

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 12.

NEW YORK, SATURDAY, JULY 18, 1857.

WHOLE NO. 272.

THE SPIRITUAL TELEGRAPH.

PRICE:

One Year, strictly in advance,	\$2 00
Six Months,	1 00
To City Subscribers, if delivered,	2 50
Ten Copies for One Year, to one address,	15 00

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PERSONAL AND SPECIAL NOTICES.

Miss Hardinge's Lectures.

Miss Emma Hardinge occupied the desk at Dodworth's Academy last Sunday, and exhibited a good deal of tact and talent in her lectures. Her manner was eminently dramatic, which might be modified without out harm to the mental and sacred influences desirable on such occasions. The house was well filled, and the audience generally well-pleased.

Dodworth's Next Sunday.

R. P. Wilson, Medium for Stephen Olin's Discourses from the Spirit-world, will occupy the desk at Dodworth Academy next Sunday, 20th. instant. We bespeak for him a large and discriminating audience, who we trust, will be edified and improved.

Lecture in Brooklyn.

Miss Emma Hardinge will lecture for the Spiritualist, next Sunday, at Clinton hall, corner Clinton and Atlantic-streets, Brooklyn.

Nature's Divine Revelation.

By Andrew Jackson Davis, new edition, will be published this week—786 pages. Price, \$2; postage, 43 cents.

THE MOVING WORLD.

— Two of the wounded in the late riots—Thomas Sparks, a policeman, and John Myers, a citizen—are dead.

— The Common Council have decided to deliver the station-houses to the Commissioners, for the accommodation of the new police.

— We look forward to a period of quietness for the city, though Mayor Wood, it is said, declares that there will be a serious collision still. We trust he may be disappointed.

— The harvests are promising remarkably well. At the South, the wheat-crop is already secured, and is abundant. At the North, wheat, rye, potatoes, and hay, are almost beyond the reach of accident. Potatoes in prospect are magnificent. Corn is backward, but is now coming on with amazing strides, as though fully determined to make up for all lost time.

— Parot, the Frenchman, whose escape was effected by his lawyers, has passed through a sea of romance since. Large rewards were offered for his apprehension, and he was re-taken. The other night, aided from without by Madame Parot—who by the way, was not then Madame Parot, though the two had lived together as man and wife and raised children—he made ropes of his sheets, wrenched off the bars from his window, and let himself down into the street from the third story of Eldridge-street Jail, when he was discovered and instantly re-captured. He then gave up, and agreed peaceably to return to France. The closing scene of the programme, was the marriage in due form, on Friday of last week, of Mr. Parot to the devoted woman, who has on all occasions shown herself so truly his friend. Parot is said to have somewhere in his possession \$200,000.

— The Department at Washington has decided on an extreme

southern route for the transportation of the mails to California, no doubt to the great detriment of the service and the country. A mail route to San Francisco for the purposes of commerce, accommodation for the body of the people, and the settlement of the intervening country, should be on the line of New York, taking St. Louis by the way, and through to the Pacific, by the straightest feasible channel.

— In twenty days since the opening of the dog season, 2554 dogs have been delivered at the pound. The city pays fifty cents a piece for them to drown, which creates such a market that the dogs from Westchester, Long Island, Jersey and parts contiguous, are gathered up and brought in to supply the demand.

— Intelligence from the Plains has come in from two or three sources, to the effect that one hundred and fifty U. S. soldiers have been killed in a conflict with the Cheyennes, 200 miles west of Fort Kearney.

— M. Valtemare replies to inquiries from America through our Minister at Paris, that the crystallization of the sugar from the Sorghum, or Chinese cane is not a matter of question at all. To secure this, however, it is necessary that the cane should have reached a certain stage in ripening.

— On Saturday night an attack was made on the new quarantine buildings at Seguin's Point, by a mob of about one hundred and fifty persons. The assault was promptly met by the Metropolitan Police force in charge, numbering twenty-five men; and after an engagement of some twenty minutes, in which about a hundred shots were fired, the assailants retreated. One of the Police officers was shot in the hand, and received a ball through his hat. The losses on the other side are not known.

— On Sunday evening a serious riot occurred in the Seventeenth Ward. A couple of Germans got fighting, when the police interfered, and were set upon by the foreign population, both Germans and Irish. A reinforcement was sent for, several shots were exchanged, and a number on both sides were wounded. A German named Miller, an innocent party passing at the time, was killed by a shot from the rioters. An officer of the Police, it is feared, is mortally wounded.

— The *Tribune* gives the *New York Observer* a side-winder of unusual force. A harder retort is rarely met with. The *Tribune* had recommended that the next riot be promptly met with loaded muskets and fixed bayonets. To this the *Observer* heartily agrees, but thinks it not in accordance with the *Tribune's* wish to do away with the death penalty. If capital punishment is wrong, argues the *Observer*, then it is wrong to put men to death for being engaged in a riot. To this the *Tribune* sharply retorts: Just the difference between us and our neighbor. We recognize the terrible necessity of taking life, at times: "but let the battle be fought and won, the enemy crushed or captive, if an order were to reach us from head quarters to shoot or hang the prisoners, we should falter and shrink from its execution, leaving a clear field for our religious neighbors of the *New York Observer*."

— France is about to send troops to aid England in her war with China. England finds trouble accumulating upon her in the East. To quell the recent native revolt in India, she finds it necessary to send out a re-inforcement of 14,000 men, and more still may be needed.

— The *St. Louis Republican* states that three runaway slaves in that State were pursued by three men. On being overtaken they defended themselves. A brisk battle with fire-arms ensued, but the blacks were conquered. One was killed and another wounded, when one of the white pursuers proceeded to cut off the head of the dead negro, and preserve it in whisky, to exhibit as a trophy. The Missouri paper pronounces this horrible, and hardly within the range of belief. We agree with the *Republican* in hoping it may turn out untrue.

— A terrible affair in high life has just come to light. Mr. B. undertook to elope with the wife of Mr. A., one of our prominent New York merchants, and was followed by the enraged husband, who, on

overtaking the carriage, broke into it and assaulted the ravisher with a bowie-knife. Mr. B. discharged a pistol, the ball of which grazed Mr. A.'s forehead, but received several wounds in return, which render his recovery doubtful. The misguided wife has taken refuge at her father's, Mr. A. allowing his eldest child to accompany her.

— It is well known that a large number of vessels are annually fitted out at the port of New York for the slave trade. Some months since a suspected ship was seized, but was discharged for lack of proof. Proceeding to Africa, she was there seized in the River Congo as a slaver, with every proof against her aside from having her cargo actually shipped, and sent back. But does she yield the point? By no means. On the other hand, no sooner did she arrive here than she commences a suit against her captors for detention.

— The city is about to erect a bronze equestrian statue to the memory of General Worth, on the junction of 5th Avenue and Broadway. It is to be completed and inaugurated on the 26th of August.

— Mr. Amos Hinsley, of Chautauque County, N. Y., from the 25th April to 25th May, one month, made 48 pounds and ten ounces of good butter from one cow. He thinks dairymen would find an advantage in keeping half their present number of cows, and making sure that they were good ones.

— There was a riot up-town in what is called Mackerelville, on Wednesday night of last week, in which several hundred persons were engaged. The object of the mob was to rescue some prisoners in the hands of the police. The effort did not succeed. Two of the rioters were shot, and one or two of the police force wounded, but none of them fatally, it is believed.

— The funeral of Governor Marcy took place at Albany on Wednesday the 8th inst. The buildings for three miles on State-street were draped in mourning; and on the whole it was the most imposing ceremonial ever witnessed at our State Capitol.

— The deaths in this city for six months, from January to July, amounted to 10,834. Of these, 1,405 were from consumption, and 1,007 from scarlet fever.

— Two of our city merchants, Mr. John W. Leslie, of the firm of Putnam & Co., publishers, and David B. Porter of the firm of Lane & Porter, dry goods merchants, together with a Miss Palmer, niece of Mr. Leslie, were drowned on the 4th by the upsetting of a pleasure-boat on Lake Ronkonkoma, L. I.

THE DAY OF JUDGMENT.—A horse-dealer in Edinburgh having hired a horse to a writer (attorney), the latter either through bad usage, or some other cause, killed the horse; when the hirer insisted on payment by bill, if it was not convenient to pay cash. The writer had no objections to grant a bill, but said it must be of a late date. The hirer desired him to fix his own time, when the writer drew a promissory note, making it payable at the day of judgment. An action was raised, when the writer desired the presiding judge to look at the bill. Having done so, the judge replied, "The bill is perfectly good, and as this is the day of judgment, I decree that you pay to-morrow."

A windy M.P., in a tedious oration, stopped to imbibe a glass of water. "I rise," said Sheridan, "to a point of order." Everybody started, in wonder what the point of order was. "I think, sir," said Sheridan it is out of order for a windmill to go by water."

"John," inquired a dominie of a hopeful pupil, "what is a nailer?" "A man who makes nails." "Very good. What is a tailor?" "One who makes tails!" "Oh, you stupid fellow," said the dominie, biting his lips—"a man who makes tails!" "Yes, master," returned John; "if the tailor did not put tails to the coats he made, they would be all jackets!"—"Set down, John, you're an honor to your maternal parent."

The Spiritualists' Directory.

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NEW YORK.

S. B. Barrett will devote a portion of his time to giving Lectures on the Facts and Philosophy of Spiritualism; the Laws of Vital Motion and Organic Development; the relations of Sensation and Thought to the Bodily Functions; the Philosophy of Health and Disease; also, lectures on various Moral, Progressive and Philosophical-Theological and Practical Subjects. Address, New York.

Rev. T. L. Hester, widely known in this country and Europe as an inspired thinker, poet and orator, is one of the most brilliant and powerful lecturers on the Spiritual Philosophy and cognate subjects. Mr. H. is pastor of the congregation of Christian Spiritualists, worshipping at Academy Hall, Broadway, opposite Bond-street; and Editor of the *Beacon of Light*. His address is Box 1002, P. O., New York.

WILLIAM FRANKLIN, one of the first writers and speakers who took a public stand in favor of Spiritualism, who has been a close observer of its facts and phenomena, and a diligent student of its philosophy, is prepared to lecture on such branches of that and kindred themes as may be deemed useful and edifying to his audiences. Address, care of Charles Partridge, at this office.

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Mrs. & Mrs. U. C. Cline, the Spiritual Lecturers, will respond to calls together, or Mr. Cline alone, to officiate at marriages and funerals, or as lecturer and healing medium. Residence, Auburn, N. Y.

CHARLES PARTRIDGE, an early advocate and supporter of Spiritualism, and a diligent collector of the facts of the new unfolding, is prepared to give the results of his investigations to audiences which may require his services. Address, this office.

Dr. J. R. Orison, who has several well-prepared lectures in illustration and defense of Spiritualism, will deliver them to such audiences as may apply for his services. Address, care of Charles Partridge, at this office.

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VOL. VI.—NO. 12.

NEW YORK, SATURDAY, JULY 18, 1857.

WHOLE NO. 272.

The Principles of Nature.

STRANGE PHYSIOLOGICAL PHENOMENON.

FROM OUR BOSTON CORRESPONDENT.

DEAR TELEGRAPH:

In my last, I gave your readers several interesting facts which transpired in this city, with some slight reflections thereon. These, however, were among the more ordinary and obvious phenomena of the *manifestational aspect* of Spiritualism, while, at the same time, they were new and extraordinary facts, under that phase of the movement. I now propose to report to you *something out of the common line* of spiritual manifestations, which, whatever may be the estimate your readers may place upon it, is, to say the least of it, *quite extraordinary*, and will doubtless be regarded with no small degree of interest. It is the story of

THE MAN WHO LIVES WITHOUT EATING!

Being at the Fountain House five weeks ago, I there met a man with whom I have been somewhat acquainted, some four or five years, whose house is in Easton, Mass. His name is Lathrop; his stature large; weighs some two hundred pounds, age between fifty and sixty; has been a medium about six years, of rather a peculiar cast, and is, withal, a strong, robust, hard working man—a blacksmith by trade, and has, till lately, very constantly applied himself to his art. On entering into conversation with him, I was informed of the singular fact, that he had then lived *seven days without eating a single morsel of food!* On hearing this bold fact stated, I was skeptical of its truth, but curious to learn all about it, so that I might judge whether to attach any weight or importance to the matter. So I asked all sorts of questions about it. The result was as follows:

1. That he had been told by Spirits that he was chosen to illustrate the PRINCIPLE OF ABSORPTION, and for other important functions.
2. It had been indicated to him that he would *eat no food* for a long time to come, but would get his nourishment in a more subtle and refined manner, and in accordance with a law of nature but little understood as yet among mankind—the law of *absorption*.
3. That, although he eats no food, (as obviously understood,) yet he *drinks a very little water*.
4. That he sits by the side of his wife, takes her hand in his, while she is eating, and has *all the sensations, satisfaction, and consequent strength* which are commonly enjoyed in the ordinary process of taking food, and subsequently thereto.
5. That his wife, for several days at first, eat *nearly double* her former quantity of food since this singular development commenced, since which she has eaten about her usual quantity.
6. That since the commencement of this manifestation, very special and powerful *spiritual influences* seem to be with both parties, which so magnetically blend the elements of their being that it seems to both like the violent severing of the

most keenly sensitive nerves, when any person crosses the space between these two organisms, and often the agony is of the most intense character.

7. That the strength and vigor of the party were not sensibly abated, nor his size and weight lessened at the time of this conversation.

8. That at the time of this conference with the parties (May 5, 1857), Mr. Lathrop had lived *seven days* in the manner described.

9. That this is but the *bare beginning* of a new development in reference to diet—the laws of life and of health—explains the ancient accounts of long "fastings," and of "feeding the multitude," as recorded in the Bible; and is intimately related to the progress of the Race in refinement and spirituality.

