, and the May Flower sailed from that same river to join the Speedwell at Southampton. I need not describe that voyage. You will bear in mind that before they went to Holland they said, "we will go there because we know there is freedom of conscience there, and because several of our brethren have already gone there."

Eight years afterward, Henry Jacob followed them, and was succeeded by a second pastor who, with thirty members of his Church, were thrown into prison, where, for two years, they remained. At length, on the petition of his daughter, the pastor was permitted to come out, when he formed a Church at Scituate, and one at Barnstable. All along, therefore, there were close and delightful Christian relations, and the Church has continued since that day. For a long time they could have no place of worship except in private dwellings, or in some obscure spot. The first time they came out as a voluntary Church to build an edifice, was in the time of the plague, when the city was desolate, and all the clergy of the Established Church had retired from the infected spot. Then these humble, but heroic men came out amid all the desolation, sorrow and woe, visited the dying and the sick, and raised their first sanctuary.

When the court returned, they sent out spies through all parts of the country to find out where they had established these places.

Ministers and Churches were exposed to great violence, and dragged in numbers to the prisons, but still they continued to meet; and when the pastor of one Church was sent to prison, and expected to die, a neighboring Church would gather together and spend whole nights in prayer on his account. It was said of our Church, when a neighboring minister had been tried and sentenced to die, they came together in a certain place, sung a hymn in a low voice, administered the Lord's Supper, and agonized together for the man's life. So that Church has continued to the present time.

Now as to its present circumstances, when I went to take charge of that Church a few years ago, I found it in an obscure spot, intended, rather, as a place of concealment, and they were about to lose that place from the expiration of the lease. When I came there walking through that street every Sabbath morning, and seeing the White Lion, the Marshalsea and the Clink, I thought "Can nothing be known of these men? have not their writings been preserved?" Every one said, "No;" but by-and-by, in the Privy Council Office, in the State paper Office, in the British Museum, in the Bishop's Palace and in various other places, a complete set of the papers written by these men came under my observation. On reading them I felt stirred up, and could not withhold a knowledge of these facts from the people, and so brought these matters before them in detail.

The Church was awakened, and began to regard their position as one to be maintained from a sense of Christian honor. "Shall we," they said, "who have received this torch of true freedom from those dungeons in the sixteenth century, burning in the darkest night through all the fury of the tempest, and gathering brilliancy from the strength of the blast—shall we receive this only to invert it, and pass it on as a dying brand? Shall we take this chain of testimony, and then by negligence and relaxation suffer it to fall and perish? They felt that they must not disband, and as their fathers in 1616, they shook hands together, and resolved that, if possible, this Church should be perpetuated, and a new building should be raised for its accommodation.

About that time the late Abbot Lawrence sent to the Minister, and said, "It is impossible for you to understand the value of these facts in connection with the early struggle for religious liberty, in relation to the great matter of international peace and harmony. The great mission of my life is to promote good feeling between England and America, and this can not be done by diplomacy so much as by making the young people of both countries acquainted with these facts of the heroic suffering, and the constant testimony of their martyred fathers." "Promise me, he said, "that you will keep at this, and if you ever get another place of worship, promise me that it shall be an international one; promise me that it shall be raised by a tribute from freedom and the friends of freedom in both countries." I told him he had no idea of the misconception that would be put upon such a course in England; they would say, "What have we to do with the Pilgrim Fathers?" Indeed it was said to me, "It will do immense harm, because the Pilgrim Fathers were Roman Catholics." So much of this apparent indifference and ridicule came by reason of ignorance.

However, we had given Heaven a pledge, and we began our work. For three years we could not find an inch of ground on which to erect a building; we lost our place of meeting, and had to worship in tents and private dwellings. Notwithstanding all this, by a simple statement of facts a tribute was collected of a sufficient amount to secure a most appropriate site for a building, and we went on and laid the foundation for the whole structure. About this time Mr. Lawrence died, and those who held our funds were disposed to hold on to them, as they said, for safety, fearing that we should not be able to finish our work. At one point when the building was partly erected, demands were made upon us which we were not prepared to meet, but supplies came in in an almost wonderful manner.

I will relate one instance. A demand was made upon us for £204, and we did not know where to look for the supply to meet the demand. There came to my door one morning a young man, bringing a letter, which he said he brought from Mrs. Abbot Lawrence. On opening it I found a bank note for £100, with the promise that when this should be acknowledged it would be followed by £100 more; and by the same post came a letter from a gentleman in New York containing £4. So here was all the money that we required.

Having done this much, the Lord Mayor of London and some other gentlemen, seeing our position, came to strengthen our hands a little. Then they said, "Since you have been so often invited to the country of the Pilgrims, go, and learn their sentiments, and see how far they will feel an interest in this work; then come back to take charge of the church, and go on in peace and order." This is in brief the state of things; and I think you will feel there are certain important lessons connected with it. And I should like to hear those lessons from the lips of your pastor.

You see how by fidelity and truth, yet without force, and without patronage, but by their sighs, and tears, and by their blood, these humble men became invincible. They passed through the Thermopylae of religious liberty, and secured to their successors the planting of that vine under whose shadow we sit to-night, with none daring to molest or make us afraid. They planted the Colony of Plymouth, and for ten years that little colony stood alone. For many years attempts to settle this country had been made in vain; the Spaniards attempted to settle the lower portion, which they called Florida, on account of the beauty and luxuriance of its flowers. They found it a land of blossoms, but they left it an "Aceldama," or field of blood; they lived by the sword, and they fell by the sword. The Huguenots followed with different principles; but they, too, appealed to the sword, and likewise perished.

In the time of Queen Elizabeth, statesmen and men of influence, rank, and power, sought to plant a colony in Virginia, but failed. It was for these men, with all parties seeking to crush them, to make the first secure landing, which was a guarantee to all that followed.

I think we learn from this the great lesson, that if we are to live for God and our generation, to live for humanity largely and effectually, we must be made by the Gospel—the mind, the conscience, and the heart, must be thoroughly Christianized. Then there is sufficient motive, and strength of inducement, for any service that may be required. Any other men than those, not impelled by love of Christ, and not strong in the faith, must have broken down. Let us, then, follow their steps; let us remember, though in different times, we have the same sacred struggle to carry on. All must have the pilgrim spirit—the martyr spirit; or in other words, the Christian spirit, and be faithful to their trust. If any of these men had faltered, how disastrous must have been the issue. Let us, then, remember that freedom lives only by its own testimony, and let us hope for the best.

I can not but hope that these two mighty nations of the same name, of the same faith, of the same language, shall be called into a holy alliance and a blessed co-operation; and it may be that this simple memorial church, raised in the capital of the British Empire—in the spot where our fathers shed their blood—in the place where the dying Percy gave the signal from his cell to go out to this land with the assurance that God would bless them—I say, it may be that this memorial church, every stone of which shall be given by those who love the truth, shall have a voice which shall be heard in coming generations, which will tell on the very heart of Christendom.

After Mr. Waddington had concluded, Mr. Beecher addressed the congregation as follows:

It is before such men that I experience to the very depth of my being the sentiment of reverence. A man may be crowned with every honor that man can give him; a man may achieve everything which belongs to genius; yet I can stand in his presence, as before any other man, without blenching, or any particularly troublesome feeling of reverence. Nor forms, nor ceremonies, nor augustness of circumstance; all these collected together do not touch me; but I never see a man standing in his weakness—standing poor—standing unknown, bearing faithfully for conscience and for Christ reproach and trouble—willing to bear it, and dying cheerfully, that I do not feel that I am not worthy to unloose his shoes' latchet.

I have no ancestral pride, and have nothing to give pride; but I do feel an ancestral pride in those who were my fathers' in this faith. I trace back my Puritan lineage—not in the flesh, but in the spirit—to those men, and I feel as though I were indeed, and you with me, descended from men who, if not apostles, were at least apostolic. We count it most singular, at once memorable and wonderful, that in these so late days, after centuries have rolled down so many things, that they should only end in rolling up the memory of these men. We count it wonderful that I am permitted, and you are permitted, to listen to this voice, and to have the privilege of helping in this work of building a structure for that Church which began the work in which we stand.

When I read that an effort was making to erect a monument in England to George Herbert, that admirable man, that faithful minister and poet, I felt that I must have a place in that monument. I did not know what moved me till I analyzed my thoughts; when, on looking at it a little, I felt as though there was a sentiment which every honorable mind must feel who had derived from any man, whether through writing or otherwise, any heart good—a feeling that would bring him under obligation to that man, and under such an obligation as no mere donation could ever cancel, though it might be alleviated by the expression of such a feeling. I felt so then, and I feel so still; and I do not hesitate to say, that if this Church had been permitted to be smothered, and to go out like an expended candle, it would have been a shame to all Christendom; and though we had known nothing of it—though it were done without our privity or consent—we should have ourselves participated, and when we came to know it, we should have felt the sense of shame. But since it has not gone out, I go further and say, that any Christian Church representing the faith and order of the Puritans, that can stand by and behold this effort to give a place of worship forevermore to the successors of those earliest martyrs to our faith—any church that shall stand by and experience no desire to take part or lot in that blessed work, has already apostatized from the faith—they do not belong to us.

If I thought my Church cared nothing for it—that is, the Church to which I belong, not which I own; "my Church," as a child says "my father's house"—if I thought you cared not—that there was no enthusiasm, no zeal—no desire in this matter, I should first be ashamed of you, and then sorry for myself. But I shall feel neither of those emotions, I am sure of that; my only thought is this, that there shall be some testimony from this people of this Plymouth Church and congregation, whose very name would awaken memories, and enforce liberal contributions. By-and-by I shall go to London, if I do not go to Heaven first, and if I go to London I shall surely speak in that church; and I shall wish to stand in that church, and feel that it is in some sense home; and feel that it is made so by the participation of my people in the erection of it. That is my feeling to-night.

Oh, how pleasant the thought would be, that we had, as it were, established a right to lot with them, both by way of prayer and Christian sympathy, and by the material expression of them—that we were joined to this oldest church—and thus, as in its early history, part of its members were in prison, and part in the city: why not be divided now in another way; a part be in London, and a part in Brooklyn, but both joined in one in Christ Jesus?

Our reporter, on Monday morning, brought us, instead of a sermon by Mr. Beecher, a discourse of Rev. Mr. Waddington, of London, who occupied Mr. B.'s pulpit on Sunday evening last. The discourse will be read with interest for the historical matter which it contains.

Rev. J. B. Ferguson.