Many other very interesting particulars were elicited by this conference; but the above were the leading and most important features of this extraordinary case.

Now, if your readers have previously formed any theories which run counter to these new indications, here is a fine chance for them to review, revise, alter and amend, or not do either, just as, in the full exercise of their freedom, and in full view of either the intrinsic or extrinsic evidence in the case, or both, they may feel prompted. *Spiritualists*, of course, never "make up their minds," "set down stakes," "draw the lines," etc., etc., in the old "Procrustean" fashion—not they; but are ever ready to modify their views of to-day by the new facts (if any shall come to them) and the new light of to-morrow. Of course, therefore, they do not promise to believe to-morrow precisely as, and exactly what, they accept to-day. Different evidence may or may not appear; and as faith depends on evidence, so faith or skepticism is induced according as this is abundant or lacking in quantity.

But your readers will very naturally inquire whether Mr. L. still continues to live without food. I can only say that he was at the Fountain House the second time, at the end of *twelve days*, after beginning to fast, telling the same story as at first, which story, as before, was confirmed by other parties. And last Saturday (June 13), at the conclusion of the *thirty ninth day*, I saw three individuals from Quincy, Mass., where he is now residing, who are personally acquainted with the case, (one of them a scientific physiologist and lecturer,) and they informed me that the *fasting still continues!* "But may there not be some mistake about it?" I inquired—"Are you sure the man eats nothing?" Under what circumstances does he fast, or pretend to fast?" The reply was, "he is *closely watched*." He is now residing with a man of wealth in Q., who invited him to take up his abode at his mansion, with a view of *personally testing the case*. Mr. L. is surrounded, not only with those who believe in the reality of his constant fasting, but also with several skeptics who are determined to detect the sham, *if it be a sham*. And these persons know it to be impossible for him to get anything to eat without being detected.

And thus the case stood at the last accounts. What will

come of it in the future remains to be seen. It is said that Mr. Lathrop now drinks *scarcely any water*.

Well, what shall we make of it? Is there any philosophy in it, or not? It will, of course, appear *impossible* to many, just as the "rappings" and other phenomena did to great numbers at first, but who now are believers. A few hints relative to the *principle of absorption*, however, may serve, perhaps, to throw a little light on this wonderful case.

It is a well known fact among the scientific, that the atmosphere, which is *invisible*, contains nearly all, if not quite all, the properties which exist in a more fixed state in the *visible* earth. To illustrate and prove this, take the following facts: A quantity of soil known by trial to contain a *certain number of pounds*, was placed in a vessel; the seed of a tree was then planted therein; the seed germinated, grew, became a tree in the course of time. At last the tree was taken out and weighed—was found to contain *several pounds weight*. The soil was then weighed, as at first, and found to contain *only a few ounces less* than when the seed was planted, which *small lessening* of weight might have been occasioned by some of the dry portion at top being blown away by the wind, or by there being *less moisture* in it at the second weighing than at the first. Now, the common notion is, that the tree and the plant drew their nourishment *from the visible soil*. According to the above experiments, however, this is not the fact. The actual substance of the tree could only come from one of two sources, viz: the moisture and the air. In all probability it came from both. And if it did come from both, then the water and the air must have contained all the properties of that substance, and the soil acted only as a *vehicle or medium* for the *absorption* of that nourishment from the air and water, which went to make up the tree. In the air and in water, then, it would seem that *all the substance* which enters into plants and trees must reside immediately prior to being absorbed into, and becoming the substance of, their visible forms.

Again: an *hermetically sealed* glass receiver, containing a U magnet, was placed in an *iron mine*, and left there for some length of time. When placed there, the *poles of the magnet were entirely clear of all iron*; but when taken away, it was observed that they were covered with a *large quantity of fine particles of iron ore*. Now, these particles, *separately*, were evidently so fine as, by the attractive power of the magnet, when they were floating in the atmosphere (and in that state of fineness, making a part of the atmosphere itself,) to be drawn through the pores of the glass, and, of course, to impinge upon the poles of that instrument.

This is one of very many scientific experiments, which proves the doctrine of *emanations or efflux*—the idea of proceeding spheres; and shows that, if the iron mine gives off an efflux of invisible particles into the air, then, on the same principle, there is an efflux from all the substances of which the earth is composed; and that also the atmosphere contains, in a *finer form*, all the properties of the visible globe itself. The atmosphere,

in short, is a fine, transparent globe or earth, containing, in the *atomic* or *pliant* form, everything which, lower down and visible to the outer eye, is contained in the *particled and fixed* form of the solid planet. If, then, these views be correct, there seems very little difficulty in accepting the idea of *absorbing nourishment into the human organism*, which is in the *atomic* or *pliant*, or, if you please, the *gaseous* condition, *providing, always, the actual nourishing substances* are at hand for absorption. These, evidently, (except in the case of *vegetable* forms,) are not at hand in the ordinary atmosphere itself, which, in all *animated* nature, is only related to the function of *respiration*, not of *nourishment*. If, then, the *actual bread*, or anything tantamount to that, can by any process be put into a condition similar to the condition of the properties of the air, in relation to *vegetable nourishment*, then, perchance, the nourishing substances of animal forms, *thus conditioned*, may possibly be absorbed into the living body, and give it sustenance. But, in order to this, there must be some sort of special arrangements or conditions, either intelligently designed and induced (as we commonly understand intelligence,) or occurring in certain localities, by the ordinary working of natural law.

Now, the cause under consideration, so far as the facts indicate, is one which is under the special control of intelligent beings—beings having a special design in view, a special object to accomplish. Considering the *Spiritualism* of the case as settled, it is easy to see that, inasmuch as spiritual beings have often proved their power over physical substances, both mechanically and chemically, (as in raising heavy bodies and in projecting visible hands, etc., from the elements,) they may, in like manner, have the power (more especially through the channel of the *human body*) to so eliminate and finely condition the gross and visible food received in the usual manner by one person, that a portion of that same food, in its more sublimated state, thus induced, may pass into another organism, which is specially prepared to receive and appropriate it, and specially helped to this end by persons who understand the more hidden processes of nature, and know how to take advantage of them.

Experiments with the sick, as well as other cases, prove conclusively that the ordinary process of taking food, and the ordinary state in which food is taken, are not the *only* methods which nature has of nourishing the human organism. It is proverbial, for instance, that persons who are much engaged in *cooking food*, have less desire to eat and do actually eat much less, on the whole, than a like average of other persons. I was particularly struck with a case of this sort I met with in the city of Cleveland, Ohio, last winter. Being at the table of a friend one morning, he called my attention to his cook, who was a fresh, healthy looking woman, smart and vigorous in the execution of household labor. He told me, that to his actual knowledge and that of his family, for several years the person referred to was not in the habit of eating *daily*, actual visible food in quantity *equal to the palm of an ordinary human hand*! What, then, was the secret of her strength and vigor? What could it be except the *absorption of the gaseous elements* of the food eliminated in the *process of cooking*? Among *scientific* experiments the following seem in point: A physician, having a *dyspeptic patient*, whose case was so peculiar and so aggravated, that not the least atom of food of any kind or in any condition, could be kept on his stomach, conceived the idea of introducing nourishment *through the pores*! so he prepared a very thin soup, and bathed the invalid freely at stated intervals with this liquid. The result was, that in a short time *the man recovered, and grew fat upon his treatment*! Another physician had a similar case, for whom he specially fitted up a room so as to *convert food into vapor*, bringing the latter into free contact with the nude form of his patient, with *similarly marked results*! Here, then, is seen somewhat the *principle of absorption* illustrated, which, it would seem, is one of nature's methods of introducing nourishment into the human organism. And with these very slight indications of the principle involved, I leave this interesting subject for the further consideration of your intelligent readers.

Since writing the above, I have seen the physiologist and lecturer referred to in a former part of this letter; and he tells me that Mr. Lathrop, after fasting *forty-two days*, by indications to that effect from the Spirit-guides, returned to the common method of taking food; furthermore, that from weighing a trifle over *two hundred pounds*, his weight is now reduced to about *one hundred and sixty-five*; nevertheless, that he feels no

inconvenience therefrom, but, on the contrary, his mind is very much freer and clearer, and his general condition of spirit and body quite cheerful, buoyant and happy. He also informs me, that Mr. L. is now instructed that this extraordinary experience, had for its grand object his preparation for the exercise of a higher spiritual function than he was capacitated to perform without it. Thus, I give you the facts as they come to me, on reliable authority. Of their value, you and your readers can judge for yourselves. And as to my own reflections thereon, they are presented only as hints and suggestions, not with any dogmatic intentions or motives; and it is hoped, therefore, that they will be received in the same spirit, and accepted or rejected as they may seem rational to the best and considerate judgments of all who read them.

S. C. HEWITT.

COMMUNICATION FROM DR. HARE.

Sanctioned by WASHINGTON, THE NAZARENE, FRANKLIN, AND OTHERS, AS WILL APPEAR BELOW.

We advise immediate steps to be taken to publish this exposition. Old notions must be eradicated in regard to Christ's mission to man. No other man is so well calculated to do this as yourself. Then give to the world the knowledge you have received from us. You will meet opposition, yet we can bring sufficient evidence to sustain you. This is from your spirit brother,

WASHINGTON.

I also wish to give my testimony in favor of what you have been the instrument of giving to the world. There must be a first move made, and it requires science to aid and assist. You are the man chosen by a circle of twelve spirits, to give these teachings to the unbelieving world. This is from your brother,

THE NAZARENE.

Think not that I forget you. I say, let your steps be onward in the great work which we have planned for you. The time has now come when mankind at large must know of the communion with the great medium of the past, that sparks of electrical light may shine in the moral darkness of old theology. This from your friend in science,

B. FRANKLIN.

My dear son, publish what you have written, it will aid many persons who dare not express their candid opinions on this subject. Men can not harm you, for attendant upon you are all the messengers of Divine Wisdom.

ESPERAN—I was so much pleased with your article that I cannot but tell you so. It meets the minds of many of the higher spirits. It will be a shot wisely directed into the camp. You have been the only individual through whom we could speak fearlessly and independently. He who endeavors to reconcile the teachings of Moses with those of the Nazarene lacks wisdom as a man.

ADAM CLARK—I have come to give you my testimony in favor of what you have recorded. I am with you much, and can truly say, God speed the teachings from yourself to man.

Of neither of the last two of the above named had I any knowledge. As the name of Mrs. Hare's father was Clark, I inquired if the Spirit in question was related to him. The answer being No, I inquired if he were from England, and received an affirmative reply. It then struck me that there was a work entitled Clark's Commentaries on the Bible, and on inquiring, found that the Spirit in question had been the author of that work. I asked if he had written seriously. He replied that he had so written, but subsequently had his misgivings. Subsequently, on examining the title-page of Clark's Commentaries, I found the name of the author to be Adam, which I had never heard associated with the work.

STRICTURES ON THE ARTICLE SIGNED F. J. B., PUBLISHED ON THE 14TH OF MARCH LAST. BY DR. HARE.

"But all the women-children keep alive for yourselves."—Numbers 31:18.

This Mosaic order to the Jewish soldiery is quoted by F. J. B. in a communication to the SPIRITUAL TELEGRAPH of March 14, which, until within a week or two, escaped my notice.

After suggesting that the atrocities which he had been striving to palliate, and was about farther to defend, had been "*howled over long enough*," my allegation that the girls *to be kept by the soldiery for themselves* were reserved for systematic violation, is impugned.

But if the order thus quoted be taken in connection with that in the preceding verse, "*Now, therefore, kill every male among the little ones*," what other object can be attached to the reservation of the girls exclusive of the males? Had their services as slaves been the motive of their bestowal on the bloody butchers of their kindred, would not the males have been spared, since the labor of males has always been more valuable than that of females?

There is a distinction in favor of those "*who had not known man by lying with him*," (omitted in the quotation by F. J. B.) so that the soldiery were to keep for themselves all the women-children thus described, killing all the males, who in any way but one would have been most serviceable. It follows the

virgins were kept for use in that one way for which males were unsuitable, whether they were to be brought to yield by immediate coercion, or by the slower process authorized: (Deuteronomy, 21:10-14), of a forced marriage, optional for its endurance on lustful caprice.

The reservation of those who had not known man *especially for themselves*, implies, of course, that they were to be obliged to marry agreeably to the procedure stated in Deuteronomy 21:10-14. If the object had been to use them as servants, married women would have been spared as well as those so delicately described as "*not having known man*."

According to Deuteronomy, 21:10-14, legal authority is given to take any *beautiful captive*, and after allowing her a month to mourn over her slaughtered kindred, *to go in unto her and marry her*; yet afterward to turn her adrift, should the lust subside which her *beauty* should have excited. This I denounce as systematic violation. In one of his essays, F. J. B. urged that this nominal marriage was to prevent the more brutal and precipitate violation which might otherwise ensue. This shows what his real sentiments were as to the meaning of the words placed at the head of his communication.

The questions are, whether the cold-blooded massacre of men, women and children can ever be justified in any case, and whether, so long as men pretending to religion and morality, represent such atrocities as sanctioned by God, there is not an excuse for those who deem them eminently diabolic in holding denunciatory language, both as respects the perpetrators and abettors, however that denunciation may operate upon the ears of the accused like "*howling*." How can my rebuke sound otherwise to a defender of the most atrocious crimes and blasphemies?—a rebuke which brings home to his conscience the hideous character of deliberate throat-cutting, stabbing or shooting, and of the reservation of virgins for the fate from which the heathen Virginus saved his daughter by his dagger.