We rejoice to learn that this eloquent, learned and truth-seeking brother is recovering the loss in clerical and social position which he incurred by his boldness in preaching the whole truth. We should, with other friends, rejoice more heartily if he had determined to avail himself of the time his church is being erected, to visit and interchange thoughts and congratulations with us and the brethren here. We hope he will be able to gratify us in this respect. The following is from the Nashville Daily Gazette:

Rev. J. B. Ferguson, A. M.—The many friends of this distinguished gentleman and accomplished lecturer in this city will regret to learn that, the house he has occupied for the past ten months being now in a state of repair, his Lectures will be suspended for the summer. We learn that he has yielded to a request to spend a month in Memphis, and we congratulate our sister city in the prospect of hearing one whose rare gifts and effective service in the cause of Free Inquiry and the true progress of man, have won for him a place among the first men of our times. A man of clear and accurate intellect, combining an amiable and attractive manner with a high sense of moral right, a rich store of knowledge, gathered by long and thorough research, it is a pleasing privilege even to listen to such a public teacher. His friends who have marked his course for years, think he has but few equals and no superior; consequently they feel a sense of deep loss even in a temporary absence.

We rejoice, therefore, to learn that they will procure for him a new Hall, and that his instructive and popular lectures will be resumed in our city in the early autumn. May a just appreciation attend his devoted labors.

THE MOURNER'S COMPLAINT TO SPRING,

ON SEEING HER SUNLIGHT ON THE WAVES.

The following lines were forwarded us by a lady who, for some reasons, neglected to favor us with her name. We have no assurance, therefore, of their originality, but we nevertheless consider their beauty as entitling them to a place in our columns.

My eyes are dimmed with tears: they can not rest
On thy bright light which glitters on the waves.
Why dost thou wear, fair Spring, thy silvery vest
On that dark grave?

Deep, deep and dreary are the depths below,
Where the sad mourner's earthly treasure lies;
Why do thy smiles upon its surface glow
In such sweet dyes?

Though thou art come to gladden Nature's face,
And strew sweet flowers wheresoe'er we stray,
The winter of the heart—thou canst not chase
Its gloom away.

Thou canst not bid the loved, the lost arise,
And give fresh verdure to the withered form;
Thou canst not link affection's broken ties,
Rent by Fate's storm.

Thou canst not early flowers of hope renew,
Which wither in the heart once fondly blest;
Then wherefore deck with every varied hue
Cold ocean's breast?

SPRING'S REPLY.

Cease, wayward child of sad affection, cease;
Turn from the troubled deep thy tearful eyes.
Am I not come a messenger of Peace
From yon fair skies?

He who can light the splendid lamps of Heaven
Can raise thy treasures from the silent deep:
To him, then, let thy trusting heart be given,
And cease to weep.

He bade thee mark the lilies how they grow,
In silent beauty on each slender stem;
Not Solomon in all his wealth could glow
Like one of them.

And will he not each treasured flower restore
("O! ye of little faith,") with hand divine.
Trust in his mercy, in his boundless power,
And peace is thine.

He who thus cares for blossoms of the field,
O'er thee will spread his all-protecting wing—
He who in tender mercy has revealed,
Eternal Spring!

PREMONITION OF DEATH.—A few months since, Mrs. E. A. Holbrook, of Watertown, N. Y., had a brother and sister-in-law residing in Washington, D. C. No intelligence had been received intimating any sickness in the family of her brother. One night, Mrs. Holbrook, in a dream or vision, saw her sister dying and dead. In the morning she communicated the fact to her husband, Rev. Dr. Holbrook, and declared she knew the scene was a real presentation; said she saw the corpse, and insisted that a telegraphic dispatch would come on that very day in confirmation of her statement. A dispatch did come, and the vision was demonstrated as a reality. —Spiritual Clarion.



"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 25, 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 SPIRITUAL PHENOMENA?

We wrote last week under the above title, but for want of time and space, we stopped after showing substantially that mesmerism consists in establishing a peculiar relation between two or more persons, through physical contact, by which the judgment of one person is rendered, for the time being, inactive, while the imagination of the mesmerizer is transferred, as a reality, to the person thus rendered irrational. Its external phenomenality is purely mental. In a word, it is the "black art" of hallucination among men, with nothing elevating or spiritual in it. We now proceed to speak of the other branch of our question.

WHAT IS SPIRITUALISM?

We answer: It is the knowledge of man in his natural earth-life, and in his spiritual existence beyond, and of his relation to the truths and principles of nature and to God. It is the foundation of all responsibility, all civilization, all Christianity, all devotion, all religion, all morality. It is the zenith of human culture, and the regulation of physical life. Spiritualism consists chiefly in an open and elevating intercourse between Spirits and mortals. The manifestations of Spirits in the earth-sphere are various. We will mention some of them in the order in which they have occurred in our own observation and experience.

Spirits rap or produce intonations on physical objects, causing a movement or jar of those objects similar to that produced by a blow or concussion made by mortals. The process by which Spirits do this we believe to be similar to that used by man in producing like results, namely, by forming relations between mind and matter by which sudden contact of physical objects is produced. This process has been so systematized by Spirits as to produce intonations when words are spoken by man, or letters of the alphabet are pointed at, which words and letters, when placed together, form sentences, conveying ideas and information. This illustrates the process, we believe, by which Spirits rolled away the stone from the door of the sepulchre, and by which they, in our time, move pens and pencils to write communications, move persons, tables, chairs, and other ponderable objects. It must have been observed by all persons, that man's power to move ponderable objects does not reside in his hands, or pertain to his physical structure, but that it is in the *spirit* which is the fountain of mental and physical power. This rationalized power in the earth-man descends into the hands, which lay hold of the objects desired to be moved, or guide the pen to symbolize thoughts and impart intelligence. The Spirit, after separation from the body, must be the same thing essentially that it is while pervading the earthly tabernacle, and it is only necessary for it to form relations with flexible materiality to produce the same manifestations that the natural man does; and the only difficult question that occurs in our attempts to conceive that Spirits may make physical manifestations, is as to whether they can form human relations with physical nature. Now we maintain that these relations are never wholly broken, but are constantly changing, and that death, as we term it, only marks an epoch in continuous life. The exodus of the Israelite is out of Egypt,

but not out of nature; he is somewhere still. His views and mode of manifestation may be changed, but he manifests still.

Sometimes Spirits form relations with the human organism, and use it to express and symbolize their ideas. Sometimes they form this relation with a human hand only, and guide it to write, or otherwise to signify their thoughts and wishes; but sometimes they form physical bodies of their own, and use them as other men do. Sometimes they organize a hand only with which they write communications. The precise manner in which they form these relations, or create these organisms, we do not know; we only know the fact that these relations are formed, and the physical structure is made, and that Spirits appear, and speak, and write, and leave their manuscripts with us.

Here is a large class and variety of phenomena which Mesmerism does not touch. Whereas mesmeric mental phenomena are hallucinated imagery, these spiritual phenomena occur and stand out separate and apart from mortals, and present themselves to man in the full exercise of all his rational faculties; and Spirits leave behind them their manuscripts and other productions as evidences that they have been present, and as evidences in after times to the parties witnessing these things, that they were not hallucinated, but that what they had observed was a reality.

THE SPIRIT AND THE SPIRIT-WORLD.

In the TELEGRAPH of June 11, we published, under the above title, an article descriptive of that theory respecting the constitution of a Spirit and the Spirit-world, and their relations to, and differences from, the tangible and physical existence, which has been reduced to most definite statement by certain modern spiritual teachers, and which seems rather uppermost in the credence of those who are disposed to approach the subject from the position of external and sensuous reasoning. The gist of the idea, which may here be repeated, is, that the human Spirit and the Spirit-world are simply the attenuated and etherealized natural man and natural world, sublimated to the degree of invisibility and intangibility to the earthly organs of sense, and that in their new mode of existence they maintain the same general relations to mundane or planetary spaces that they do while in the grosser forms of their rudimental sphere. As we propose a candid scrutiny of the various lights (real and pretended) that have been set forth to the world respecting this interesting theme, and, so far as we are capable, that general sifting of their materials which may be requisite to separate the wheat of truth from the chaff of error that they may contain—looking, in this investigation, to the establishment of some final and reliable conclusions which will cover the whole ground of inquiry—we will do the above prominent theory the justice to exhibit it in some of its farther details and ramifications.

A conception (or rather an alleged clairvoyant vision and Spirit announcement as of a *fact*) concerning the cosmogony and locality of the particular Spirit-world that is connected with our own planet, which was set forth at an early stage of the modern spiritual investigations, was that it consisted of the ascended emanations of the earth, which have solidified and formed an incrustation on the outer surface of our fluent atmosphere, say some forty or fifty miles above the earth's surface. The statement went so far into particulars as to say that this second degree of mundane formation was a reproduction of the general physical aspects of the earth's surface; that, for instance, wherever there was a mountain on the earth's surface, there was a corresponding mountain on this upper and sublimated plane; that wherever there was a lake on the former, there was a corresponding lake on the latter, etc., etc. It was alleged that the cosmical law engaged in producing this ultra-atmospheric and (so-called) spiritual accretion, was the same as that which had been engaged in producing the rings of the planet Saturn.

But here occurred an apparent difficulty: it had been previously taught, (as we believe it still *continues* to be taught by the same authority) that the Spirit, though of such an etherealized constitution, was yet so gross and dense, and maintained so much of its former relations to matter, that it could not, without disorganization, pass through solid walls or closed doors, and the question was now, even admitting that it had some way of ascending through the *mobile* atmosphere, how could it get through this outer, incrustated shell, so as to get

upon the upper surface of the inclosing sphere? Happily this question was not long left to perplex the anxious speculatist, but was completely and finally solved by the announcement of the returning Spirit of a departed friend, that after leaving the body he, with his conducting Spirits, "passed from the earth-sphere through the opening at one of the poles"—that is, an opening through this *upper crust*—and soon they arrived where they were attracted, and knew that they "had reached the second sphere!"