Doubtless, whatever language conveys a justly severe rebuke for the sophistical defense of cold blooded massacre and legalized ravishment, must be worse for the soul of the sophist than any "*howling*" can be to a virtuous ear. If my exposure of Mosaic atrocity has been grating to the soul of my conscientious antagonist, he has had his revenge by screeching in reply. If there has been howling in excess, how much more may this be truly said of screeching. Have not the owls of bigotry screeched for ages, not permitting any other creature to howl in reply?

Has there not been vastly more screeching on the one side than howling on the other? Does not the fear of this screeching, under the name of preaching, at this time, keep many from howling who would if they dare?

We are told that the Midianites were not one of the seven nations whom the Israelites proposed to expel or destroy in order to get possession of their *own* land.

It seems, then, it was admitted that there were seven nations in actual possession of certain lands which the Israelites claimed as their own, upon the faith of certain alleged communications from the common Heavenly Father of the human race. Where is the evidence that any such communication from that Father was ever made? Is there, can there be, any other than that it was alleged to have been made by the parties claiming under it? Would such an allegation be credited if recorded in any other religious document than the Bible? The manifestations of Spiritualism are not accredited at this time, when made by numberless witnesses of known reliability, whose evidence would bring death upon any culprit before any legal tribunal.

But even if communications of a supernatural origin were made, how is it to be shown that they were from a beneficent and impartial Deity? It is urged that if Spiritualists do get communications from Spirits, they are from Satan, or his myrmidons, not from angelic friends. But things are to be judged by their fruits. Was there ever anything more diabolic than such a suggestion to a people, that God had given to them the lands of seven neighboring nations, as soon as it should be convenient to put them to the sword?

But if, as alleged by F. J. B., the Midianites were not among the nations doomed to be plundered and slaughtered, even to "*sucking babes*," by the pretended commands of the Jewish Jehovah, does that form any excuse for the course pursued? It seems that spoliation and massacre was the trade of this chosen people, whether *with* or *without* the alleged sanction of their God.

That my opinions were founded, as alleged, on the previous quietude and innocence of the Midianites is groundless, and is irrelevant to the question at issue, since no wrongs can be sufficient to justify the cold-blooded massacre of men, much less women and children, nor the reservation of the virgins for a mock marriage, as the only means of preventing that brutal ravishment, which F. J. B. has suggested as the only alternative. I designate the marriage in question as a mock marriage, since it was binding on only one of the parties, although enforced without any regard to the will of the other.

"The Midianite," as F. J. B. alleges, "enticed many of the Israelites into the most disgusting, shameless, and open debauchery, in honor of the Midianitish idol Baalpeor, who was worshipped according to shameless and obscene rights." *Moses would not allow of this degradation which could have resulted in nothing else but the moral and national destruction of that people.*

It is notorious that the allegations of a criminal are not to be taken as evidence in his own favor, since he who resorts to wicked measures will resort to any misstatement which can palliate them. One story is good till another is told; *audi alteram partem*. It were impossible to find any people who adopted a worse morality than that which Moses himself professed and displayed. He used his pretended opportunities of communion with God, not to obtain a knowledge of a future state, but to obtain a sanction for the robbery and extirpation of his neighbors.

Men who, while desirous to believe in the immortality of the soul, have not been convinced by the evidence submitted to them, have been publicly vituperated and represented as consequently morally unreliable. An appeal has been made by Bishop Melville, Dr. Berg, and others, to the alleged immortality of such skeptics, to show the necessity of a belief in Scripture to virtue. Yet we are expected to revere Moses as a favorite Prophet of God, who remained *voluntarily* in ignorance of that all-important concomitant of religion. Without this attribute religion could have no interest, unless employed as it was by him, as a pretense for worldly aggrandizement, by cruel and unjust means, or to get money from his people to spend in the decoration of tabernacles, as alleged, by a degrading use of divine authority.

It remains to be proved that the Midianites were guilty of any obscene rites and abominations. This accusation may be about as false as the following contradictory paragraph:

"And the Lord spake to Moses face to face, as a man speaketh to a friend." Exodus xxxiii. 11.

Yet in verse 20 of the same chapter it is written: "*No man shall see me and live.*" And again: "*Moses should see his back parts; but his face should not be seen.*" Yet seeing the posteriors of a person is seeing the person no less than seeing his anteriors.

That the Creator of this almost infinite universe held this language to any living being, is to me utterly incredible; or that he ever used the cruel language, by which all quarter was to be denied to the seven doomed nations, Deut. vii. 1, 2, as follows:

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou: And when the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them."

I do not believe that any change could have been made in the Jewish religion and morals, more pernicious to themselves and to mankind, than it has actually proven to be. It gave a false idea of God, a false notion of sin, brought up a nation of Thugs who considered the plunder and extermination of their Pagan neighbors a religious duty, gave them notions of their importance as false as it was inflated, and ignored the all-important truth respecting the immortality of their souls, so as to render them pre-eminently selfish and wordly, and hence, notorious hoarders of money. This, of course, brought down on them the contempt and execration of their neighbors. The cruel principle of intolerance displayed towards the worshipers of the Golden Calf, and to all other Pagans, descended as from a common trunk to the Mahometans, and the self-called disciples of the meek, inoffensive, noble-minded Jesus.

The teachings of this great and good seer were so stifled or replaced by the Jewish doctrines, that instead of the excellent seed which he sowed, a discordant combination of his

precepts, mischievously exaggerated or perverted, were associated with those of Moses, and hence, the religious feuds, wars, and persecutions which have disgraced Christendom.

There has been nothing more disgraceful, as I think, to the nominal Christianity which has pervaded Christendom, than the persecution of the Jews, and their deprivation of the privileges granted to self-called Christians; but in this the "chosen seed," have been the victims of the intolerance which they have always sanctioned, in venerating Moses as an inspired servant of the true God. They have, in fact, been doubly the victims of the imposture which they have always devoutly sanctioned. It gave rise to the absurd impression that they were God's chosen people, and that their adherence to the tenets of their ancestors, as given by their false prophets, would insure them ultimate ascendancy with the re-building of their City and Temple, under a Messiah to come from God for that purpose.

Under this infatuation, they have kept up those distinctions between themselves and others, without which they would not have been the sufferers by the cupidity and bigotry of their oppressors.

MRS. HATCH IN BALTIMORE.

BALTIMORE, MD., June 23, 1857.

FRIEND PARTRIDGE:

Dear Sir—Believing, as I do, that it will not be wholly uninteresting to you to learn the present condition and progress of the cause of Spiritualism in the Monumental City, I improve the present opportunity of imparting to you such facts as I am in possession of.

On our arrival here two weeks since, I issued a letter, inviting the clergymen of Baltimore to an investigation of the subject. Accordingly, a Rev. Mr. Harman, a Methodist, and Mr. Gunninsburg, a Jewish Rabbi, came prepared for the contest, evidently fully determined to demolish Spiritualism. The first questions were propounded by the Jew, which were, "How old was my modder ven she died, and vot was her maiden name bevore she vos married?" I informed the Jew that he was invited to discuss any topic, or investigate the principle of Spiritualism, and not to learn the history of his family relations—also that Mrs. Hatch was not a medium for personal communications. But the Rev. Mr. Harman, who is said to be a highly educated man, occupied the most of the evening; and what is not strange to relate, he lost the control of his temper, and rendered himself extremely ridiculous and disgusting to the audience, for which he received a copious shower of hisses almost every time he undertook to speak. But I am happy to learn that he was very sorry for it after it was over. He evinced this in the greater degree of calmness which he evinced in the two subsequent evenings.

His first excitement evidently grew out of his disappointment in not being able to overthrow the Spirits as he expected, and at the next meeting he was aware that he had more than he could effectually contend with on equal ground, and so resorted to a captious course of inquiring, evidently to all, not for the purpose of gaining information, or of investigating the subject before him, but, if possible, to entangle. But in all his efforts he utterly failed; and in a state of great excitement he called Mrs. Hatch a *humbug*. The contrast in the depth and scope of philosophy between the two parties, was all that you can well conceive of. Willis' remark would well apply here, that while "she (or other Spirits) was looking through the open window, he was looking through a key-hole." I finally, at the conclusion of the meeting, made the proposition that the audience should appoint a committee to select a subject for discussion for the next evening, which subject should not be announced to either party until after the audience had assembled; thus giving them equal chance. His reply was that Sir Isaac Newton might come and control the medium, and he would not undertake to discuss with such a Spirit. When asked if he believed that Newton would come, he answered, No, but said he would not accept of the challenge.

Thus it is, I have not been able to find a clergyman in the country, Harvey excepted, who is willing to discuss with her on any terms, much less on equal grounds. The most they will do is to ask a few questions, and but a few can do even that. I do not believe that there is a clergyman in any place where she has lectured who would not be most happy to meet her, if they had any confidence in their ability to sustain their position in opposition to her. They well understand the in-

roads which Spiritualism is making among their flocks, and had they any confidence in their own ability to overthrow it by meeting it face to face, they would be the first to be in the field; but they will stand behind the shield of their pulpits, and slander what they dare not meet. This you may think is plain talk, but the experience of the past six months most fully sustains my position.

The secular press is more liberal, not what it should be in all cases, but leads the pulpit, not the pulpit it. I think that there are more manly editors than ministers, and I predicate this opinion upon not a very limited acquaintance with both. The Baltimore American came out last week with a column and a quarter on the puerilities of Spiritualism, as the editor had witnessed it in attendance upon one of Mrs. H.'s lectures. I then addressed them the following letter through the Daily Sun of this city, but no response has reached me.

TO THE EDITORS OF THE BALTIMORE DAILY AMERICAN:

Dear Sirs—I have perused a lengthy editorial in your paper of Tuesday last, wherein you undertake to criticize Mrs. Hatch's lecture of Sunday evening, June 14, on the subject of "Knowledge and Intuition." In your remarks you give your readers to understand that it was a puerile effort, and containing no greater intelligence than you had reason to expect from one of her age and advantages.

For your information, I will give you a few out of a long list of complex subjects upon which she has delivered impromptu lectures, most of these subjects having been selected by a committee appointed by the audience, and given to her for an elucidation subsequent to taking her seat upon the platform: "The antiquity of the world as proved by the discoveries in geological science—its consistency with biblical history;" "The Music of Poetry and the Poetry of Music;" "The Love of Life and the Life of Love;" "The laws and principles governing the motion of the Gyroscope;" "What is Light?" "Faith, Hope and Love;" "Who built the Egyptian Pyramids?" "Whoever sinneth against the son of man it shall be forgiven him; but whoever sinneth against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come;" "Wherein doth the spirit of man differ from that of the beast?" Many more of equally as complicated a character, involving almost every department of nature, might be cited. I ask, in good faith, if such intellectual demonstrations are not the highest evidences of inspiration, and especially when they come from a mere child, who has never read a paragraph pertaining to the subjects upon which she has spoken?

All will readily see that the nature of these subjects requires the deepest research and the most profound thought; and it appears to me that he who can believe that a girl of seventeen, whatever her culture may have been, is capable of clearly and fully elucidating such complex and intricate subjects without any previous preparation, must be in possession not only of a remarkably easy credulity, but also give to the lady the credit of an intellectual attainment which she does not claim. Your own good sense will give you to understand, that were she disposed to deceive she would take the credit upon herself instead of bestowing it upon parties to whom it did not belong.

As you seem to doubt the intelligence of her discourses and the source from which they are derived, I shall be most happy to give you an opportunity in the New Assembly Rooms of measuring your intellectual capacity with hers. I will pay the expense of the room and give you equal time with her to discuss the principles of any metaphysical subjects which a competent committee appointed by the audience, may select. If you should feel yourself unequal to this undertaking, with your co-operation we will mutually agree upon a committee who shall select a subject involving principles, (not merely names and dates,) under the pledge that no one shall know the nature of that subject until one week subsequent to its announcement to you; at the expiration of which time it shall be given to Mrs. Hatch, after she has taken her seat before the audience—thus giving you not only the advantage of age and experience, but seven days' preparation for the contest. In this you can not fail to see the immense advantage which you have over the youthful medium, provided your views of her are correct.

If you are not willing to do this, then we will call upon you as a gentleman to give her that credit in your columns which you virtually give her by refusing to accept of this invitation. I pen these remarks for the purpose of giving you and the public a better opportunity of more fully investigating not only the principles and philosophy, but also the powers of Spiritualism, which we know to be founded in truth.

I have the honor to be most respectfully, yours,

B. F. HATCH, M. D.

The interest in this city is very great at the present time, and at some of the lectures but little more than one half of the audience could find standing room. This is a great increase in numbers since our previous visit. The ineffectual efforts to put down Spiritualism here since we arrived have done much, not only to widen its influence, but to place it on a permanent basis.

Mrs. H. has labored hard for the last six months, and needs rest, therefore we shall seek quiet for a few weeks, that she may be better prepared for the duties of the coming fall. Early in August we intend to go to Saratoga, New York, where our friends can address us at that time.

B. F. HATCH.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JULY 18, 1857.

LEGISLATORS FOR SPIRITS.

Perhaps one of the most annoying features of an unfair opposition to Spiritualism, is the disposition so often manifested by opponents to arbitrarily prescribe their own conditions of investigation, to make their own demands from the alleged spiritual agency, irrespective of its claims, and to establish their own modes of induction from the facts, or the absence of facts, that may be developed under these conditions. "If," say they, "Spirits can move furniture without human hands, and make the more powerful physical demonstrations which it is alleged they have made, in the dark, they can do the same things in open daylight; if they can rap upon and move a table when the medium is in contact with, or in close proximity to it, they can do the same thing when the table is removed twenty feet distant; if they can do this in the presence of one company of persons, they can do it in the presence of any company of persons, and whatever may be the physical and mental states of the latter; if they can make any demonstration in the presence of a circle harmoniously and passively seated around a table, they can do the same whatever disorder, and whatever mental opposition the persons present may insist upon maintaining. And when any decisive phenomena demonstrative of spiritualistic claims fail to be elicited by experiments instituted under these conditions, our sapient investigators, standing some inches taller in their shoes, forthwith denounce the whole as a humbug, unworthy of farther attention; and our *Boston Couriers* and *New York Journals of Commerce* resound with the jubilant proclamation that Spiritualism (for the ninety-ninth time) is totally "exploded" and vanished into thin air!

Without designing to ruffle the self complacency of those who suppose that all phenomena which can possibly occur in any department of existence must be measured, gauged and limited by the narrow circle of laws within their own knowledge, and that no truth can be really a truth, unless it can be cramped into their intellectual vessels, we would respectfully suggest that this universe of ours is a somewhat extensive affair, and that it may be fairly presumed there are several things associated with its more interior and occult workings which these persons, with all their science, have yet to learn. And with this consideration borne fully in mind, it would seem that a modest man should hesitate a little before deciding on possibilities or impossibilities relative to matters confessedly so occult as the powers and capacities of invisible intelligences; and the true philosopher, we think, would not consider it unbecoming to pause before prescribing, *a priori*, any laws and conditions whatsoever, for the government of these powers in their external manifestation.

Suppose that when the experiments demonstrating the nature and phenomena of Electricity, were first announced to the world, a skeptic had argued, "If this thing of which you speak is really a newly discovered fluid or agent, of so subtle a nature as you claim it to be, it can be conducted through a glass rod as well as a metallic rod; and if it can be collected in a Leyden jar, it can be collected in a tin kettle,"—in what light would this reasoning have been regarded by the electricians? Yet in what respect would this position have differed from that now assumed by those who attempt to legislate for the Spirits? The electricians would have said to a cavalier of the above description: "Sir, if you wish to test the merits of our new science, you must try it upon the basis of its own claims, and not on any claims not recognized by itself which you may hypothetically set up for it; and we have the same answer to make to those who now insist upon foisting false and unrecognized claims upon Spiritualism, for the purpose of adding force and plausibility to their efforts at overthrowing it.

If the agent, Electricity, is of that subtle nature which imposes the necessity of strict conformity to certain nicely ad-

justed conditions, for the development of its phenomena, then the same thing may be presumed still more emphatically true respecting the agency or force through which any demonstrations are made, if such can be made, from the Spirit-world. The substance which forms the essential constitution of that mysterious disembodied entity, called a Spirit, must, of course, be almost infinitely removed from the grossness of tangible matter; and the proximate media of its manifestation to the world of flesh and blood, must necessarily be characterized by a subtilty which would render impertinent any attempt to prescribe, *a priori*, the conditions by which that manifestation must be governed. As Spirit, so far as human words can define it, seems to be the very substance of affection and thought, it may be presumed that anything which can operate upon, or change the condition of, affection and thought, must necessarily operate upon the very fountain of the power by which the Spirit can manifest itself to persons in the external world. But even the Spirits of sensitive persons still in the body are often affected, disturbingly or otherwise, by the magnetic emanations of individuals in whose presence they may be, which emanations are always qualified as to their attractive or repellent, their deranging or harmonizing, properties, by the mental and moral states of the individuals whence they proceed; and when the very reasonable thought occurs to us, that Spirits disencumbered from the grossness of the flesh may be incomparably more sensitive to these influences, and to the effects of natural light, heat, and other subtle agencies in the world of sense, we see the utter impropriety of any one demanding that Spirits shall make their manifestations, if they make them at all, under such conditions as he may capriciously institute, rather than those which they prescribe themselves as accordant with their own claims.

Yet while Spiritualism is constantly being tried and condemned by the class of unfair investigators described above, it is a happy thought that truth has an intrinsic vitality which enables it to survive all such hostile treatment—a vitality by which, if "crushed to earth," it "will rise again;" and Spiritualism, having already stood some scores of "explosions" from this class of opposers, we think it may even stand a few more without being quite annihilated.

SPIRITUALISM AND SCIENCE.

By Spiritualism, we now mean what is commonly understood by the term in its broadest and most obvious sense; and by Science, what the dominant schools mean by it.

Starting, then, on this basis, it may be remarked, that Spiritualism bears about the same relation to Science, that the sun bears to the solar system—the heart to all other organs of the human form, the Spirit to the body, God to the universe. To some this may seem a monstrous claim. But let us look at it a little and see.

What is the real amount of science, according to the estimate put upon it by its exclusive adherents? Is it not a mere external matter, at best. Does it not have to do above with the outside universe? Is it not the mere shell of truth, instead of being the essential truth itself? Every one knows full well that such is the fact; that, in short, *Materialism* is the sum and substance of the whole matter. This is even true of those finer sciences which relate to the human mind and spirit, as these are cultivated among the dominant scientific classes; for although the subject to which these sciences relate, is a real, spiritual entity, the most external views are entertained of it, the most material facts are noted, and the most sensuous inferences are drawn concerning its functions, its experiences, and its laws. It hence results, that often the most absurd philosophies are cultivated in the place of simple, interior and most genial nature.

Now, Spiritualism, while it has an exterior element, has also and more prominently, an interior soul; and taken altogether as a grand system of truth, while it does not of course, in the least, ignore science (but rather accepts and approves it), it becomes the very soul and life of science itself. The reason of this is plain, for Spiritualism, even in its most material aspect, has direct relation to spiritual laws, elements, forces, inspirations and experiences. The "sounds" themselves which, as sounds, are material and most outward, are directly related to, and vindicate, a wholly spiritual cause. So, also, of the "movements," and indeed, all the spiritual phenomena so called. Now, in science as here intended, say chemistry, for instance, when certain phenomena appear in the process

of certain chemical changes, or, in Natural Philosophy, when certain mechanical facts are exhibited, no reference whatever is had to primal causes, or most interior forces. But there are certain exterior conditions and relations of substances and obvious laws, of which the senses take cognizance, and with these, as causes, the mere scientist has to do. Now this is all well as far as it goes; and it shows very clearly, too, how absolutely limited is the domain of science, as commonly understood and investigated, in comparison with that system of truth which, while it takes science as the base and continent of itself, goes to the interior world—the Spirit world—or its causes, forces, life, and laws.

Spiritualism, then, belongs more particularly to the interior universe, while science has its paramount sphere in the exterior of nature. As the body, therefore, is inferior to the Spirit, the planets subordinate to the sun, the universe less than God (good and important as all these lesser things may be), so is science the mere body, the garment, so to say, of Spiritualism. The former is the finite; the latter, the infinite. Science, or body, has bounds; but Spirit has no bound. Science is hard and cold; Spirit is warm, genial, pliant, full of freedom, full of life. Hence the difference in results between Science and Spiritualism, as these are related to sensitive beings, the one leading to doubt, materialism, moroseness, pride, sadness; the other to faith, Spirituality, genial temper, meekness, joy!

S. C. H.

Remarks on Mr. Warren's Letter.

In another column will be found a communication from Mr. Josiah Warren, called out by the editorial on "Organization" which appeared in the *TELEGRAPH* of June 20. Mr. Warren thinks we misapprehend him. It may be so. We think he does not fully apprehend us. In the practical sense of the word "failure" as we applied it, Mr. Warren himself admits a failure on his part. What we tried to say was, that he had essayed the practical operation of certain ideas, and that the effort was a failure. The truth or falsity of his doctrine is quite another thing. The "golden rule" may be true, though John A. Collins failed to make a systematic application of it to the community he had gathered around him. In like manner we wish to be understood as saying, not that truth has failed, but simply that Josiah Warren has not succeeded.

Our apology, if any be needed, for the "public" use of Mr. Warren's name, is that we found it in "public." He had placed it there himself, and, as we supposed, for the express purpose of being used. We extend the hand of friendship to Mr. Warren and all other earnest thinkers. We may not be able in all cases, to accept their thought as ultimate truth, and we may be moved at times to criticise their various plans; but from our deepest soul we honor the man who utters an earnest thought, whether we agree with it or not. When the world shall substitute a living earnestness for a wooden cross, it will have found its true Savior.

The Comet did Strike.

The *Buffalo Commercial*, of a recent date, entertains its readers with a somewhat lengthy argument to prove that the comet did strike the earth on the 13th of June, according to prediction. After premising that in the fulfillment of the prediction that so light and airy a body would come in contact with our globe, no farther manifestation was to be expected than some unusual "atmospheric disturbances," he records an imposing list of storms, thundergusts, hurricanes, whirlwinds, waterspouts, and other phenomena that occurred in widely separated places, on that very day—and also before and after it! He brings his argument to a climax by stating, that on Sunday afternoon, June 14th, the captain and crew of a vessel on Lake Ontario "distinctly saw something in the northwest part of the heavens, which he describes as a mass of nebulous and translucent matter, apparently moving along with considerable rapidity." In reading the *Commercial's* article we were skeptical as to his theory until we came to this last point, but were then, in view of the whole argument, forced to the conclusion that all these remarkable phenomena must have been produced by a comet striking the earth—or some other cause. We would suggest to the *Commercial* and other philosophers of the same school, that the mass of nebulous and translucent matter seen in the "northeast part of the heavens" twenty-four hours after his cometship had taken leave of us, may have been a floating feather wrenched from his tail in becoming entangled with some peak of the Allegany mountains.

NATURE OF MEDIUMSHIP.

FALLIBILITY NO PROOF OF DESIRE TO DECEIVE.

As a medium necessarily occupies a position *between* a mind or minds who impart, and a mind or minds to whom are imparted, ideas, or other spiritual essences or potencies, he necessarily presents to the imparting Spirits, one side of his being, (the involuntary or interior,) and the opposite side (the external), to those who are addressed through him. This at least must be the case as regards writing, speaking, healing, and impressional mediums. But atmospheric concussions, table-tippings, and the like, seem to be induced by spirit action, not through the medium, but through essences or auras that have gone out from him, and with which his connection has begun to cease, if it has not ceased.

Now, as regards mediums of the first class, every word or emanation that is borne from them through the spiritual impregnation, must be *partly theirs*—the same as every child is partly its mother's—though such mediums may have no conscious agency in determining its character, any more than a mother has in determining the features of her child. As there is a certain material likeness traceable in all the children a woman may have by different husbands, so there is a medium likeness perceptible in all the communications that are given through any medium by different Spirits; certainly, through any medium of the class first named, and to some extent, we think, even in communications evoked by spirit action upon the spheres of rapping and tipping mediums.

If we are right thus far, none of our so-called spiritual communications are *wholly* from disembodied Spirits. The most passive of mediums, can no more help imparting something of the tone of his own mind to the ideas and sentiments that are discoursed through him, than the flute or the piano can avoid the impartation of some of its characteristics to every melody that is breathed through it by the musician. There is also another consideration to be kept in view, viz., the unconscious side of the medium may not only be set in motion by disembodied Spirits, but by the "internals," or corresponding side of minds still in the body, without any effort of the external will, or any knowledge of the external consciousness, either in the person acting, or the medium acted on. Many cases have occurred of communications coming through a medium from some person still in the body, perhaps hundreds of miles distant, of whom the medium had never heard, and whose action in all respects, so far as the medium's senses could determine, was exactly like that of a Spirit who had left the form.

These considerations are important on two accounts. They will prevent all who are thus satisfied of their truth, from prostrating their reason and manhood before everything that comes from the spiritual side of nature; and they will also enable us to account for the imperfections that we so often find in communications from minds who, while in the body, were of a high order, and from whom we can not help expecting higher truths, or more felicitous expressions than they are able to give us through the obstructions of a foreign and disputed organism. They will prevent us from looking for infallibility, or absolute perfection, so long as we live under the laws of the finite plane; and they will prevent us from imputing to spiritual folly, or malice, the failures which result from innumerable obstacles and complications that exist in both worlds, and over which no finite mind has yet attained more than an imperfect mastery. Yet, we are by no means to carry our charity too far, nor to suppose that the transplanting process of death can at once eradicate the tendency of little souls to strut in stolen plumage, any more than it can annihilate the humility, and the readiness to do good to the humble, which ever characterize true greatness.

P. S.—Not only every living man, but every atom of matter, is a *Spirit-medium*, deriving all life and motion from spiritual forces; which forces, but for such media, could never manifest themselves at all, except by making media of one another, and could never descend below their own plane of human media; the most perfect are little children that have not yet arrived to the age of self-conceit, and who are, therefore, able to receive kindly *impressions* from the angels, who are "always with them" so long as their simplicity and truthfulness remain, *i. e.*, so long as they make a good use, and not a bad, of angelic impartations. As the mind becomes pre-occupied with strong forces or desires of its own, it grows *less impressible* to all alien forces, though unconsciously a medium for such foreign spiritual potencies as harmonize with its own tastes and powers.

That the goodness of a medium is increased by his entering reciprocally into the spirit of the mind that is communicating, will appear from various instances. Take, for example, the "Pilgrimage of Thomas Paine," a collection of glorious images and ideas, mechanically encased in words, which fall orderly, but dead, from the mouth of an automaton; for such (we mean no disrespect), is necessarily the character of any man or medium, who enters not into the spirit of what he says. Or, compare a passage of Shakspeare given through Kean or Booth, with the same words drawled out by an ignorant school-boy who is thinking of something else, and you will have another instance of the indispensableness of a good medium, if you would transmit the flash of genius, or the glory of wisdom from your soul to another.

The subject we have broached deserves a more extended exposition; but we have not leisure to do it justice at present, and leave our readers to carry out the ideas suggested each for himself in his own mind.