A little subsequent to the first publication of these views, a series of "disclosures" occurred through the mediumship of a party or parties viewing spiritual things from an essentially different theological stand-point, and among which was the following idea concerning the spiritual world: Surrounding this earth, and at different distances in *natural space*, (which are specifically stated in *miles*), are *four* rings of refined substance. By a line bisecting the earth about through the equator or the tropics, (the statement on this point is not very definite,) these surrounding rings are divided into upper and lower portions, the *upper* being above one polar hemisphere, (the North, we suppose, though it is not so stated,) and the *under* being above the opposite hemisphere of the earth. The upper half of the first ring, according to this theory, is the *fourth* spiritual sphere; the upper half of the second is the *fifth* spiritual sphere; the upper half of the third is the *sixth*, and the upper half of the fourth is the *seventh*. And so on the opposite side, the lower half of the first ring is the *third* sphere; the lower half of the second is the *second* sphere; the lower half of the third is the *first* sphere, or the lowest of all; while the lower half of the fourth ring extends into space in the shape of an irregular cone, and, being chaotic, is quite uninhabitable, even by Spirits. About ten thousand miles in the same direction, (*i. e.*, beneath,) and orbitally revolving with the earth, is a dark spiritual orb, which is the *sheol* of the Old Testament, otherwise called Pandemonium; while at the same distance on the opposite side, or *above* the earth, is a bright spiritual orb, revolving in the same manner, and which is the celestial heaven. These opposite spiritual orbs, it was intimated, were the spiritualized fragments of a blasted and accursed planet, which once revolved nearly in the same orbit with the earth, a portion of whose inhabitants, headed by one of their number called Lucifer, were the first created beings in the universe who rebelled against God, and who, in consequence of that rebellion, are now confined, on that dark spiritual orb, "in everlasting chains, unto the judgment of the great day." It would appear, from a recent publication by the principal medium and original promulgator of this idea, that its time-and-space characteristics have been modified by him into mere correspondential appearances called "upper earths" and "lower earths," etc.

The next theory of spiritual cosmology which was presented to the world, and which was professedly based on spiritual communications "given under test conditions," was that the Spirit-world consists of *six* concentric zones, or bands, that *equatorially* surround the earth at unequal distances, the first and nearest of which is about sixty miles from the earth's surface. Each of these, it was declared, is again subdivided into six others, whose surfaces are not many miles apart. After this theory was received from the Spirits, it occurred to the very intelligent and scientific gentleman to whom it was given, that these rings or zones might be identical in principle, with the zones or belts of Jupiter, and that the reason why our belts were invisible to us, while those of Jupiter were visible by means of the telescope, might consist in the polarization of light in the one case, and its non-polarization in the other; and when the Spirits were asked their opinion concerning this hypothesis, it was fully confirmed by them.

But progress is the order of the day, and the time came when the *first* theory propounded respecting the spiritual world, as a circumambient accretion and condensation of refined particles on the outer surface of the terrestrial atmosphere, with an opening at the poles to admit of the passage of Spirits, would no longer satisfy the expanding mind of its propounder, however firmly it may at first have been established on the basis of "interior perception," and confirmed by the testimony of Spirits; and so with one stupendous and sublime stride he carried this spiritual *terra firma* beyond the remotest visible stars, and placed it as a girdle around the milky way! It was still an accretion of sublimated terrestrial particles,

but now, instead of these particles being the emanations simply of our own insignificant earth, they were the ascended effluvia of all the myriads of suns and planets composing our galaxy, carried beyond the remotest of its solar and planetary creations, and there *condensed* (!) in one all-embracing zone, of which the rings encircling the planet Saturn are an infinitesimal miniature. This girdle, spanning an "unperceived and unsuspected immensity," is poetically characterized as "a magnificent belt, all bespangled with countless jewels, *buckled* [the italicizing is our own] around the waste of the Infinite Man!"

This tremendous "belt," which is the spiritual world or "second sphere," is said to be "divided into two grand hemispheres: one is 'Love;' the other is 'Wisdom.' These are separated, or rather connected together, by an isthmus, or strait, called 'Will;'" but how *hemispheres* (*half-globes*) can be predicated of the solid surface of a mere *belt* or ring, is not made quite clear to our geometrical conceptions. The surface of this trans-stellar world, moreover, is said to be "diversified endlessly with valleys, rivers, hills, mountains, and innumerable parks;" and we are told to "multiply our earth by twenty-seven million times its present size, and it will give you the exact extent of one of the countless parks of the second sphere." "The *exact* extent!" We don't know about that, and therefore can't say, but our printer's devil, less reverent of a venerable authority than we are, as he slowly fingers the types, persists in exclaiming, "What a mighty waste of land! 'Exactly' twenty-seven million times the extent of the surface of our earth all thrown into a *park*, without a farm house or a potato patch in the whole of it!" But really the idea is sublime in other respects. Just imagine for a moment a *park* in which a Spirit may enjoy a two hours' morning promenade, and in which he may walk "*exactly*" six hundred and twenty-eight thousand millions of miles in a *straight line*, leaving, *perhaps* "exactly," a million billionth part of a second for the contemplation of each object of interest lying in his path, and for the exchange of a passing recognition with each of his fellow-strollers whom he may meet on the way! Think, too, O my Spiritualistic brother, that when you sit down to a table and solicit three knocks from a departed friend, you call the agent of the sounds from a distance which light, moving at the rate of two hundred thousand miles each *second*, requires all of a thousand years to traverse! And each responding Spirit, too, is said to be so dense in its constitution as not to be able to pass through solid walls, or closed doors!

But, in another article, as soon as we are permitted to write it, we will consider this general time-and-space theory in some of its other aspects, and enter into some very grave and serious inquiries concerning physical and spiritual possibilities as connected with it. For the present we can only say, "*Credat Judeus Appella; non ego.*"

CHAPIN'S SUNDAY SCHOOL PIC-NIC.

We treated ourselves to a participation in this delightful excursion and festival, on Thursday of last week, 16th instant. The steamer *Mayo* and a barge drew up to the wharf at the foot of Twenty-second-street about 9 o'clock, A. M., with already a thousand—more or less—men, women and children on board, and here the number was considerably increased. From thence we proceeded up the beautiful Hudson to Dudley's Grove, a short distance below Tarrytown. This is a splendid lawn, sloping towards the river, undulating and studded with shade trees. A never-failing spring of cold water gushes from the bank in the upper part of the grounds, which altogether makes it one of the best pic-nic grounds we ever visited.

A little rain fell early in the morning, and afterward the day remained somewhat cloudy, which probably prevented several hundred persons from joining us. A brisk breeze sprang up in the afternoon, which made our sail homeward most delightful. The boat and barge were strongly attached together with ropes and a gangway, securely made between them for safe passage from one to the other. Music by a band which had been provided, seemed to inspire many of the young hearts and heels to move in graceful dance.

On arriving at the grounds, all gathered in one place, and Mr. Chapin appointed a *shepherd* (Rev. J. H. Shepherd) over the flock, who, upon accepting the office, thanked the God of nature that he had provided the fields, river, grove and

gushing fountain for our benefit, and invoked His special care and protection while on the ground, during our return home, and forever more, which—being granted, as we supposed, and as the sequence showed that it was—the multitude joined in singing five verses, which had been prepared by Miss Harriet Lloyd for the occasion, the first and last of which were as follows:

"Tis in the fragrant bower,
The cool, refreshing shower,
God's voice we hear;
And in the rippling brook,
We read as in a book,
Our Father's near!

But louder still shall be
Our songs, when Lord to thee,
At last we come!
Angels shall sweep the strings
Of harps with their bright wings,
Calling all home!"

All very well, except the angels' "wings," which we have learned are quite out of place on the back of an ascended human being. We have abundant proof that Spirits can play the harp beautifully, and walk the air without wings; and we do not think the idea that Spirits are human monstrosities, and have wings by which to rise, ought to be perpetuated in Sunday-schools. But let that pass, with the picture of a flying angel on the slips containing the hymns.

After the prayer and singing, the flock dispersed, and each head of a family seized his basket of provisions and bounded off to the scite and shade trees that seemed most attractive to them, with the youngsters following in hot and hungry pursuit; and, good gracious! what a bounty was opened and spread before the multitude! There is no use in talking about gathering up seven baskets full of fragments; for here, after we were all filled, every bone seemed to be magnified into a pig and every crumb into a loaf, which the hungry, coming in from the by-ways and hedges, were invited to partake of, yet not only seven, but nearer seventy times seven baskets full remained to be gathered up. After the repast, reconnoitering parties went out in every direction, and brought in their trophies of strawberries, flowers, bushes, curious insects, etc., while those who remained climbed trees, played foot-ball, danced and talked. Finally at a quarter before four o'clock the shepherd's call through the trumpet resounded through the grove, which brought the multitude with their baskets, bundles, torn dresses, red faces and palpitating hearts, into line of march for our floating rendezvous and conveyance.

After leaving our moorings, the voice of our spiritual guide was heard calling for another hymn, which was sung to the tune of "Coronation," and executed with right hearty cheer. Then the shepherd's voice was again heard sounding over the tride and echoing from the shores, portraying the goodness and majesty of God in his handiwork. At the close of his address, the welkin rang with the majestic tones of "Old Antioch," in giving a most buoyant and hearty expression to the following beautiful lines:

"Be firm, be bold, be strong, be true;
And dare to stand alone;
Strive for the right, whate'er ye do,
Though helpers there are none.

Nay, bend not to the swelling surge
Of public sneer and wrong;
Twill bear thee on to ruin's verge,
With current wild and strong.

Stand for the right! tho' falsehood rail,
And proud lips coldly sneer—
A poisoned arrow cannot wound
A conscience pure and clear.

Stand for the right! and with clean hands
Exalt the truth on high;
Thou'lt find warm, sympathizing hearts
Among the passers-by.

Stand for the right! proclaim it loud,
Thou'lt find an answering tone
In honest hearts, and thou'lt no more
Be doomed to stand alone."

This inspired Mr. Chapin to the point at which he could keep silent no longer. He became restive, and at one bound leaped the circumference of the ruling shepherdship and landed in kingdom come, and from thence he expatiated on the beauties of a pure, jovial life on earth, and the conditions, activities and joys of Spirits in the life to come. He assured us that the freedom and enjoyments of the day and hour but feebly symbolized the joys of spiritual life—that the Spirit-world was by no means a place of idleness or of rest, in our understand-

ing of the term; but that it was their meat and drink to serve their Father, God; and that the more we learned of that service here, and lived rationally and truly, the better should we be prepared to enter into the higher enjoyments of heavenly beatitudes. After another song to the tune "America," the company sang, danced, romped and conversed, as we walked majestically over the waters homeward, where all arrived in health and safety (as we believe,) before dark.