P. S. No. 2.—On calling at the rooms of Mr. Redman to-day, we had the pleasure of comparing notes on the above topics with a Spirit-friend, once an eminent member of our federal government, who claimed to have imparted the ideas we had then written by impression, and who promised to impart a few additional ones by the same process, if we would give him an opportunity on our return home. This was the object of our postscript above. We can not but think that our friend has made good use of his ancient sagacity as a politician, in constructing his Philosophy of Mediumship, as it places all the *life* and the *spirit* of our article to his credit, and gives to us little else than its faults.

The Cambridge Affair again.

The Committee of Cambridge Professors, designated by the Boston *Courier* for the investigation of such phenomena claimed to be spiritual as might be produced in their presence through selected mediums, have published their award *in extenso*, together with a report of preliminary arrangements for the investigation between themselves and Dr. Gardner. We discover in it no new facts which alter essentially the aspect of the case as heretofore set before our readers. The Committee promise the publication of a report of their proceedings, together with results of investigations additional to the special case submitted to them, but bearing upon this "stupendous delusion," as they are pleased to call it. When we shall have seen that report, together with such rejoinder as the spiritualistic parties engaged in the affair may feel called upon to make, we will inform our readers impartially of the facts and results as they appear to us, "nothing extenuate."

Mr. Harris' Meetings.

Mr. Harris' meetings, held for several months at Academy Hall, will be suspended during the warm season, to be resumed again in the fall. We learn that Mr. H.'s friends are about to put measures on foot for the erection of a house for the accommodation of the congregation. We regret to state that Mr. Harris was unable to occupy his desk last Sunday, in consequence of sudden illness somewhat resembling a slight sun-stroke.

TO READERS AND CORRESPONDENTS.

Dr. Hare and F. J. B.

We beg to suggest to our esteemed and able correspondents, Dr. Hare and F. J. B., that it is very questionable whether the expositions of, or apologies for, the iniquities of our ancient Brother Moses tend to improve the morals or contribute to the present needs of mankind. Therefore we hope they may be hereafter inspired with themes more directly conducive to the present and future well-being of humanity.

The excellent article entitled, "*Spiritualistic View of the Doctrine of the Divine Trinity in Unity*," from the distinguished author of the article, "*Essential Life of Love and Freedom*," published on our first page week before last, is reluctantly laid over till next week, when it will be inserted.

"*Nature's Definition of her Laws*," No. 8, by "K." will be published as soon as possible.

Also another article from I. G. Atwood, on the "Origin of Man."

"Facts of Experience on Spirit Healing," by D. B., shall have attention soon.

The communication "dictated by the prophet Isaiah," sent us by J. P., we doubt whether we can make answer for our columns. We will, however, give it another examination.

Of the notice of the discussion at Fowlerville, Mich., sent us by D. T. W., we shall try to publish at least an abstract next week.

R. K. B. will, we trust, without our entering into explanations in this place, perceive the reason of our postponing the insertion of his articles for the present. We will write him.

Mr. Partridge has been absent from the city most of the time since the 25th of June, which is the occasion of delay in answering many of his correspondents.

INVESTIGATING CLASS.

Session of Wednesday evening, July 8, at the house of Mr. Partridge, 26 West Fifteenth-street.

Question, "Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?"

Mr. Fishbough gave an extemporaneous exposition of his views upon this subject, but he wished it said in this place, that on account of the length of his remarks, and want of time to write them out in full, his paper will be deferred until next week.

After an argumentative colloquy between Mr. Fishbough and Dr. Curtis, the substance of which could not be intelligibly reported in the absence of Mr. F.'s paper, Dr. Curtis submitted the following:

DR. CURTIS'S PAPER.

Most earnest thinkers, when exchanging their barren dogmatisms in theology for the fruit of a careful and intelligent search for truth, are early led to renounce their belief in a personal devil.

Their previous views of this character, partly derived from the legendary sources of the nursery, and partly from the more repugnant side of the teachings of the Church, seem so incompatible with their new romance of universal perfection and universal good-will, that they are fain to regard the whole subject as a pure fable. Indeed they rather pride themselves upon having dispelled a bug-bear, which seems either the offspring of superstitious ignorance, or got up for selfish purposes, by a dishonest priesthood. In either event, they are fully convinced that the distorted monster of their early years is merely an amusing scandal to physiology, and the lost, condemned and hopeless evil notoriety of their epoch of faith is equally a scandal to supreme order.

Now both these conclusions appear, doubtless, true, and highly creditable to their sagacity and benevolence, and the inference is generally held unanswerable that the devil is, therefore, a pure fabrication, and entitled to no further attention. However, many theologians, wise and good men, still will persist in believing in his existence and still persist in proclaiming it; although, as I have just said, the zealous, honest skeptic regards such views as sheer infatuation, and their supporters as entitled, at the best, only to pity and good-natured contempt. Every man who has gone through a free soul-experience will recognize the truth of my assertions.

I can not, however, but consider it as a misfortune, that most liberal minds in theology rarely pursue their inquiries sufficiently far to explore and comprehend the ideas which characterized their earlier faith. Their new-found liberty is too seductive and too beguiling to stimulate that diligent research which might result in the startling conviction of the rationality of certain paradoxes in the moral problem of the universe.

Hence I have observed that free-thinkers seldom go beyond the first step in great inquiry. Their philosophy is purely destructive, not constructive. They observe the lack of universal justice and order; they conclude, therefore, that there is no Divine Providence, and that nature and civil government embrace and secure all human destiny.

The only accessible historic accounts of the devil being restricted to sacred writings of comparatively remote date, we are, of course, unable to submit valid judicial evidence of his personal identity, and can only therefore resort to such rational proofs as may demonstrate this personage to be an inevitable fact (or to speak quaintly, an inevitable institution) in the mechanism of the moral world.

A thorough study of this subject would demand a complete philosophy of evil. It is enough, however, for the present purpose, (which is only to offer a skeleton statement of the argument for the existence of a devil,) to say that the existence of evil (as a present fact) is undeniable; and, in asserting this, I merely intend to insist, that whatever a Rosa-Matilda philosophy (or rather hypothesis) may hold respecting its coincidence with undeveloped good, that unhappiness resulting from conflicting personal interests still abounds in the world, and must abound, just so long as such personal interests can not be practically reconciled with universal principles of love and justice. Now this incidental necessity constitutes what is justly and appropriately called *moral evil*.

If we examine, each of us for himself, our relations with the outer world, we shall presently discover that the above position has an intimate bearing upon all our practical lives. Talk of principles eloquently and feelingly as we may, we can not conceal from ourselves the fact, that our daily lives are constant violations of *universal love and sympathy*—nay, they must be

so. We philosophize of general and impartial laws, but practically we can not discard or forego our special private interests. In other words, we have and *must* have a personal selfhood, proprium or organic self (a body).

Now, in the outworking of our activity, i. e., in our history, this selfhood must either be conserved or sacrificed. If sacrificed, the present is a total and final renunciation of this selfhood or proprium, in which case we should at last cease to have an organic existence, and absolutely die out to annihilation. If conserved, certain outer interests must yield and become subordinate to it whenever they are indispensable to its well-being. This, then, is the immutable or practical law of a proprium or personality.

Let us make this a little more evident by illustration. Our well-being requires that we take food; and to make the incongruity between the grand law of love and the law of proprium more conspicuous, let us suppose that food to be the flesh of animals. Now to the precepts of universal love (nay, of impartial justice) nothing can be more obviously repugnant than to subject some weaker animal to the pangs of death for our private ends; yet this act provides us with nourishment, and is (relatively) indispensable to the preservation of the organic self. Here we see the fatal and necessary conflict between the theory and practice of justice. In other words, to unfold the first glimpse of my argument, we aspire as angels, yet live as devils. I have purposely chosen this illustration, because, being purely a practical fact, it exhibits the subject in a strong and sympathetic light. The vegetarian theorist would perhaps reply, Let us at once adjust the difficulty by abstaining from flesh meats.

It does not, however, alter one iota the principle here laid down, whether the above example be taken or not. The proposition is self-evident that a *personnel*, if kept at all, must be maintained as a prescriptive and inviolable *end*, unamenable to abstract and general moral precepts. Neither vegetarianism, Brahminism, nor any other moral codes, though they might to a certain extent defeat the particular exhibition of evil I have just referred to, or others equally conspicuous, can change this scheme upon which a proprium rests, and must forever rest. This proprium, *ex natura rerum*, enacts a limitary authority to theoretic goodness and truth.

Every act, then, which regards the proprium or selfhood of one personality to the sacrifice or injury of another (no matter how low in the type of life or in race the wronged individuality may be) is, considered in a philosophic sense, essentially diabolic, but such acts are practically inevitable. Hence it is evident that a devil is not necessarily a voluntary malignity, and that evil is unavoidable unless a proprium can be dispensed with, and to dispense with it is, I repeat, to lapse into nothing.

We see, therefore, the imbecility of schemes of humanitarian reform and destiny, founded upon the inculcation and enforcement of the code of natural conscience or morality, since such schemes contemplate the precepts of universal love or goodness as the end or aim of our activity, whereas a deeper and more luminous insight into the problem of life reveals the fact that its true end or goal must be person, not abstract law.

Hence it is that Bible and inspired teachings, which are, in fact, the highest human moral philosophy, so often clash with mere theoretic goodness and truth, and appear to the narrow thinker so fatally inferior to his intuitions of right and wrong. Revelation presents, indeed, the problem of human destiny in its practical (faith says in the best practical) shape.

Abstract natural or intuitive morality would result in making man a *means*—revelation makes him an *end*. The natural conscience, therefore, is like an unsheltered lodge, responsible insofar as equal to equal, to the meanest brute personality in the universe, whereas the religious conscience is a walled citadel. Indeed, the very object of religion is to justify and save a proprium (organic form).

The unavoidable antagonism, as I have shown, of a selfhood to abstract good, constitutes diabolism; and it is easy to infer that the nobler or more royal the selfhood, and the more sacredly asserted, the profounder and deadlier is liable to be its diabolic relation toward minor individualities or personalities.

I should subject myself to harsh and inconsiderate criticism by a hasty popular exposition of the conclusions I derive from these incontrovertible premises; let me close, therefore, with the remark that by pursuing their irresistible inferences, we shall be

forced to admit that a devil must exist, and that this estate is inseparable from the highest personality.

MR. WILSON'S PAPER.

There is a personal devil, but he exists as a mental illusion only. Its birth—for we cannot properly call the devil male or female—was on this wise: A certain family (the human race), occupying the cellar of their habitation, were one day aroused by strange noises in the upper part of the house; fear was excited, and no one dared to go up to question the inhabitants of the upper chambers. Combateness and Destructiveness were once making for the door to go up, and give battle to the cause of the disturbance, but Fear closed the door upon them, and they all were seized with trembling and faintness. Whereupon, Mrs. Secretiveness and Mr. Credulity entered into conference about the new and strange phenomena. After a long consultation they arrived at the conclusion, that these noises were the voices of wicked and very evil Spirits, because the effect of their existence excited fear, and hence there must have been a fearful cause to have produced them. Thus were the angels of Science, Good-will, and Benevolence, driven back to the soul's Spiritual heavens, and the trap-door was locked, and the family have lived in the cellar ever since.

Hence the idea of a personal devil arose from an effort of an ignorant age to account for the origin of evil. The character of this devil seems very amiable, for all sorts of evils are laid to his charge, but he never retaliates. He is long-suffering, and the bearer of many burdens.

His uses are various and important. He aids materially in building churches and forming articles of faith, and in keeping churches together. Paul once used him to save two persons who could not be favorably affected through his instrumentality.

His destiny is to be *destroyed*—utterly annihilated—save a historic remembrance of his ghostly skeleton in spiritual museums.

But, here is a *special use* for his satanic majesty a little longer to act as a balance-wheel for those minds whose god does not "fill all things." To them he is of great use, and we would advise them to hold on, and be steadfast in the "doctrine of devils." Let him that readeth understand.

DR. WEISSE'S PAPER.

There are personalities that act out the attributes of devils; they were men on earth; they are characterized by perverted faculties, owing to slighted opportunities; their capabilities are multifarious, as shown by the innumerable vices with which men are beset; their uses, when known and understood, will be to afford a warning to induce mortals to develop all their good faculties, and improve every opportunity; their destiny is development, progress and ultimate reform.

These personalities are the Spirits of departed men who, while on the earth, have favored but few of their good, and indulged all of their bad, impulses and vicious propensities. A brutal Nero had feasted his imagination so long on bloodshed and malice, that he could, without a pang, pronounce the death-warrant not only of his foes, but of his nearest and dearest friends. A lascivious Messalina had contemplated profligacy so eagerly that it became a second nature. The miser had hugged his gold so fast that he saw nothing else worth his attention, and could without remorse take the bloody farthing of the widow and the fatherless. The swindler had passed so many years in spending what he never earned, that he could forge the name of his own mother. The hypocrite had spent his life in deceiving others. The silly religionist had hugged a Bible or a prayer book, or had been guided through life by some cunning priest, and landed on the shores of eternity without ever having thought or done anything for herself. Blind obedience had been her motto; she had religiously practiced and recommended it to all those within her reach, forgetting the greatest of all precepts, that every man is to work out his own salvation.

There are minor devils which the reader may easily supply. One and all of these entered death's door with dispositions and affinities corresponding to those of their respective lives; their eyes were closed to the light of development and progress; the onward road was dark; no angel friend could illumine it, being prevented by an impenetrable atmosphere, within which dwelt all the affinities of vice. Earth alone offers a refuge and sporting-place for such fiends. They return, and find swept

mansions and garnished houses. Hence our Neroes, cruel prize-fighters and fierce brutes of every description; hence our prostitutes; hence our Wall-street sharks and swindlers; hence our Jesuits and sanctified-looking modern Pharisees, Scribes and hypocrites; hence our silly Bible-worshippers and long-faced bigots. Even our mad-houses are filled with the diabolic pantomimes of these irresponsible demons, who use the organs of mortals for their amusement; thus they go on tempting and tormenting mortals, till some beam of light illumines the onward path.