Mr. Beecher's Sunday-school excursion occurred on the same day, but took boats and journeyed Eastward, while Chapin's went Northward. How long will these people journey in diverse directions, without meeting, as they surely must sometime meet, in Christian union? But really, why is it that there could not have been sufficient sympathy between these people to have hitched their boats together and enjoyed the exercises of the occasion on one field, since they must needs receive the light of the same sun, and be overarched by the same heaven? Who is there in these societies that is worthy to be there (in other words, that is a practical Christian,) that would not have been delighted to unite with those of the other? We venture to say that no member of either of these societies is willing to state publicly that he or she is opposed to such a union, and give their reasons for the opposition. Their very *reasons* would show them not to be within the sphere of mutual Christian sympathy. We suggest, therefore, now while the subject is fresh in mind, that a committee from each of Chapin and Beecher's society be constituted to make arrangements for a *grand union Sunday-school pic-nic*, on the 16th of June, 1860, and we Spiritualists will be in your midst of course. Out of such an example would come a power for Christianity such as the world never saw or felt. Try it, Christian friends, try it

PROFESSOR GRIMES AND A. J. DAVIS.

We lectured to the Spiritualists in Rondout on Sunday, the 12th inst. Prof. Grimes was present, he having been lecturing there during the week. We were told that he pretended that mesmerism explained all the so-called Spiritual phenomena. He denied all physical manifestations except those made by persons in the flesh, and such as were known to be produced by what are called natural laws and agencies. Among other equally untrue and absurd things, he said that wherever there was a rap there was a rogue; and that he was the father of Spiritualism, for which he was very sorry; that Andrew Jackson Davis was the first medium, and that he mesmerized him the first time and made him what he is. Davis being an apostle of Spiritualism, and he the cause of it, he pretended was to him a source of much sorrow. On our return home, we addressed a note to Mr. Livingston, in Poughkeepsie, where Mr. Davis lived during his boyhood, and who, we had always heard, first mesmerized Mr. Davis, and here is his answer, which shows the characteristics of Mr. Grimes' assertion respecting Spiritualism. If Mr. Grimes has any theory bearing on the subject, we invite him to briefly and plainly write it out, and we will publish it in these columns.

CHARLES PARTRIDGE, Esq.: I received your letter this morning, and am much surprised to hear that Professor Grimes should make a statement that he was the first person who magnetized A. J. Davis. He surely knows that it is not true, for he never magnetized him in his life.

It is well known in this place that I was the person who first magnetized him and brought out his clairvoyance, and afterward went in connection with him into the medical practice.

Yours truly,
POUGHKEEPSIE, June 15, 1859. W. LIVINGSTON.

THE HEARTHSTONE: A Magazine devoted to Domestic Economy and the Welfare of Woman. Woods & Co., publishers, 505 Broadway. (Monthly, 50 cts. per annum.)

We have received a few Numbers of this periodical, whose general character is sufficiently indicated by its title. It contains a large amount of diversified information and suggestion calculated to render household duties agreeable, to abridge the labors of woman, and to multiply the enjoyments of the family circle. Its cheapness and the utility of the matter it contains, ought to give it a wide circulation.

Henry Ward Beecher to Young Men.

The Freeport Weekly Journal, under date of June 9th, copies largely from this paper under date of May 14, page 32, Beecher's Discourse to Young Men. Young men everywhere need such talk, and we are glad to see that our cotemporaries are disposed to aid in presenting it before them.

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 17, 1859.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 CORINTHIANS, 4 : 6.

The first epistle of Paul to the Corinthians has been called the most systematic of all his writings; but this, the second epistle, is the least so. It is all alive with an intense personality, now vibrating with gratitude, now with indignation, mingling the emotions of joy and of grief, and passages of practical business with bursts of the grandest eloquence and the loftiest visions of spiritual truth. One of the special objects of the epistle is the vindication of Paul's mission and authority against the opposing claims set up by other teachers. Of this vindication the text forms a part. The commendation of the Apostle's teaching was in "the manifestation of the truth." He had not handled the Word of God deceitfully; he had not preached from any objects or secondary motives; all that he had to claim and fall back upon was the manifestation of the truth he had made, or, in other words, the revelation of Jesus as the image of God. "For God," says he, "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

This is one of those passages in the Bible which, perhaps, had better be left to speak for themselves, without any attempt at comment or paraphrase. So sublime in its suggestiveness, in its association of the material with the spiritual creation—so majestic in its very utterance, that I shall not attempt any explanation of its meaning, or try to unfold it in detail. But I propose to dwell a little upon the central truth which it contains—the revelation of the divine glory in the face of the Redeemer. This, I may say, constitutes the special truth of the Gospel—makes it a Gospel. It is a peculiarity of Christianity, apart from all other systems of morals or religion; it is this that makes it, in a distinctive and exceptional sense, a revelation. The prime characteristic of Christianity is not its teachings; there are many of them, no doubt, that we can find in other places. It is not in its miracles, but the prime characteristic in the Gospel is the personality of Jesus himself. And thus, when Paul refers to his labors as "making manifest the truth," he does not speak merely of a formal statement of doctrine, but of truth as essential reality and substance—truth, in the sense in which Christ spoke, when he said "I am the way and the truth, and the life." The peculiar truth of Christianity—that which marks its claim as standing by itself alone, original and distinct—is "the glory of God in the face of Jesus Christ."

Furthermore, I observe that the perception of this truth involves a new creation shining in upon our hearts, upon the chaos of our doubts and fears and sinful passions; it creates a world of order, and peace, and beauty, even as when, of old, at the divine mandate, light shining out of darkness revealed the glory of a new heaven and a new earth. Thus the language of the text involves a two-fold result, the revelation of the divine glory in the face of Jesus, and the perception of that glory on the part of man. With this two-fold result kept in view, let us now endeavor to ascertain what, in some respects at least, that divine glory in the face of Christ is. We shall find that it is not merely a revelation or object of vision, but that shining into the human heart, it wakes up or creates, one by one, the steps or grades of religious life.

First, then, this glory of God in the face of Jesus Christ is spiritual glory—the glory of the moral world, as distinguished from the material creation—a brightness clearer than that which sleeps upon the hills or sparkles from the firmament—the light that lies behind all natural light, the substance out of which all forms of being proceed. In Christ, man is awakened to a consciousness of spiritual reality. The aspects of matter grow dim before that supreme glory, and the solid frame work of our worldly existence becomes a thin and transient film of phenomena. The "Cosmos" which Humboldt saw is only a veil or symbol of that essential truth which Paul beheld in the face of Jesus Christ, and this, I may say, is the first result of the truth revealed through Christ to the heart of man. It wakens him to the consciousness of spiritual reality; it breaks the thralldom of the senses; it delivers from the delusion of worldliness and abject devotion to the things of this world.

In it, I may say, particularly lies the spring of that unworldliness which characterises Christianity as distinguished from that "other-worldliness" which prevails in the conceit of a spurious religion.

For worldliness or unworldliness is not a thing of time or space, but of essence. The unworldly man is not the man whose thoughts are fixed on the future rather than the present, or upon some other region of God's universe rather than this. We entertain this conception very often; when we speak of an unworldly man, we think of a man who is all the while reflecting on a state beyond the grave. This is not the special significance of worldliness. A man's affections may be just as grovelling, his motives just as mercenary, in this process, as amid the scenes of his most ordinary earthly state. He may think of heaven as he does of Wall-street or Broadway; his conceptions of another life may be like his conceptions of going to

Europe or Australia, where, though the skies may change, and the local scenery shift, he will entertain the same desires, and live and act from the same plane of thought and emotion.

Worldliness and unworldliness, in the Christian sense of the term, indicate different planes of desire and effort—different principles of conduct—different estimates and ends. That is the distinction Christianity draws—not any material or local line between men, but a spiritual line. Those who stand upon this plane belong down here, and those who stand upon that belong up yonder; one is worldly, the other is unworldly, without respect to space or time. I speak with reference to the substance of the thing. So a man may be very unworldly, and be engaged with things here.

Paul was an unworldly man; and yet no man was more engaged with the business of this life. Down from the lowest labor of tent-making, up to the highest efforts and teachings, mindful of the least details of business among his Christian converts as he was of their highest spiritual state, intensely engaged with the world, in one sense, suffering from it as well as doing—beaten, shipwrecked, imprisoned—rejoicing, sorrowing, feeling all the varied emotions that come through a large-souled man, a man many-sided, who touches the world at all points. Paul was not an ascetic; but, I repeat, he felt every influence of the world beating against him, and his own great heart beat back again, and the spirit of it was felt all over the world. And yet Paul was an unworldly man. His unworldliness was not in his hankering for the future state, or meditating upon it, but in the spirituality of his vision, and in the plane upon which he thought and acted. And it is not an unworldly condition to hold the present state as worthless; rather is it an actual mistake to do that. The true spirit of unworldliness is to recognize the divine reality involved in the present state.

There is true regeneration when a man is awakened, not to a belief in immortality especially, to a belief in a state beyond the grave, but when he is awakened to recognize the divine and spiritual reality that exists in things right round about him, when all life becomes transfigured in its manifestation of God, and every duty becomes sublime as bearing the sanction of God. When the most common objects are thus clothed, and life is itself transformed, there is the first process, so to speak, of regeneration. One of the earliest steps is to shake men out of their worldliness, and to bring them to a realizing sense of spiritual interest and spiritual things; to change, not in matters of place and time, but in matters of vision, comprehension, conception. Hence, a great deal of preaching of that experimental sort called "peculiar evangelical preaching," dwelling upon peculiar Christian excellences, and saintly emotions, would be out of place, and in advance of the state of a great many, who need some of the first arguments and steps in religion, and some of the most primitive truths.

Men have to believe that they have a soul, in the first place; they have to take a step into the very vestibule of worship before you can go farther with them. The first process is to become cognizant of that spiritual and divine reality which streams from out of the face of Jesus Christ. This was the immediate effect which the preaching of Christianity had upon the early disciples. The heathen world spoke of religion as involved in the senses, and the Jews looked at the form rather than the substance. There is a great deal of spirituality in Judaism; the psalms are almost as spiritual as the Gospel; but still they do not represent the latter state of Judaism. The Jews, especially in the time of Christ, were not spiritual; they were bound to form and sense, and were under the influence of symbols and rituals. And so was it, especially with the heathen, who made their gods to be a representation of their own conceits, and who were surrounded by a pantheon of worldliness, even in their most religious conceptions. I speak, of course, of the many; we must always except from these the few, who, by sublime efforts of philosophy, were enabled to climb to better conceptions of things. But even they were feeling after God, if haply they could find him.

Christ first made spiritual things real to man—to the mass of men—so that the humblest believer, yes, the man who is but partially instructed in the realities of Christianity has a clearer perception of spiritual things than the heathen philosophers of old; a clearer conception of spiritual realities, though they lie dim and diffused in the mind, until some grand breathing of God's spirit wakes men up to the comprehension of them. The early disciples, therefore, went forth with the whole spiritual world open to their vision; they stood not in time and sense; they were surrounded by "a great cloud of witnesses;" they felt God and Christ looking upon them, the matter of this transient state melting away. The archway of consuming fire; the jaws of wild beasts; the persecutors of men, were but transient perils through which they passed to all the joy of Christ. It was wonderful. Now, with a great many, as the apostle says in the verse preceding the text, the "god of this world blinds them to a sense of spiritual things," and they do not see, they do not comprehend these spiritual realities; and that is the grand distinction. It is possible for men to become so subservient to the senses as to make no spiritual estimates at all, and the fact of this appears in various ways in their moral estimates. Men blinded by the God of this world do not reckon from the eternal

sanctions of right, but from that which is expedient, from that which pays, from that which serves present profit; and the entire argument against some abstract truth is, that it is impracticable. Impracticable! How? Why, it prevents the accumulation of gain, it butts against profit; it is an argument if you take the worldly standard as the final test, but it is no argument to a man who is awakened to the divine glory of Jesus Christ, who recognizes spiritual interests as supreme, and God's law as superior to all other laws.

So men come merely to see the beauty of creation in an aesthetic sense, without penetrating to the glory of the Creator. Men behold the whole of nature as a mere artistic display. Their senses are gratified, the artistic faculties of their souls are pleased, but they get no deeper than this, because the god of this world, though in a beautiful form, has blinded them to the spiritual reality out of which all beauty burns and blossoms and flowers forever. And so in science, men reach but the formal facts; they get a dry catalogue of items; they do not penetrate to the divine significance of truth that they handle. Philosophers are apt to let their scientific conceptions stand for the profoundest truth; the laws of nature are deemed ultimate; we hardly know what we mean by laws of nature, but enough that we create in our conceptions a network of forces that we call supreme.

Thus falls in a veil of impenetrable materialism, of irreligion or unreligion. The great cathedral of nature is transformed into a factory, and faith and worship easily vanish out of it. If ever God did touch the springs of nature, it was in some primeval, nebulous epoch, long ago; we see the print of his hand, but the breath of his presence is not here. The crucible and dissecting knife have torn from nature its beautiful garment of inspiration, and left it a bare and ghastly organism, whose beating heart is the manifestation of unintelligent and causeless force. So with the ends of life. Men set up the means instead of the ends, and they think they have made a great gain when they have acquired a new agency, and when they have made new vehicles of progress, and they call that civilization which, after all, is but a summing up, an accumulation of worldly goods. What makes civilization? It is difficult to tell what makes civilization. It does not consist, in its essence, in better houses, in better material conditions, in rail-roads and telegraphs. Men think it so, because the god of this world has blinded them, and they use worldly estimates. But the moment they comprehend the glory of God in Jesus Christ, they make other estimates, and look for a gain of the soul, of the life, the spirit, the heart, as the great signs of progress in all civilization. So when men are awakened to the divine glory of God in the face of Jesus Christ, they come to see the deep substance of all being; and conversion, in its first stage, is lifting a man up to that conception of the Divine, shaking off the worldly scales as they fell from the eyes of Paul on his way to Damascus. All worldly estimates fall; we stand in a spiritual region, and make a spiritual estimate of things. This is the first result, this is the first sense in which we see the glory of God in the face of Jesus Christ; it is a spiritual glory.

Then I observe, in the second place, that the glory of God in the face of Jesus Christ is the glory of the divine personality. The result is a perception, not only of the fact of spiritual existence, which we have just shown, but of God as the source and significance of spiritual existence. It is not enough merely to be cognizant of spiritual facts in the universe, but we must penetrate to that which makes those facts significant, which is God—to a personal God; for it is very possible for a man to be spiritual and yet not be religious. There are a great many of this sort who have spiritual ideas, spiritual conceptions, spiritual emotions, all ending, after all, in vague and unproductive sentiment. Their thoughts run generally into a pantheistic diffuseness. I suppose that is the tendency of a large class of cultivated minds of this day. They cannot be satisfied with the old materialism of the last century. It is too gross, too inconsistent with facts; and the skepticism, and I may say the irreligion of this age, runs in another channel, an extreme and diffused spirituality, the form of which is pantheism.

This, to be sure, is a very different thing from atheism—as far asunder as the poles. It is a splendid mysticism; it does give some explanation to things; it has to some extent a divine influence; it surrounds men with a mysterious force which springs from one deep center, which clothes the universe with beauty and fills it with life, spins worlds upon their axes, and sustains the tender flower; shoots in the crystal, and shimmers in the Aurora; descends in the snow-flake, and breaks out in the thunder. As a doctrine of divine manifestation, it has a halloving influence. It surrounds us with a divine being, and that is far different from the blank, godless conception of atheism. Moreover, it is remarkably different from atheism in this sense, that it makes creation constant, not occasional; God is creating always. He did not wind up the machinery and let it run; he is ever working natural world; and when we get this conception, every day we walk as in Eden; even through the stony streets of the city we feel in one sense as in the paradise of God. We learn to depreciate no atom of time or space; we learn to presume that we shall see, when we can view it from a distance, that this age, like all other ages, is full of

the mystery of the working of God. And all this, though it is diffused sentiment, is a very different thing from atheism; but after all, it is really materialistic. It locks up God in laws, and confines him to certain distinct creations. The forms of nature are all that we know of God, and in so far, it is materialistic. It shuts out the liberty of the spirit; it cancels the idea of will freely operating in the universe; it confounds the doctrine of God in all things, the false doctrine, with the true doctrine of all things in God. For all things are of him, and through him, but not him. So it was needed that we should have a personal revelation of God, and that is the great miracle of all the New Testament miracles—God manifested in the flesh. Interpret it as you will, God in his personality was manifested in Jesus Christ; this is not saying that we have no conception of God but in Jesus Christ; this is not shutting out the Father, but setting up the Son as the grand, brilliant eclipse of the Father. It is making the Father manifest. Christ was the manifested presence of God. That was the grand miracle which the human heart needed in order to prevent this error of pantheism, into which extreme spirituality is apt to run.

Moreover, we see in this revelation that the universe is not a mere implication of spirit in matter, but that it is the symbol of a personal interest on the part of the Creator. Mere spirit may be considered as a diffused intelligence working blindly—a kind of spiritual substance; but the Christian conception gives us not only spirit implicated with matter, but a personal influence working through matter. It does not leave the great truth of Being as a mere definition of a God. Why, we can't have a definition of God in terms of human speech! Definition of anything is difficult. Take the most graphic book that ever was written about any portion of the globe, and how far short of the reality you will find it to be! There is something in seeing a country, in walking upon its sod, in watching its rivers and tracing its landscapes by the eye, which the most graphic description can not convey. Who can describe even a man perfectly? A great man, a perfect man—who can give us such a description as will equal a personal acquaintance with him?

So with God; the only possible way in which anything like a revelation of God's actual nature can be given us is by bringing it before us in a personality. That is the only possibility of a revelation, and the claim and need of such a revelation is an *a priori* proof of it. Man's want of some conception of God better than he can get from mere definitions, is in itself an argument for such a revelation of God, such a presentation as comes to us through Jesus Christ. True, the infinite can not be shown to the finite; but the truth of God's personality, that can be shown, and it has shown itself to us in Jesus Christ; and the glory of Jesus Christ is the glory of a divine personality.

Look at the moral result of this revelation. It brings us to the conception of something beside laws, of something beside forces; it brings us to the conception of the moral qualities of Holy Will. Man does not get the idea of holiness from human nature, or from any system of laws. He may get an idea of wisdom, goodness and power from these, but the idea of holiness he gets only as he attaches it to a personality, and we get it through Jesus Christ. We know that men did get some conceptions of moral goodness without Christ; in the dim, mysterious workings of their own souls, old sages before Christ wrote of moral goodness and excellence; they got the idea somewhere, but after all it was dim and abstract. Christ was the first who made virtue an object of attraction. Jesus Christ has made virtue lovable; he has moved not only upon the intellect, but upon the heart; there is a necessity of a personal revelation through Jesus Christ.

And, moreover, in the personal revelation that comes through Jesus Christ, man appears as something distinct, as something different from nature. If we say "God is good" in the Pantheistic view of God and nature, we may say so in a natural sense; and so he is to the butterfly fluttering among the flowers; to the little clump of clover which wavers in the June breezes. But there is a sense in which man claims a sympathy from God that the butterfly does not need, that the unconscious clover does not require. And this distinction Christ in his revelation of the personality of God has shown us. It is the tendency of science to absorb all things in general laws. Standing up merely in the light of science, you may well ask: "What am I? In all this great array of things, in this splendid unfolding of divine works, I am but a little being; I am but a personal atom; I am but a speck of dust on the flying wheel of the universe!" And this is the conception, if you take a scientific view of it. But Christ has revealed to us the nearness which we have to God as human beings. He has done this by coming to us as man, not only as a revelation of God, but in the human form sanctifying and glorifying and exalting humanity as well as revealing God.

And now let science say what it will, whether the hypothesis of the plurality of worlds has been a delusion or not. Suppose there are no other beings in all these spheres about us—a conception too monstrous for belief—what of it? We do stand in a peculiar relation to God. He has manifested it to us by his revelation through Jesus Christ, and thereby we get a conception of the worth of humanity. This is what Christianity gives us: the worth not of planets that roll in glory, not of stars that shine through space, not of diffused laws, general, universal in their operation, but the worth of the

soul that can comprehend Him, that can draw near to Him, that can hunger and thirst after Him. That is the true revelation of Jesus Christ, by revealing to us the personality of God. And God's consummate work is, after all, the perfection of the human soul; and the revelation of God, on the other hand, is clearest in humanity.

How is it possible for us to get a conception of anything like God, except through the human being? How could God show himself except through a human being? How could God show himself through anything except a soul loving, intelligent, possessing the attributes of humanity? All that nature tells us of God is emblematic, is symbolical. We walk as we would perhaps through some old Egyptian world with all its hieroglyphics, whose strange sense may convince us that there has been intelligence there, somewhere, at some time; that it has been at work. But after all it is symbolical; it does not let us into the fact, into the consciousness of God; it does not touch the soul. But, by a soul like that of Jesus Christ—living with hope, with prayer, with aspiration, with love, you get such a conception of the reality and substance of God as you can not get through the forms of nature. And therefore God in Jesus Christ, reveals in a peculiar way, his personality; and he shows us his work to be a perfected humanity.

It was one work to call light out of darkness; it was one work to say to the seething elements, "Let there be light!" and light came, and rose in order, and wheeled in beauty. But it is a still higher work, through personality in Jesus Christ, to awaken a sense of personality in us, and create a reformed and perfect humanity.