You may sneer at this doctrine; but open the book you hugged so long, and see whether Christ does not urge it more than any other. He and his apostles drove out unclean Spirits; Job was the victim of a demon, Saul the sport of a bad Spirit.

As to that celestial warfare and myth of fallen angels that appeared now as a serpent, then as a tempter, who can give it a moment's consideration? What a meager proof this assertion has to offer, when compared with the overwhelming testimony adduced not only by Spiritualism, but by Christ and his apostles, by the Fathers of the Church, by the sects of the first four centuries of Christianity, among whom may be mentioned the Gnostics and the Anchorites, to whose founder the image of a Venus repeatedly appeared, even in his solitude. Beside all this weight of testimony, it is based on all the ghost stories of heathen and Christian nations.

Let the pulpit preach this doctrine instead of preaching that myth, and telling man that the flesh is the devil, and we shall soon see a change. Our poor flesh is a very useful instrument to develop the soul; cripple or injure it, and you mar the spirit; infantile idiocy and the decrepitude of old age prove this assertion. We are very apt to charge our shortcomings and vices upon some other, and especially upon the devil; but face a man and tell him, like the prophet of old, "You are that sinner, you will be that devil," and the "peccavi" will be sure to follow.

DR. HALLOCK'S PAPER.

Dr. Hallock said, To this question I answer No, and underscore it. I answer No, both to the principle and to the personality which is supposed to represent it. I look upon the hypothesis of evil as a theological superficiality, which does not bear so close a resemblance to the *reality* as a rag-baby does to the child that plays with it.

By the term devil I mean what is called *evil*. It is not necessary, in this place, to take the personality into consideration, as the existence of personality may be cheerfully admitted, if it can be shown that evil exists at all. Let it be once established that *evil* is a *fact* in the universe, and its incarnation follows, of course. But how is this to be done? It will not do to construct a devil out of the old rags of doctrinal opinion, with his mis-shapen limbs covered over by the silvery mantle of theological ingenuity. I can respect no such tailor-work as that. Nor will it do to *assume* the existence of evil on the strength of a majority vote, as *proof* of it. A pot of lamp-black spread over a thousand Scripture quotations will not make a substantial devil; neither will the *assumption* of evil, as a reality, prove it to be so. I confess, however, to a high respect for the genius which, out of such flimsy materials as popular opinion and theological rags, can create an image that shall not only awe the multitude, but confound even its own solemn lucubrations; but I must be excused from paying it adoration either with the head or the heart.

1. My objection to the devil is, that he or it (just as you choose) puts God out of the universe. I do not find room enough in it for both. If God be true, that which leads to atheism, or a denial of God, it seems to me must be untrue. Or, in other words, if atheism be false, the premiss upon which it rests must be false also. Now this hypothesis of evil is the chief cornerstone of materialistic philosophy.

The atheist reasons thus: "Evil exists, and produces incalculable misery. Good men would abolish it if they had the requisite power and wisdom. God, the Christian declares, has power, wisdom and goodness unlimited; but he does not extirpate it from the face of the earth, as a good man with these attributes would do; therefore God exists to no purpose—therefore he does not exist at all!" The pious logician, who admits the premiss with which the atheist starts, may roll up his eyes in devout horror at his conclusion, but there is no escape from it through the door of reason, whatever there may be through that of mere faith. To talk of a God all goodness, power and

wisdom, as we understand these terms when applied to man, and in the next moment to deplore the existence of the devil, is to confound all definition. Where God is, surely *there* the devil is not; or in other words, where good is, there evil is not. But *where* is God not? My first objection, therefore, to the devil is, that I believe in God, and find him everywhere.

2. I object to the devil, because I can not discover him *anywhere*. As already observed, I can find black marks and Scripture texts with learned commentaries on them—I can find hoofs and horns, *assumption* and *brass* sufficient to furnish the theological market with devils in superabundance; but God did not make them; they are wholly of theological manufacture, and, like the rag babies of the nursery, are a mere caricature of the reality, without one spark of life or soul.

3. My third objection to the devil is, that I think I know just how he is made. In my conception, he is true to this extent: man to *be* man, that is, to preserve his individuality, must be able to repel as well as to attract. Were he all attractive, he must lose his individuality. His repulsion is a necessity therefore, and of consequence, right, or natural; and this repulsion is the substance and exact measure of his dislike. Man, then, has a natural right to say he *likes* this, and *dislikes* that. If he loves to play with words, and chooses to call that which he likes *good*, and that which he dislikes *evil*, it makes no difference, so long as we know just what he means, which is, that he has an affinity or attraction for *this*, and a repulsion for *that*. So far, he maintains a natural right, as I have shown, and his foot is planted upon the eternal rock of natural law; but the moment he leaves this position, he falls for the want of firm ground to stand upon. For example, a man has a natural right to say, he does not like a *sour apple*. There is nothing absurd in that dislike; it can be rationally investigated, and referred to a physiological law of his constitution. But the moment he steps beyond this point, and asserts that sour apples are proper objects of *universal dislike*—that they are both hurtful to man, and displeasing to God—he falls into the pit of folly and absurdity. Apply this illustration to the great tree of humanity. It has many boughs which bear a vast variety of fruit. Every individual has a right to that which agrees best with his personal needs, and with the immortal principle within him. He can not like it *all*; it is not all for him. But is it wise to call the tree, and all the fruit upon it, that he does not relish, bad? Here is the origin of evil in the universe: this child-like folly on the part of man, the *sublime* folly of gauging the *absolute* and the *infinite*, by his individual likes and dislikes, is the father of evil—is the *devil*! The father being a fool, it is not unnatural that the child should be like him.

4. Be it remembered, no human life is long enough nor sufficiently comprehensive in experience to pronounce accurately upon the motives, circumstances and character of human actions. Herein lies the value of history, which embraces many lives. The germs of human action which time has matured are gathered into the garner of history, that we may judge the better of principles or causes by their effects. That is good which does good. We know nothing of goodness as an essence, except that *it is*. Now, if we will take the deep sea line of philosophy, and sound the depths of history, both sacred and profane, ancient and modern, we shall find that *everything that man has denounced in action has been a blessing in result*! For proof of this I would respectfully cite the student of history to the sale of Joseph, the crucifixion of Jesus, and the settlement of New England.

5. I object to the personality of evil, that is to say, to the devil of theology, because he is a phrenological impossibility. As thus: pure evil, or in other words, a devil all devil, would be a nullity. To secure volition, or the power to act, he must have intellect. But in the exact ratio of intelligence would be seen the fallacy of evil; and hence that which would be essential to his effective existence as a devil, would destroy the character by the reformation which wisdom invariably secures through intelligence.

IMAGINATION.—A Cambridge student coming into the room of one of his fellows, observed a glass of wine standing on the table, which he immediately drank. Presently the owner coming in, and missing his liquor, observed that it was antimonial wine. The other began to retch, and soon after to vomit. Such was the power of imagination that it had all the effects of an emetic, for the wine was not antimonial nor medicated.

SPIRITS HEALING THE SICK.

We are always thankful for the testimonials to the good results of Spiritualism, which partake of the earnestness and sincerity of a living experience. There are many evidences of the healing power of Spirits, which are suffered to slumber in the cold ungratefulness of those who have been restored, of which charity to those who may or do now suffer, ought to prompt a public acknowledgment.

MR. PARTRIDGE:

RONDOUT, N. Y., June 25, 1857.

Dear Sir—I have been a great sufferer through disease, and as I now rejoice in health, I desire to *publish* my experience, in brevity, for the good of others who are suffering, that they may "take courage" and seek relief where I found it.

Last August I was taken sick with a bilious fever, and sent for medical aid. I put myself under the care of an "old-school" physician, who attended upon me three weeks. I was no better. I then sent for another doctor of the regular order. I was under his care several weeks, and was failing fast, until I believed that my end was near. My friends gave me up as lost, when Dr. A. B. Smith (whose address is in your paper) was sent for. He came, and was influenced by *Spirits* (I now believe) to examine me. Without feeling my pulse or asking any questions, he gave me an accurate description of my disease, and was then moved to make "*passes*" over me, following which I immediately felt better, and began to perspire copiously, and went to sleep for the first time during six weeks; that is, it was the only healthy or sweet sleep I had during this time. I was under Dr. Smith's care about three weeks, and was then entirely restored to health. No words of mine can portray my thankfulness, for I do know that that man saved my life through the Spirit method of doctoring.

I have not written the above so much to prove "Spiritualism," as to direct the sick who have given up hope, and who have my sympathies. Dr. Smith has been in this place now for eighteen months, and hundreds have been helped by him; and I wish him and his family the worldly success which he deserves. He is a quiet, unpretending man; but his practice wrests the business of this place out of the hands of assuming M. D.'s. God speed him for humanity's sake.

Truly, JOHN B. POST.

Attest, G. W. Smith, Rondout, N. Y.; Austin E. Simmons, Woodstock, Vt.

LETTER FROM JOSIAH WARREN.

MR. PARTRIDGE:

Dear Sir—At page 60 in your paper of the 20th of June, in a very excellent article under the head of "Organization," I notice that you mention my name, and it is solely on this account, that I have anything to say. Presuming that the article is from your pen, I address you personally, which you will know how to justify. You mention my name in connection with "failures" which, I think, you very properly attribute to "Organization;" at least, this seems to be the great element of confusion and discord every where; and you do not seem to know that I am entirely with you, and that the position you take with regard to them is precisely that which I have labored thirty years to introduce.

The word "failure" has no application with regard to a simple scientific truth. We may fail to procure a hearing, or an honest representation of it; but a fact, a principle, succeeds in establishing itself, as soon as it is understood.

Col. Sutter failed for a long time to convince the public that he had discovered gold in California; and a very intelligent friend of mine honestly thought, for a long time, that Sutter had discovered only "Mica." So, too, with the great fact of Spirit intercourse, you and others have labored most faithfully to make it known and understood. Have you succeeded? or have you failed? You see that neither the words failure nor success have any application in the case, except so far as you may have been disappointed in the *progress* of your work. If you foresaw or anticipated all the ignorance, bigotry, superstition, the apathy and dishonesty, as well as the careful and honest skepticism you have had to meet, you have not "failed"; but if you expected every one to receive and appreciate this beautiful and sublime development with the same ready candor and reverence for truth which you did, you have failed in that particular, but not in your *object*, which I take to be, the promulgation to a greater or less extent, of the great fact of Spirit intercourse.

Truths, facts, gravitation, automatic principles, never fail; and I conceive that we have only to work for their dissemination. They will take care of the results. It is with this view that I have labored for the introduction of the principles of "Equity." It is true that for the first ten years, I failed to obtain any fair hearing for, or true representation of them, through the newspapers; but it is also true, that for the last twenty years I have ceased to expect any such thing, and have resorted to other methods of getting at people's minds. Perhaps it is on this account that you have thus far failed to comprehend the subject of your criticism, and that in the same article in which you announced its failure, you furnished the best possible explanation and vindication of one of its most important features; which is, that it directly antagonizes all artificial organizations, whether religious, moral, social, or political, and insists upon the complete "*Sovereignty of every individual*" over his or her person, time, property and responsibilities, which right it is impossible to exercise in any artificial organization whatever.

This singular position of yours, I attribute entirely to mistake on your part; perhaps, from the misconception or misrepresentation of others; for I have so much confidence in your long tried truthfulness

and integrity, I can not attribute it to willful misrepresentation, nor to indifference to truth and justice.

I have no right to urge upon you the study of my subject; but I have to request you and all other conductors of journals, not to classify me at all with any other persons, nor to mention my name, nor commit me to any position before the public, till they understand me; and even then, only when my responsibility is required. JOSIAH WARREN, Thompson, Long Island, N. Y.

FRUITS OF THE CAMBRIDGE INVESTIGATION.

STONY BROOK, July 4, 1857.

CHARLES PARTRIDGE, Esq.:

Dear Sir—The readers and believers in the New Dispensation in this place are more convinced than ever of the Spirit intercourse, from the mediums having met with a rebuke in Boston, in lending themselves to be tempted by a set of plausible enemies, for five hundred dollars. Let the learned skeptics go singly to the mediums, with a sincere desire in their hearts, if they wish to investigate the subject.

Christ told the skeptics in his day, when they wished him to perform a miracle in their presence, that he could not, from their unbelief. He also warned his mediums (his disciples) to be as wise as serpents and harmless as doves.

Mediums, if poor, should be paid for their time in money or presents, and every attention to *Spirit law* should be given to produce harmony.

Our Saviour performed his miracles in presence of those who were deeply interested, and only when the conditions were right. Learned and scientific men have investigated the subject, and are believers. Professor Robert Hare deserves great respect for the spirit in which he has investigated the phenomena. He sought earnestly, and has found. If we can not put faith in honest and sincere men in our day, how can we believe Paul's story about his conversion? Spiritualism is the key to the Bible, and a much larger key than St. Peter's.

I will relate an incident. The miller of this place, who is a subscriber to your paper, mentioned to me the following: He had been broken of his rest through the night, and in the afternoon while alone in the mill grinding, and with all the noises which he is accustomed to hear, took a seat by one of the hoppers, and fell into a deep sleep, and would have slept too late had not some Spirit friend given three heavy raps (or poundings) at his side, which made him spring up just in time to prevent his mill from being injured, as the last kernels of grain were leaving the hoppers. He says he has frequent evidence of Spirit presence.

An acquaintance told me, that the day before his wife died she related to him that her mother, who was in the Spirit world, came and seated herself on the side of her bed for some time, to strengthen her hope in a new life. Yours, truly, WM. S. MOUNT.

A QUERY ABOUT SPIRITS.

EDITOR TELEGRAPH:

Dear Sir—For the last two or three years I have been reading what little I could obtain on the subject of Spiritualism; and having seen some of the manifestations myself, I have become convinced that the spirits of our departed friends are able and willing to communicate with those they have left behind. But it seems somewhat curious to me that spirits generally seem so ignorant of a personage of whom we read in the Scriptures. I mean Jesus of Nazareth. The Apostle Paul, you know, was anxious to depart and be with Christ, but if the Spirits now communicating have been with Christ, they have not thought proper to tell us of it, at least so far as I have seen. As you have good opportunities of learning the truth in regard to this matter, I should be glad if you would give us a little more light on the subject.

B. S. G.

It is ardently hoped that the spiritual phenomena themselves will hereafter evolve a distinct and final answer to the queries that perplex the mind of our correspondent; but for the present we deem it expedient only to say, that whenever a Spirit declares that he does not know Christ, his statement may be implicitly believed.

F.

TRANCE SPEAKING IN PHILADELPHIA.

PHILADELPHIA, July 5, 1857.

TO THE EDITOR OF THE TELEGRAPH:

Esteemed Friend—We have had Mr. A. B. Whiting, of Michigan, with us for several weeks, and he is making quite a decided impression as a trance medium, by the bold and fearless utterance of truths of a high order. At the close of each lecture, the Spirits propose that a subject shall be suggested by some person in the audience (a skeptic being preferred), on which they improvise a poem, requiring from five to fifteen minutes to speak it.

Mr. W. speaks very fluently, and so rapidly that we are not able to take down his addresses or poems.

This afternoon Mr. Conklin had a public meeting in our hall, at which there were about one hundred and fifty persons. The exhibition was generally very satisfactory.

I understand Mr. Whiting expects to go East after he leaves this city, and I think the Spiritualists of New York would be pleased and instructed by his lectures. Yours for unending progress, H. T. C.

INDUSTRY.—We are happier with the sterility which we can overcome by industry, than we could be with the most spontaneous and unbounded profusion. The body and mind are improved by the toil that fatigues them; that toil is a thousand times rewarded by the pleasure it bestows.

Interesting Miscellany.

THE NINEVEH INSCRIPTIONS.

A literary and scientific journal gives an account of a "literary inquest," held on the 20th of May, the result of which is very satisfactory in reference to the authority of the interpretations of the Oriental Cuneiform inscriptions:—"A suggestion was recently made that the skill and good faith of Assyrian decipherers should be subjected to a sort of *experimentum crucis*. From among the Cuneiform records, which are edited and published by Sir Henry Rawlinson at the expense of the Government, a long inscription of nearly one thousand lines was selected for trial. This inscription treated of a great variety of matters, embracing, indeed, almost every subject of either public or private interest, relating to the King Tiglath Pileser I. (about B. C. 1200.) Three of the lithographed copies were accordingly placed in the hands respectively of Sir Henry Rawlinson, in London; of Dr. Hincks, in Ireland; and of Mr. Fox Talbot, at Laycock Abbey; and the gentlemen were invited to send in their translations by a certain day, each under a sealed envelope, which should be opened by a committee in London, named for the purpose. Dr. Oppert, of Paris, also, who has made some progress in the study of the inscriptions, was admitted subsequently, at his own request, to join in the trial. A jury was then impaneled. The Dean of St Paul's consented to act as chairman; and the committee was to be formed of Dr. Whewell, Mr. Grote, the Rev. Mr. Cureton, Sir Gardner Wilkinson, and Professor H. H. Wilson. Their functions were to open the envelopes on an appointed day, and to compare the translations with each other. If the translations were altogether discrepant, it would be evident that the decipherers must employ different methods of interpretations, and that one only of such methods could be right. In fact, the experiment would show that the decipherment had broken down, and that no confidence was to be placed in the translations; whereas if the results were identical, or nearly identical, there would be the strongest reason for believing in the correctness of the interpretation, and in the truth of the translations. The 'inquest,' as we have above called it, was held on the 20th. Dean Milman presided; and Dr. Whewell, Mr. Grote, and Sir Gardner Wilkinson were in attendance; but Mr. Cureton and Professor Wilson were unavoidably absent. The sealed envelopes were opened, and the four versions were examined and compared, the result being as we are informed, that the translations of Sir H. Rawlinson, of Dr. Hincks, and of Mr. Fox Talbot were found to be identical in sense, and very generally in words also, while it appeared to be merely owing to Dr. Oppert's very imperfect acquaintance with the English language that a difficulty was found in bringing his version into unison with the others. It may be well to state at the same time that Sir Henry Rawlinson's was the only version which proceeded continuously from the beginning to the end of the inscription, encountering all difficulties and giving the meaning, if not the literal rendering, of every sentence of the whole fifty-five long paragraphs. Dr. Hinck's envelope merely contained specimen translations of different portions of the inscription, want of time having prevented him from completing the whole, while Mr. Fox Talbot's version discreetly left the obscure passages blank. It should be added, that transliterations in the Roman character accompanied the translation, so that any scholar tolerably versed in the Semitic tongues, but without any acquaintance with the Cuneiform character, might himself judge of the correctness of the translations by a mere examination of the text. The committee have not yet given in their verdict, nor, we understand, are they at present entirely agreed as to the terms in which it should be drawn up; but of the fact of the general, if not the exact coincidence of the three independent versions of the inscription, they are, we believe, thoroughly satisfied."—*Black-wood*.

AMERICANS AT ROME.—"Burleigh," the Boston Journal's New York correspondent, relates the following incident:—"In the great hall of Propaganda at Rome may be seen in one corner two flags of the United States. They stand alone. It excites great surprise that our standard should be in this place of Papal power and no other; and on inquiry, the American will be told that in the late rebellion, when the Italians arose against the government, the leader of the band planted his cannon against the halls of the Propaganda and resolved to level that ancient structure to the ground. The Papal authorities called on Mr. Cass and urged him to save the building by the power of the American flag. They told him that neither the flag of England, France, nor Austria would be respected; but that the American flag would. After much hesitation, Mr. Cass removed his consulate from the position he then occupied to the Propaganda, gave public notice of the removal, and raised the flag of our Union over its roof. The chief of the insurgents remonstrated—swore he would fire on the flag—made his cannon ready, and moved away. The Propaganda was saved, and the flags have this honor for the good they did in the time of peril. On this account the Americans have had distinguished favors conferred on them through Mr. Cass; among others the unusual mark of having religious worship in the house of the Consul. The English have no such favors. They can only occupy a small chapel outside of the walls of Rome, and John Bull is quite sore and mad on the subject. He does not relish the idea of worshipping God outside the walls, while the Americans pay their devotions in the palace. The opening of this house to Protestant worship, without sectarianism, has made Mr. Cass quite popular. The service is Catholic, in the best sense. To it all sects repair. In the morning the form of worship is on the Presbyterian or Congregational model. In the afternoon it is Episcopal. And this is the only place in Rome where Protestant worship is held in the English language; and this is open to all. While Mr. Cass is our Consul,

this free public worship will remain undisturbed. But it makes trouble. The other nations demand of Rome what is conceded to Americans. To grant this demand is to proclaim toleration to all sects in the capital of the Roman Church, and under the hand of the Pope. And now one of two things must be done: either the American Chapel must be closed, or all others must be opened. It can not be closed while Mr. Cass remains. His eminent services forbid this as well as the approbation of the Pope. It can be done by the removal of Mr. Cass and the appointment of a Roman Catholic in his place. This is now demanded, and the friends of civil and religious liberty are bestirring themselves to have Mr. Cass retained. Mr. McMaster, the editor of the *Freeman's Journal*, is spoken of as likely to succeed Mr. Cass.

TELEGRAPHIC SYSTEM OF THE UNIVERSE.

Professor Hitchcock, in his "Religion of Geology," has a chapter upon "The Telegraphic System of the Universe," which, as the Boston Journal truly remarks, has never attracted half the attention it deserves. In this chapter the Professor broaches the startling theory, that "our words, our actions, and even our thoughts make an indelible impression upon the universe." This proposition he endeavors to sustain by an appeal to well-established principles of science.

He shows, by the doctrine of mechanical re-action, that every impression which man makes by his words or his movements upon the air, the waters, or the solid earth, will produce a series of changes in each of these elements which will never end. Not a word has ever escaped from mortal lips, he contends, but is registered indelibly upon the air we breathe. Could man command the mathematics of superior minds, every particle of air thus set in motion, could be traced through all its changes, with as much precision as the astronomer points out the path of the heavenly bodies.

In like manner, the pictures of every occurrence propagate themselves through the reaction of light on every substance on which it impinges, so that the universe may be said to be a daguerreotype of all the past. So also an electric influence is excited and propagated by every muscular effort, every chemical change within us, every variation in the state of health or vigor, and especially by every mental effort; for no thought, probably, can pass through the mind which does not alter the physiological, chemical and electric condition of the brain, and consequently of the whole system.

Chemical re-action alters the constitution of bodies, just as mechanical re-action changes their form and position. The Daguerreotype process is a familiar instance of this. We do not see the image which we know to be imprinted upon the plate, until the latter is subjected to the chemical action of iodine.

Professor Hitchcock maintains that "analogy does make it a scientific probability, that every action of man, however deep the darkness in which it was performed, has imprinted its image upon nature, and that there may be tests which shall draw it into daylight, and make it permanent as long as materialism endures."

This remarkable theory is supported by other arguments, particularly by the phenomena of mesmism, somnambulism, etc., which are classed under the head of mental re-action, and concerning which the Professor starts this pertinent inquiry:—"Now, if we admit that mind does operate upon other minds while we are in the body, can we tell how far the influence extends?" He insists that if electricity, or some other subtle agent, be essential to this action, it would indeed transfer this chemical re-action, but it would still be real. Yet, in the absence of all certain proof of the electric power in this case, and with certain proof of the existence of such an influence, we may place it among those marvelous means by which man makes an impression, wide beyond our present knowledge, upon the universe material and mental; and "it ought," urges the Professor, "to make us feel that our lightest thoughts and feeblest volitions may reach the outer limit of intellectual life, and their consequence meet us in distant worlds, and far down the track of time."

HOW TO JUDGE OF FLOUR.—The following directions for judging between good and bad flour have been submitted to experienced millers, who pronounce them all right:

1st. Look at its color: if it is white, with a slightly yellow straw-colored tint, it is a good sign. If it is very white, with a bluish cast, or with black specks in it, the flour is not good.

2d. Examine its adhesiveness; wet and knead a little of it between the fingers; if it works dry and elastic, it is good; if it works soft and sticky, it is poor.

3d. Throw a little lump of dry flour against a dry perpendicular surface. If it adheres in a lump, the flour has life in it; if it falls like powder, it is bad.

4th. Squeeze some of the flour in your hands; if it retains the shape given it by the pressure, that too is a good sign. Flour that will stand all these tests, it is safe to buy.

AVERAGE DURATION OF HUMAN LIFE.—Prof. Buchanan, in a recent lecture before the Mechanics' Institute at Cincinnati, said that in the latter part of the sixteenth century, one-half of all who were born died under five years of age; the average longevity of the whole population was 18 years. In the seventeenth century, one-half of the population died under 12. But in the first 60 years of the eighteenth century, one-half of the population lived over 27. In the latter forty years, one-half exceeded 32 years of age. At the beginning of the present century, one-half exceeded 40 years; and from 1838 to 1845, one-half exceeded 43. The average longevity at those successive periods, has been increased from 18 years in the sixteenth century, up to 43.7 by the last reports.

DYING RICH.

An active business man is a rational man and a great blessing to the community. He keeps in exercise the talents confided to him, making them a blessing to himself, and a source of good to those by whom he is daily surrounded. He furnishes employment for the industrious, which is far better than bestowing alms upon the unemployed. Herein are the legitimate and rational results of active business pursuits and wealth-getting—the employment and the gratification of the active powers, and the reward of industry. But the slavish toil of accumulation merely for the sake of possession—the lust of cupidity—the remorseless desire of growing rich solely or principally to die rich, is one of the most foolish and debasing intentions which finds lodgment in the heart of man.

What can the praise, if praise it be, have to do with the dull cold ear of death? What can it profit one, when he is lower and more insensible than the sod, to have it sounded above him, "How rich he died?" Experience has fully and emphatically taught the lesson, that much wealth left to heirs is, in eight times out of ten, not a blessing, but rather a curse. Its expectation beguiles and spoils the manly powers; its possession leads to mis-judgment, to excess, and finally to exhaustion and ruin. Wealth is dangerous to all men, but especially to those who acquire it by inheritance, and consequently without having sustained the toil or secured the maturity of character that was necessary to its acquisition. The time will yet come when men of wealth will be wise enough to make a gradual distribution of their property while living—not prospective, but operative—thereby having an eye to the use that is made of it, and a participation in the greatest enjoyment its possession is capable of giving, that of seeing it do good to others. They will dismiss the foolish aspirations—foolish, especially in this country, where there are neither laws of primogeniture nor entail, by which a succession of family millionaires may be kept up—of dying rich, with the certain reflection that the heirs will sooner or later die poor. To use borrowed but energetic language on this subject: "After hypocrites, the greatest dupes the devil has are those who exhaust an anxious existence in the vexations and disappointments of business, and live meanly and miserably only to die magnificent and rich."

For, like the hypocrite, the only disinterested motive these men can accuse themselves of, is that of serving the devil without receiving his wages; for the assumed morality of the one is not a more effectual bar to enjoyment than the real avarice of the other. He who stands every day at the ledger till he drops into the grave, may negotiate many profitable bargains; but he who has made a single bad one, that more than counterbalances all the rest, for the empty foolery of dying rich, he has laid down his health, his happiness, and his integrity; since, as a very old author observes, "mortar sticketh between buying and selling." Enterprise and activity in business, and a passion for honest money-getting, are good things in the world, and he who uses his talents and capital in this way is a benefactor to his race—but he who does all this for the sake of dying rich, is a—not a wise man in any way.—*Baltimore American*.