Thus, then, we have a second step in the Religious Life. The first is to be awakened to a sense of spiritual things; the second to come to a conception of the personality of God. The first is being awakened, rousing and shaking off the scales of materialism, and coming to a sense of our spiritual nature. Now comes Christ in his spiritual attitude, and we come into a communion with that; and that is a great advance in the Divine Life.

In general, as well as in particular, this is so. All great epochs commence with a conception—a vivid conception of God; all great men have lived in a sense of the personality of God. Not in Pantheism; I do not suppose that that ever made a hero—that it ever supported and inspired a martyr. Men who know that God sympathizes with them, hears their prayers, touches them, loves them—these are the men that shake the world and make epochs. So is it in individual instances. Men, as they come to a sense of the personality of God, and their personal relations with him, rise to a religious life. This is personal religion, to know beyond all possible statements of logic, to know in the depths and recesses of my own soul, that I have personal relations with God, that God hears my prayers, that he soothes me in my sorrows, that he is near me in my loneliness. The glory of God in the face of Jesus Christ, is the glory of the divine personality.

Finally, the glory of God in the face of Jesus Christ is the supreme glory of love. Nature has well been termed the scale of God. Of course, we can't comprehend infinity in any way; we can't see infinity; the very term renders it impossible that finite faculties should take it in. But the best scale by which to give an approximation of the idea of it, is nature—nature as it appears in science, as it bursts upon us before the telescope, as it spreads beyond the farthest meditations of human thought, that gives us some conception of the Infinite God. Away beyond all worlds, beyond all systems of worlds wandering in space, beyond the outermost confines, God is there; that begins to give us an approximate conception of the scale of God. Then I have shown you how Christ reveals the essence of God and the nature of God as a personality.

But one thing more: He gives us, so to speak, the *proportions* of God. Here you have in the first place the conception of man as a spiritual being. You have some idea of the nature of that man as a personal being; what more do you want? Something of the disposition of the man; is it good or bad? What elements control him? what disposition guides him? Now, Christ shows us in what proportion the attributes of God are blended; and they are so blended as to show that God is exactly what the evangelist John tells us—"God is love." God is spiritual and personal, but deeper than that, as the source of it all, God is love. There is the still higher expression of the glory of God in the face of Jesus Christ.

The love of God in Jesus Christ! O, my friends, here is something we could not be told. Nobody could tell us the love of God; we can not tell it now. When we want to know what the love of God is, where do we go? To Jesus Christ—to that kindness that never failed—to that goodness that was never exhausted—to that tender mercy that pitied all sorrow—to that compassion that passed no want or weakness by. And we can only get a conception of God's love as we go to Jesus Christ. It must be shown us; it is not in any terms or definitions. Now, my friends, what would we be, after all, without this knowledge of God's love? We could get a conception of God as a spiritual being; we could get a conception of God as a personal being; but we should ask what are his dispositions toward us?

Nature, O it is beautiful; it is inspiring on such days as this; it is a temple filled with the glory of God. But conceive it to be a temple of infinite malignity; conceive it to be a vestibule and fabric

of selfishness infinitely extended; and would it be beautiful, after all? would you see any glory in the star that really attracted you?

Take away the goodness and the love of God from the universe, and the sun and the stars are only orbs of light created by an arbitrary will, and wheeling by an omnipotent force. Restore goodness to its central place in the great economy, and they become glittering choirs of Life and Joy. Remove the fact of God's love, and still the universe stands a magnificent spectacle, the pomp of an Almighty King, but the human soul comes in poor and weak, and kneels in the wondrous vestibule like a beggar or a slave. "What am I?" he cries. "There is an infinite majesty round about me, the majesty of God—the majesty of God! it is tremendous! But oh, this majesty appals me; it oppresses me; it reduces me to nothing; where can I creep from it? The love of God is absent." Restore that fact and all things grow beautiful again, and man becomes a rejoicing child in his father's house. Now, my friends, it seems to me that we need something more than nature to tell us this fact. We get many truths from nature, but no one can deny the many perplexing problems in the natural world. We want a revelation back of nature to see nature with. We want not only the telescope, but the Gospel of John to study nature with; we want not only the microscope but the knowledge that God is love.

O, it is not in nature that we find the greatest problems, it is in human life, in the experience that comes to you and me, that stands by our door posts, and deals with our affection and dashes down our love and breaks our hearts—there is where we want to be assured that God is Love. O, how often we halt with bleeding feet, and look up into these starry immensities, and think what a speck we stand upon, and how insignificant we are. The thought would be a terrible one to think that there is no God. But it would be little more consoling to know that there was a God, unless he was a God who cared for us. With our eyes brim full of tears, with our lips pale from the kisses of the dead, with the clouds falling upon the coffin, we want to know, O God, who we are and what art thou, who dealest thus strangely with us? We can only be sustained by the glory of Love in the face of Jesus Christ. We should struggle, we should die sometimes under the pressure of the dark mysteries which everywhere would crush out all our hope, if the revelation of the Father were not there.

And remember this, too, that what is in Christ is in God, and what is not in Christ is not in God. I have said, Christ does not give us the infinite scale of God, but he gives us all the proportions of God. Everything that is in Christ is in God, though reduced to the proportions to fit it to the human eye. So the makers of creeds and human systems must remember that here is the image of God. Don't you build up a God with your dark creeds and theologies; don't you make any image of your own; don't you paint a God upon the canvass of your imagination. Take the only image that God permits us to take of Himself; take the image of God in Jesus Christ, His long-suffering in Christ's long-suffering, His patience in Christ's patience, His action in Christ's action. So that every beneficent and beautiful thing inspired by Jesus is inspired by God—is the working of his beneficence on human society and on human hearts.

Remember that God's love is unchanging; keep this always in mind. When you are sick and diseased and troubled, don't have one God before your vision, and another God when you are prosperous and happy. But for the image of God look at Jesus Christ. Keep your eye on Him as your polar-star. Don't look at the perturbations of your own little magnetic heart, moved by every petty circumstance; keep your eye fixed on the glory of God in the face of Jesus Christ.

And I say it is this that kindles the life, the freedom, the reality of religion; it is this that makes us truly devout, it is this that nerves us to all true service—the love of God; for all life comes out of the affections, and especially does all religious life. And you can't have religious life, in its freedom and divineness, without the conception of the love of God. You can have a statement of religion, but the life of religion is only as we comprehend the love of God through Jesus Christ. You can't make men love God unless they see that God is good. You can say they ought to love him: you can say that he can crush them, that he can bind them in eternal torments. So he can; but does that make them love Him? No; only as they see his love in Jesus Christ.

And suppose you do worship him without feeling his love; is it a worship of spontaneous love, or a worship of mere restraint? Do you say virtually, now "I must be religious! it is time to pray!" Or is all your religious service the outflowing of love—of willing obedience and fond aspiration—gladly seeking the will of God, and willingly doing all his will and his purposes? O what a conception of the glory of God! And what is the idea? Is it an idea of the Infinite Majesty before which angels bow down; God sitting afar on the Throne in the splendor and brightness of his Power? And do we not know what beautiful natures have been sacrificed, what hearts have been broken to glorify God, how men have pained themselves to glorify God, how they have taken heavy burdens upon themselves, and bound heavy burdens upon others, to glorify God? What is the glory of God? It is giving God the love that his love calls forth from us; it is the glory of God in the face of Jesus Christ. And God's love in Christ awakening love within us, is the sublime process of the Gospel.

For in all men there is this capacity of love, of loving the best and the holiest. Christ trusted it; Christ knew that it existed in the vilest and the basest. Is not this a wonderful thing? Take a great many types of goodness and holiness and they repel bad men; they are so austere pure that vicious men shrink away—that bad men skulk into the corners out of their presence—but Christ was not so. The poor harlot came and clung to him; the collector of customs came and offered to give four-fold back of all he had taken wrongfully; all were drawn to him, and why? Because there was that divine love in him that struck the filaments of their souls and brought them back unto love. This power and process of God's love in Jesus Christ wakes up the divine, obscure, chaotic love in us, and makes it a new creation of wonder, and beauty, and peace.

O, the glory of God in Jesus Christ! How great a thing it is that it is the glory of Love! We are weak, we are weary, we sin; we are tempted; we wax and wane, we stumble and are like to fall; we die and perish. O, that your soul and my soul may be buoyed and controlled by a love like that which streams through Jesus Christ. Is not there a source of all true power, of all peace, for endless attainment and endless bliss?

FIFTH VOLUME OF GREAT HARMONIA.

We are grateful to our esteemed friend, Mrs. Davis, for enabling us to announce to the world thus early, that Mr. Davis is being moved to write the fifth book in the series entitled, "The Great Harmonia." Mr. Davis must be acknowledged to be the central mental miracle of the nineteenth century. He never writes except he is impelled to do so by more than an ordinary influence, and then he religiously devotes himself to it, regulating his diet, exercise, sleep, and times of writing, according to the laws and principles which have been disclosed to him through this mysterious channel of intelligence; and in a few weeks is evolved through him a book of several hundred pages, containing most startling intelligence, philosophy, and prophecies, with references and quotations from books he has never seen nor heard of, giving chapter and page.

The announcement of a new book, by Davis the Seer, sets scientists, religionists, and philosophers on tip-toe, eager to know whether it is to overthrow their darling discoveries, conclusions, and predilections. Although nothing is said as to the time of publishing the book, we venture our own reputation as a prophet, (in which there is not much danger of loss,) that the fifth volume of Davis' Great Harmonia will be on our counter for sale before winter. Mrs. Davis writes as follows, and we hope she will often make ourselves and her numerous friends grateful by frequent communications in future:

FRIEND PARTRIDGE: Again we send greeting to you and your readers, from one of the beautiful homes of the Northwest. In the residence of Mr. and Mrs. Ira Porter we are at present domiciled, and the true hospitality of these noble reformers, added to the charms which Nature at this season spreads around their dwelling, tends to render our visit here most blessed and delightful.

Waukegan is pleasantly situated on the shore of Lake Michigan—one of those ocean-like bodies of water of which America can so justly boast. There is here "a band of brothers," each of whom has long been a strong and earnest opponent to religious as well as governmental despotism. Consequently, Spiritualism very early gained firm ground in Waukegan, and it was here that Dr. Haskell and Capt. Huguin published the *Orient*, and subsequently Ira Porter and J. C. Smith the *Northwestern Excelsior*. As in all other places, these reformers have felt the pressure of hard times, but notwithstanding the depression resulting therefrom, and the departure of several of their number for other localities, those remaining have kept up regular Sunday meetings, and stand ready at all times to lend a helping hand in the great work of human progress.

Mr. Davis has been moved of late to engage in his favorite pursuit, writing, during a part of every day; and already his folio is weighty with its pile of manuscript. Whether the ideas represented on said paper have any part in this accumulation of avoirdupois, remains to be seen. But seriously, it begins to seem that Jackson may be preparing another book, the fifth volume, perhaps, of the "Great Harmonia." His investigations thus far have been of a most interesting nature, and his treatment of topics already introduced must be in a very high degree satisfactory and encouraging to thoughtful and progressive minds.

We regretted not having been in New York to attend the May anniversaries. Those especially which represent the Anti-Slavery and Woman's Rights societies claim, and must ever claim, our sincerest interest, and, as far as possible, our hearty co-operation. Surely, while there are four millions of African slaves and thirteen millions of American slaves in this blood-bought Republic—this "New Atlantis," which by all that is God-like in man and woman should be, but is not, "the land of the free and the home of the brave"—while human souls, environed with flesh and blood and throbbing with tender human sympathies, are thrust like cattle upon the auction-block at the South, and human souls bearing the should-be sacred form of wife and mother are crushed under the heavy hand of legal and domestic despotism in the North—how should the heart of every SPIRITUALIST respond in glad and grateful sympathy to the brave efforts of the noble vanguard in behalf of these oppressed millions! Let us rejoice in the names and deeds of such as Parker and Garrison, and Phillips, and Abby Kelley and Lucy Stone. How earnestly have they wrought, they and their coadjutors, for the freedom and welfare of humanity! In the silent deep of all great souls, and in the future of our redeemed nation, their memory will glow like the clear light of stars.

Our address is still "Chicago, care of H. M. Higgins." Any suggestions through the Post-office or the Press, concerning the place, etc., for the "Philanthropic Convention" to be held in September next, will be gratefully received.

Yours for humanity,
MARY F. DAVIS.
WAUKEGAN, ILL., June 9, 1859.

"THE EDUCATOR."

MR. PARTRIDGE: I became a subscriber to the *Telegraph* with that number which contained "John M. Sterling's Defense" of the "Union Movement"; or, as you persisted in characterizing it, the "Spear Movement." From that defense, I was induced to purchase a copy of the *Educator*, and I think that it ably sustains the claims made for it by Mr. Sterling.

In a letter to the *Independent*, Mrs. Stowe, some two years since, renounced and disclaimed all sympathy for Spiritualism; stating, among her reasons for so doing, that the alleged manifestations were too trivial and insignificant to comport with her ideas of life after death; that they were "flat, stale and unprofitable"; and that annihilation would be preferable to her than a future existence devoted to ringing bells and tipping tables.

With your permission, I hope to contribute a few brief articles to the TELEGRAPH AND PREACHER, comprising either short extracts from the *Educator*, relating to the more important propositions therein set forth, or brief abstracts of the same—hoping thereby to show to some of those of Mrs. Stowe's thinking, that the productions of Spiritualism are not "flat stale and unprofitable," and to beget in the minds of Spiritualists a more charitable feeling towards those brethren engaged in the Union Movement.

It perhaps may be necessary to state that it is claimed, by the friends of Mr. Spear, that there has been formed a Congress of Spirits for the purpose of revealing important truths; that this congress, or general assembly, as it is styled, has formed seven subsidiary co-ordinate associations, whose province may be guessed from their titles, viz.: the "Association of Beneficents," of "Electric-izers," of "Element-izers," of "Education-izers," of "Healthful-izers," of "Agricultural-izers," and of "Government-izers"; and that the *Educator* is the first, and as yet the only, published volume of a series of papers communicated through John M. Spear, from this assemblage.

The following extract commences on page 504:

BLOOMING VALLEY, PA. EMNETT DENSMORE.

PROPHETIC.

It is now permitted to be prophetically declared that the following events are at hand, and that they will transpire without the aid of miracle and without suspension of Nature's laws:

1st. Several nations holding important and highly influential positions on your earth, will soon be engaged in most acrimonious and sanguinary strife.

2d. The American nation will not be excepted from the great commotions which are at hand.

3d. The more especially oppressed, enslaved and hunted, will, of absolute necessity, be emancipated.

4th. There will be dissolutions, and unions, and new governments, as necessary results of the mighty national struggles; and among these unions and disunions, there will be a union of the United States with the Canadas and neighboring provinces. These unions will cause a dismemberment of some of the now confederated States; and as a consequence of that dismemberment, there will arise a new and glorious Republic, which shall have for its basis, "JUSTICE, EQUALITY AND UNIVERSAL FREEDOM."

5th. Prominent persons will be placed at the helm of the new ship of State, whose motto shall be "ETERNAL PRINCIPLES, NOT PARTIES."

6th. A new religion shall take the place of dead forms, which shall lead to high, energetic action, and to wise endeavors to elevate the oppressed, and instruct the uninformed.

7th. The new Republic will invite to its broad shores the greatly enlightened of all the nations of your earth; and, by new combinations of character, of thought, and action, there shall be a new and higher order of beings than has at any former period inhabited your earth.

These prophecies are presented at this present moment, that greatly spiritualized persons may be wisely informed, and somewhat prepared for the important things which are at hand, and also that they may be unmoved and undisturbed when they transpire.

For the Association of Government-izers.

ROBERT RANTOUL.

Given through John Murray Spear, Dec. 30, 1853.

THE MOVING MENTAL WORLD THE NEWS.

NEWS OF THE WAR.—The *Europa*, which arrived at Halifax on Tuesday of last week, brings important intelligence from the seat of war. On the morning of May 31, 25,000 Austrians endeavored to retake Palestro. The King of Sardinia commanding the 4th Division in person, and General Cialdini at the head of the 3d regiment of Zouaves, resisted the attack for a considerable time, and then, after having successfully assumed the offensive, pursued the enemy, making 1,000 prisoners and capturing eight cannon, five of which were taken by the Zouaves. Four hundred Austrians were drowned in a canal during the combat at Palestro. So say the Sardinian bulletins.

The Paris *Moniteur* publishes dispatches from Verelli, which the Emperor had made his head-quarters. These dispatches are confirmatory of the Sardinian bulletins, and say that the Sardinians behaved most valiantly at Palestro. In regard to the part taken by the Zouaves, they say that they performed wonders. One dispatch says: "Although unsupported, and in front of the Austrian battery of eight guns, the Zouaves crossed a canal, ascended the heights, which were very steep, and charged the Austrians with the bayonet. More than 400 Austrians were thrown into the canal, and six pieces of cannon were taken by the Zouaves. The loss of the French was inconsiderable."

LATER.—It was telegraphed from Turin, on the 3d, that Garibaldi had surprised and beaten the Austrians at Varese, and that the town was again free of the enemy, and also that Garibaldi re-entered Como on the night of the 2d.

On the 3d it was telegraphed from Turin that the Austrians had withdrawn to the eastern bank of the Po, and had abandoned Terre Berilli and the neighboring country.

GERMANY.—The feeling in some of the States of Germany against the French is so strong that a French manufacturer at Hesse Cassel, employing 700 workmen, has been compelled to quit the place on account of the excitement prevailing.

LATER AND HIGHLY IMPORTANT.—The steamship *Anglo Saxon*, from Liverpool, on Wednesday the 8th inst., passed Father Point on her way to Quebec on Saturday last. The chief item of her news that was telegraphed to this city was, that a great battle had occurred near Milan, in which the French claim a decisive victory, giving the loss of the Austrians at twenty thousand *hors de combat*.

The French loss is reported as high as twelve thousand men.

The Austrians had evacuated Milan.

A London letter says the financial straits of Austria are terrible. Within three weeks we see an emission of one hundred and twenty millions of paper money, without any metallic basis; a forced loan of seventy-five millions in Lombardo-Austria, and a general raising of all the direct and indirect taxes. And all this before the first battle, at the very outset of the war.

GREELEY.—A correspondent of the *Boston Journal*, who traveled to Pike's Peak with Mr. Greeley, writes from station 15: "An admirable traveling companion is Mr. Greeley, with an inexhaustible fund of humorous experience and mirthful anecdote, a philosophy that neither frets nor grumbles at annoyances, and an always benignant countenance, radiant with a clear conscience, a sound digestion, and abundance of the milk of human kindness. Occasionally, when crossing rivelets on foot, he sinks in mire to the knees, but maintains his serenity undisturbed. In amusing the marvelous little 'Ida,' he shames her mother altogether in the use of 'baby talk,' and other seductive arts to captivate infant affections. To-day we met a party of returning Ohio emigrants, who had mired their wagon in a slough, from which their weary cattle were unable to extricate it. He gave a few common sense directions about using the spade, and then took hold of the lever and pried at the wheel with a vast deal of vim. Meanwhile, one of the emigrants, having learned something of his profession, asked: 'What New York paper are you connected with, Sir?' 'THE TRIBUNE.' 'Oh, yes; you're with Greeley, are you?' 'Yes, sir,' was the dry reply, the editor meanwhile tugging away like an Irish laborer. Just as the wheel was extricated, some one came along who recognized the old white coat, and made its owner known to the crowd. I think I never saw men more amazed. Almost every train we meet contains some one who recognizes him, and the emigrants flock around and scrutinize him as if he were the seventh wonder of the world."

REV. DR. ODENHEIMER, the Bishop elect of New Jersey, is in trouble. The diocese of New Jersey has voted him a salary of The friends of Dr. Odenheimer are anxious that he should have some permanent assurance of his salary before accepting the position. \$3,000, but it is feared that the engagement will not be punctually met.

JENNY LIND recently gave a charity concert in London, which was not advertised, and only the aristocracy were admitted by special invitation. The receipts were six thousand dollars. She was in full health, and sang with all her power.

BANGOR, June 17.—The ship *Bolton*, of Bath, bound for St. John, N. B., after a load of deals, was totally wrecked on the 16th inst. at Cross Island, about six miles east of Machias. There were 18 hands on board, of whom only three were saved. The captain and his daughter were lost, and 13 of the crew. The second mate and two seamen were saved. The ship is said to be fully insured.

THE *Daily News* has a special dispatch dated Turin, May 30th, saying that the Austrians in full retreat were recrossing the Ticino; that Garibaldi had gained a new victory over the enemy, and that the insurrection in Lombardy was spreading.

Boston, June 16.—A meeting was held at the China Insurance Office to-day, to take measures for sending provisions to the inhabitants of Fayal, who, according to a letter read at the meeting from United States Consul Dabney, are many of them in a starving condition. The Hon. George R. Russell presided. The meeting appointed a Committee to solicit subscriptions. One thousand dollars were subscribed on the spot, and the indications are that a liberal sum will be forthwith raised for the distressed Fayalese.