THE SUBMARINE TELEGRAPH.—Minister Dallas has authorized some changes in the steam frigate Niagara, she having been found unfit to do her part in the work of laying down the great cable of the Atlantic Telegraph. The Niagara was to leave the Thames on Friday the 5th, for the Portsmouth dock-yard, where some repairs and alterations are to be made before she will take on board her part of the telegraph cable. At the Greenwich works about nine hundred miles of the cable were completed, and the whole length would have been done but for the fact that the daily consumption of fine wire has been more than all the wire drawers of England could furnish. The Agamemnon was to commence taking in the cable at Greenwich, on the 9th or 10th. All the vessels will rendezvous at Cork harbor, when the final arrangements will be made. The war steamer Cyclops is now taking soundings along the proposed deep sea route. The period for laying out the cable is the month of August.

GENERAL WALKER AND THE ADMINISTRATION.—A Washington dispatch of the 16th, says:—

"General Walker has written a long letter to the President, which to-day he placed in his hands. His (Walker's) statements will doubtless cause a full investigation by the government of the conduct of Captain Davis. A letter has been received from ex-Secretary Dobbin to the effect that he does not recollect having used the name of Walker in his official dispatches to Captain Davis, nor instructed him in reference to the war in Nicaragua, and that the object of sending a vessel to San Juan del Sur, was for protection of Americans in that quarter."

THE CROPS.—The unfavorable reports of the wheat crop which were current six or eight weeks ago, have all passed away, and it is now almost certain that we shall have a large crop of wheat and grass—two of the most important staples of the country; while the prospect for other crops is at present quite favorable. The canker worm is committing great ravages among the apple trees in Cambridge, Somerville, Brighton, Medford, Newton, and a few other towns around Boston. The trees, as usual for the past five or six years, are rapidly assuming the appearance of having been passed over by fire, everything in the form of vegetation being destroyed.

CATHOLIC CHURCH IN THE UNITED STATES.—The *Tablet*, in discoursing upon the future of the Catholic Church in the United States, asks: "If the Catholic exodus dies out in America, what will become of the Church?" The editor then makes the following significant remarks: "Few insurance companies, we venture to assert, would take a risk on the national life of a creed which puts five hundred daily into the grave, for one it wins over to its communion."

GAMBLING IN PARIS.—There are private houses and those among the elite, where the card-table is *en permanence*, where refined and aristocratic dames grace with their presence, until late in the morning, the gaming-table, surrounded by young men of the best families, winning and losing sums which would startle the hardened players of Hamburg and Baden-Baden. The ball-rooms are deserted; the polka, the waltz, and even the fashionable novelty, the quadrille styled *Les Lanciers*, have lost all attractions for the Parisian youth, and when forced by the exigencies of society to appear in the few remaining well-regulated hotels of the capital, inconsolable for the privation of their dear *lansquenets*, they have organized among themselves, a little game of *rouge et noir*, which consists of betting on the color of waistcoats and cravats of the guests who are about entering the saloon. "Six louis for the first waistcoat;" whispers one, "I bet that it will be white." "Done," in a low tone, answers another beau, "I bet for the black," and thus this gaming is carried on upon cravats, coats, orders, robes, and even upon the color of the moustache. One youth, whose unfortunate parents thought him safe from the contagion in a ball-room of the faubourg St. Honore, from whence cards are banished, lost a few nights since, a hundred louis on brown moustaches, having against him a series of fifteen blonde beards, which made their appearance in succession. This modest little pastime is styled *Lansquenets a poil*.

EGYPTIAN NEWSPAPER.—A newspaper which is especially designed to suit the wants of the people of Syria and Egypt was commenced in March, and bears the name of *Mirat-ul-Ahval* or "Mirror of the People," and is issued weekly. The editor is Mr. Churchill, an Englishman, assisted by a native well read in Arabic literature.

For a time the circulation must be extremely limited, from the paucity of those who are able to read. But every number will be a school and a schoolmaster, increasing the number of readers and subscribers, since the Arabs spend their evenings in reunions at each other's houses, where the villagers collect till the house is full, and sitting upon the floor, listen delightedly till midnight to the news and the stories which any one might be able to relate.

The Arabic paper will become the story-teller and newsmonger, and the educator of the race. It is to be hoped that soon the liberality of the Porte will tolerate others in the same language, which shall unfold Christian ideas, and advocate a higher civilization.

PROGRESS OF ROMAN CATHOLICISM IN THE UNITED STATES.—In the year 1808, there were in the United States one diocese, two bishops, sixty-eight priests, eighty churches, two ecclesiastical institutions, one college and two female academies. In 1856 there were forty-one dioceses, two apostolic vicarates, two thousand eight hundred and eighty-two churches and stations, nineteen hundred and two priests, thirty-five ecclesiastical institutions, sixty-two male and one hundred and seventeen female religious institutions, fifty-eight literary institutions, etc., etc. This increase is mainly the result of the large emigration to this country. The relative strength of the Church is not increasing.

PREVENTION OF PITTING IN SMALL-POX.—Mr. Startin, the senior surgeon to the Gurney Hospital for the diseases of the skin, has communicated to the *Medical Times* a very important plan, which he has adopted during the last fourteen years, for preventing pitting in small-pox, and which (he states) has always proved successful. The plan consists in applying the acetum cantharides, or any vesicating fluid, by means of a camel-hair-brush to the apex of each spot or pustule of the disease, on all the exposed surfaces of the body, until blistering is evidenced by the whiteness of the skin in the parts subjected to the application, when the fluid producing it is to be washed off with water or thin arrowroot gruel. The pain attending the application of the vesicating fluid is very slight and transient.

QUESTIONS FOR ELUCIDATION BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present *truth* in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First, Each contributor is requested to present in writing the facts on which his or her conclusions are based. Second, The mode of applying facts to the question. Third, Conclusions. Fourth, Remarks.

QUESTIONS.

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and capabilities, and what are its sources of enjoyment?

26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?

27. What effect has a premature physical death on man's spiritual life and destiny?

28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?

29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?

30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

Spirit and Clairvoyant Mediums

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Mrs. S. H. Porter, Spirit-Medium, 321 West Thirty-first street, between Eighth and Ninth Avenues. Hours from 10 to 12 A.M., and from 2 to 5 P.M., Wednesdays and Sundays excepted.

Mrs. J. E. Kellogg, Spirit Medium, rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day (except Sundays), from 9 A.M. to 12½ P.M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P.M.

Mrs. Bradley, Healing Medium, 100 Green street.

Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Miss Seabring can be seen daily at 477 Broadway. Hours from 10 to 12 A.M., and 2 to 5 and 8 to 10 P.M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. Beck, 353 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. Conklin, Test Medium, rooms, 477 Broadway. Hours, daily, from 7 A.M. to 10 o'clock, and from 2 to 4 P.M.

A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

Mrs. Ann Leah Brown, No. 1 Ludlow Place, cor. of Houston and Sullivan streets. Hours from 3 to 5, and from 7 to 10 P.M. Friday, Saturday and Sunday excepted, unless by engagement.

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Mrs. Lorin L. Platt, of New Brunswick, N. J., Spiritual and Clairvoyant Medium, employs her powers chiefly in the examination and treatment of disease.

CONNECTICUT.

Mrs. J. R. Mettler, Clairvoyant and Spirit Medium, devotes her time chiefly to the examination and treatment of the sick. Mrs. M. also gives psychometrical delineations of character. Residence, No. 9 Winthrop street, Hartford.

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Miss E. May Smith is an inspired writer and speaker of great power. Her discourses are eloquent, earnest and philosophical. Address, for the present, Boston, Mass.

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WEEKLY JOURNALS DEVOTED TO SPIRITUALISM.

SPIRITUAL TELEGRAPH; Charles Partridge, publisher and proprietor, 343 Broadway N. Y. Terms, \$2 per annum.

NEW ENGLAND SPIRITUALIST; Editor and publisher, A. E. Newton, 15 Franklin street, Boston. Terms, \$2 per annum.

SPIRITUAL UNIVERSE; L. S. Everett, Editor and proprietor, Cleveland, O. Terms, \$2 per annum.

AGE OF PROGRESS; Editor and publisher, Stephen Albro, Buffalo, N. Y. Terms, \$2 per annum.

THE TRUTH SEEKER; Editor and proprietor, A. P. Bowman, Angola, Steuben Co., Indiana. Terms, \$1 50 per annum.

NORTH WESTERN EXCLUSION; Ira Porter and J. C. Smith, Editors and proprietors, Waukegan, Ill. Terms, \$2 per annum.

SPIRITUAL CLARION; Mr. and Mrs. Uriah Clark, Editors and proprietors, Auburn, N. Y. Terms, \$1 per annum.

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THE VANGUARD; Wm. Denton, Editor and proprietor, Dayton, O. Terms, \$1 per annum.

WEEKLY SPIRITUALIST, Marysville, California; L. N. Ransom, publisher. Terms, \$5 per annum.

THE BANNER OF LIGHT, Boston.

PRACTICAL CHRISTIAN; Adin Ballou, Wm. H. Fish, and Wm. S. Hayward, Editors, and publishers, Hopedale, Mass. Terms, \$2 per annum.

SPIRITUAL MAGAZINES.

TIFFANY'S MONTHLY; Joel Tiffany, Editor and proprietor, New York. Terms, \$1 per annum.

THE PRINCIPLE, (monthly,) J. B. Conklin, Editor and proprietor, New York Terms, 50 cents per annum.

HERALD OF LIGHT, (monthly,) Rev. T. L. Harris, Editor. Published by the New Church Publishing Association, New York. Terms, \$1 50.

LE SPIRITUALISTE DE LA NOUVELLE ORLEANS, (monthly,) Joseph Barthelet, Editor New Orleans. Terms, \$2 per annum.

EL ESPIRITUALISTA, (monthly,) Seth Driggs, Editor, Caracas, Venezuela, South America. Price, a half real per number.

JOURNAL DE L'AME, (monthly,) Docteur Rossinger, Editeur, Geneva, Switzerland.

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Soon to take place in the Earth and the Heavens, consisting of
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A Course of Seven Lectures will be given on the above subject, wherever desired, by S. C. HEWITT.

PROGRAMME.

LECTURE I. *Primary Basis of the Subject. The Positive Side.*
The Organic God—A New View of the Infinite, God a Principle, also a Person, Pantheism and anthropomorphism, Both True, Two sides of the Subject, Providential Development of both Ideas, Analysis of Truth, The Divine Synthesis, God both Male and Female, Father and Mother, The Divine Blending, or Infinite Union of the Two in One, THE GRAND MAN.

LECTURE II. *Secondary Basis. Negative Side.*
The Organic Devil, or Grand Man Monster! Devil and Satan, Distinction between them, Inverted Essence and Inverted Form, Satanic Personality, The Subjective and the Objective Universe, Analysis of Both, Dual Nature of Both, the Descending Movement of Both, Dark Side of the Universe, Shade and Shadows, Significance of the 'Serpent' and the 'Dragon,' Symbolism and its Uses, Turning Point in Satan's Destiny, Satan Saved, Ascending Wave of the Spiral, Law of Progress, The Race made Divine.

LECTURE III. *Tertiary Basis. Creative Movement.*
The Formation of Worlds, Generation of Nebulous Rings Around Creative Centers, The Law of Generation and of Births, Mathematics of Nature, The Souls of Planets, The Greater Souls of Suns, Their Magnetic Nature, Each Sun and Planet a Battery, The Interior Positive, Exterior Negative, Love and Wisdom, Axial and Orbital motion of Suns and Planets, Primary and Secondary causes of it, Spheres and Focuses, Crises and their Uses, Transformations and Regenerations of Globes, Correspondences.

LECTURE IV. *The Great Crisis!*
A Great Geological Change in the Earth soon to be, Signs thereof now quite apparent, The Earth at present an *unperfected* Globe, Reason of it, the Argument, In what the Change consists, Violent Commotions, Destruction of Life and Property, Where greatest, Warnings, Preparations, etc., Grand Cause of the Crisis, New Planet, A Second Moon, Origin of Both, Nebulous Ring in Sun's atmosphere now rapidly completing, Same of the Earth, Zodiacal Light, what is it? Expansion of the Solar System, Mercury, Venus, Earth, Mars, etc., each thrown one orbit further off from the Sun, Grand Conjunction of the Planets, Noah's Flood, 'Foundations of the Great Deep broken up,' 'Windows of Heaven opened,' significance of these Scriptures, The Earth made finer, etc., by the Crisis, Boreal Crowns, The Physical Millennium.

LECTURE V. *Effects of the Crisis on Humanity.*
Great agitation of the Human Race, Political, Religious and Social Changes, War, Pestilence and Famine, Final Death of all Political and other Parties, The Last Great Struggle, The 'Devil comes down in great wrath,' Philosophical significance of that Scripture, Fatia 'bound a thousand years,' Meaning of that, Then 'loosed a little season,' What that means also, The Spiritual Millennium, Origin of these Ideas, Question Answered, Positive Demonstration, What are Thoughts? And Whence come they? Something entirely new, Simple as Nature, Address to common Sense.

LECTURE VI. *World of Causes. The Organizing Power.*
The Spiritual Advent, or the Third Great Dispensation from the Heavens, Great Purpose of the Spirit World in its Manifestations, Organic Nature of the Movement, Superior wisdom Manifest in its Methods, Practical Spiritualism, A New Church and a New State, All Things made new.

LECTURE VII. *Practicalities. Conclusion.*
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