The proprietors of the *San Francisco Evening Bulletin* were arrested on the 13th ult., on a charge of violating the law against obscene publications, in having spread before their readers the reports they found in the Eastern papers of the Sickles trial. They were examined before Justice Hudson the next day. The proprietors proved

that the report of the matter in question was put into the paper by the assistant without being read, in the hurry of making up the news at the last moment, and that neither of the proprietors saw the copy before it was printed.

The Hon. John M. Read of the Supreme Court of Pennsylvania, is talked of in that State as the Republican candidate for the Presidency. The great vote he polled at the last election in Pennsylvania is claimed as an evidence that he can unite all the sections in his favor.

Roger A. Pryor, an editor of the *Washington States*, has retired from that journal, and will commence the practice of the law at Petersburg, Va. It is rumored that he will be tendered an appointment under the administration of Governor Letcher, whose nomination he was greatly instrumental in procuring.

SLEEPING TOGETHER.

If a man were to see a quarter of an inch of a worm put in his cup of coffee, he could not drink it, because he knows that the whole cup would be impregnated. If a very small amount of some virulent poison be introduced into a glass of water, the drinking of it might not produce instant death, but that would not prove that it was not hurtful, only that there was not enough of it to cause a destructive result immediately. We sicken at the thought of taking the breath of another the moment it leaves the mouth, but that breath mingles with the air about the bed in which two persons lay; and it is rebreathed, but not the less offensive is it in reality, on account of the dilution, except that it is not taken in its concentrated form, but each breath makes it more concentrated. One sleeper corrupts the atmosphere of the room by his own breathing, but when two persons are breathing at the same time, twelve or fourteen times in each minute, extracting all the nutriment from a gallon of air, the deterioration must be rapid indeed, especially in a small and close room. A bird can not live without a large supply of pure air. A canary bird hung up in a curtained bedstead where two persons slept, died before morning.

Many infants are found dead in bed, and it is attributed to having been overlaid by the parents; but the idea that any person could lie still for a moment on a baby or anything else of the same size, is absurd. Death was caused by the want of pure air.

Beside, emanations aerial and more or less solid, are thrown out from every person, thrown out by the processes of nature, because no longer fit for life purposes; because they are dead and corrupt, but if breathed into another living body, it is just as abhorrent as if we took into our mouths the matter of a sore or any other excretion.

The most destructive typhoid and putrid fevers are known to arise directly from a number of persons living in the same small room.

Those who can afford it, should therefore arrange to have each member of the family sleep in a separate bed. If persons must sleep in the same bed, they should be about the same age, and in good health. If the health be much unequal, both will suffer, but the healthier one the most, the invalid suffering for want of an entirely pure air.

So many cases are mentioned in standard medical works, where healthy, robust infants and larger children have dwindled away, and died in a few months from sleeping with grandparents, or other old persons, that it is useless to cite special instances in proof.

It would be a constitutional and moral good for married persons to sleep in adjoining rooms, as a general habit. It would be a certain means of physical invigoration, and of advantages in other directions, which will readily occur to the reflective reader. Kings and Queens and the highest personages of courts have separate apartments. It is the bodily emanations collecting and concentrating under the same cover, which are most destructive of health, more destructive than the simple contamination of an atmosphere breathed in common.—*Hall's Journal of Health.*

PLANT TREES.

Young men and maidens, old men and matrons! *plant trees.* Don't sit down and calculate how long it will take for a tree to grow to its full size, for you will probably come to the conclusion that it will take a good while, and then you will drop the subject instead of the seed. If you have no land of your own, there is the roadside. What if all our country roads were shaded from the summer's sun, and shielded from the storms of winter, by trees! Go into the woods, young man, take up a tree, and plant it by the wayside. Young woman, pick up a handful of acorns, or of the seeds of the pine, maple, birch, fir, hemlock, or of any other tree, plant them; it is as easy as to plant pansies.

Elderly people are apt to say, "It is well enough for young people to do such things; but what good would it ever do me to do it?" The question does not deserve an answer; but twenty-one years ago a woman celebrated the birth of a grandson by planting a sprouted elm seed which she picked up in a spring walk. That germ is now a tree forty feet or more in height, and the grandmother lives to enjoy its shade.

A variety of kinds of trees combined in clusters or rows is more beautiful than stiff lines of a single species. How many dreary roads, bare pastures, naked prairies, and desolate-looking country school-houses there are that lack the beauty and utility of trees!

"Now's the day, and now's the hour."

—*Life Illustrated.*

* * *

THE BRIDE OF A WEEK RETURNS AFTER TWELVE YEARS' ABSENCE.
—We have been requested to suppress the names in the following curious history, which has recently transpired, or rather the last chapter, which recently occurred in this county. A farmer's son, some twelve years ago, married a neighboring girl—the daughter of a very respectable family. They removed immediately to a distant place, where they had been living but a few days when, upon his return home one evening, the wife of a week was missing. She did not return that night, during which he felt, of course, the utmost anxiety, and in the morning he started in search of her. He could only learn that she had taken the stage alone, which led to a railroad station some miles distant. He followed, but at the depot lost all traces of her. He wrote to her former home, and published notices in the newspapers, but could obtain no clue to her whereabouts. He grieved in loneliness at her supposed criminal act, and to escape

the scene where his week of unsullied happiness had been followed by so great a grief, he removed to this then sparsely settled wilderness. He here settled upon a promising piece of land, and in its cultivation and the cares of life, sought forgetfulness of the past. He succeeded measurably—has filed offices of trust, and grown wealthy. After a few years, his home requiring attention, he married, but his wife lived only long enough to bear him a son, and witness the first year of the little one's existence. A few weeks since, as the well-to-do man of the world was sitting by his fireside, there entered the house a woman well clad, of fuller form and twelve years older, but the picture of the long-lost bride of a week, and she was accompanied by a girl of near a dozen years. The sober man of forty was startled, but asked the stranger visitor to be seated. Then came her long and agonizing story. All was oblivious to her for the first ten years of their separation. She could tell nothing except of one hour of returned reason, when the little girl beside her, his daughter, was brought into the world. After that long time, fitfully, and at periods remote from each other, came back reason and memory. She had wandered to a distant city, in a state of mild insanity; there she fell among kind people, and was installed in an insane asylum. After the birth of the daughter, and ten years more spent within its walls, thoughts of her youth, her home, and her husband came back. She slowly recovered; then visited her parents, learned where her husband was, and flew to him. Be sure he clasped her in his arms, and they wept upon each other's necks. Again going before the altar, they were united, and she now presides with careful dignity and ease over his household.

But little is said about it in the neighborhood, except expressions of wonder at Squire D.'s sudden and unexpected marriage to one whom they supposed to be a fair widow with whom he had recently become acquainted.—*Madison Argus.*

Proposed New Paper.

We give publicity to the following prospectus, not because we think another spiritual paper is needed, or will be sustained pecuniarily, but because we know the earnestness of Brother Clayton, and his ability to make a good and useful paper, and we hope it will do good.

PROSPECTUS OF THE CROSS ANCHOR PROGRESSIONIST—A Weekly Newspaper, giving the local and general News of the times, with Anecdotes, Poetry, Philosophy, and all things of importance that may be learned of Spirit intercourse—all for the purpose of unfolding to its readers the splendid principles of the Great Law of Progression. It is a paper independent in all things, original in its character, has Truth for its main object, and is in no wise controlled by the precedents or customs of old Fogyism, so that it may the more fully explain to its readers the modern developments of Nature and Knowledge. Published every Thursday, at Cross Anchor, Spartanburg District, South Carolina. Terms: \$1 50 in advance. However, persons living in the districts of Spartanburg, Union and Laurens, for the reason that the Editors can see them personally for collection, will be charged \$1 50 in advance; \$1 75 if not paid in advance, but before six months; and \$2 00 if not paid till after six months. Any subscription for less than a year, at 20 cents per month. Single copies 5 cents. Advertising at the usual rates.

The first number will be issued about the 1st of August, 1859. All persons wishing to subscribe will please send in their names before that time. Any person sending in ten names, beside himself, with \$15 00 cash, will be entitled to a copy free for one year; and any person sending in five names, beside himself, with \$7 50 cash, will be entitled to a copy for one year at half price. Dr. Dixon L. Davis, Associate Editor and Proprietor; Joel H. Clayton, Editor.

Those wishing to subscribe may address Dr. Dixon L. Davis, Cross Anchor, Spartanburg District, So. Ca.

All Editors favorable to this paper will please publish the above Prospectus, or give it a favorable notice. Specimen copies sent free of charge to all who may desire them.

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.

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

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

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

Uriah Clark in Vermont.

U. Clark, editor of the *Spiritual Clarion*, of Auburn, N. Y., will lecture and give his test examinations 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.

B. P. Ambler

Will speak at Portland, June 19th, 26th, and July 3d; at Salem, July 10th and 31st inclusive; and at Providence, the first three Sundays of August. Correspondents will govern themselves accordingly.

Miss Hardinge's Movements.

Emma Hardinge will conclude her summer engagements at Oswego, Buffalo, Owego, Schenectady, etc. In September Miss Hardinge will start for the West, South, and North,—speaking in October at St. Louis, in November at Memphis, and in December at New Orleans. Miss Hardinge returns to Philadelphia in March, 1860. Address till next October, 8 Fourth Avenue, New York.

Where the "Telegraph" may be had.

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

SPIRITUAL TELEGRAPH.

NOTICES OF THE PRESS.

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

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

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

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

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

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

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

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

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

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

Partridge's *SPIRITUAL TELEGRAPH* is a weekly quarto of twelve pages, devoted to the illustration of Spiritual Intercourse, in such courteous style that the paper *ought to be unobjectionable* to all seekers after truth. The 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. REIDMAN, Test Medium, 170 Bleeker-street.

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

Miss KATY FOX, Rapping Medium.

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

J. B. CONKLIN, Test Medium, 409 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. BASKER, (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 107 9th Avenue. Circle: Wednesday evenings, and will attend private circles when desired.

TO THE PATRONS OF THIS PAPER.

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CONTENTS Page.
 A Survey of Human Needs 7
 Definition of Philosophy and Spiritualism 29
 The External Argument 47
 The Spiritual Congress 82
 Mission at High Rock Cottage 84
 The Delegations and Exordia 97
 The Table of Explanation 123
 The Classification of Media 130
 The Classification of Causes 197
 Summary Explanations 200
 Revelations from Pandemonium 207

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