



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.

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THE SPIRITUAL TELEGRAPH.

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PERSONAL AND SPECIAL NOTICES.

TO CORRESPONDENTS.

We are thankful for the several responses made to our call, and to acknowledge the receipt of articles entitled, *The Grand Crisis*; *The Relation of the Essential Life of Love and Freedom*. Reply to F. J. B.'s explanation, and others.

Calls for Lecturers.

Rev. R. P. Wilson and Prof. Henry will respond to calls for lecturers on the subject of Spiritual Intercourse and healing. Letters addressed to this office will reach them.

Dodworth's Academy next Sunday.

Dr. R. T. Hallock will lecture at Dodworth's Academy next Sunday, morning and evening.

At Academy Hall.

Mr. Harris will lecture, as usual, morning and evening.

Lecture in Brooklyn.

Rev. T. C. Benning will lecture in Brooklyn, corner of Clinton and Atlantic streets, next Sunday, at half-past three o'clock. Seats free.

J. B. Dods will lecture the following Sunday, 28th, at the same place and hour.

Mr. Conklin Returned.

Mr. Conklin, the test medium, has just returned to the city after an absence of some three weeks, and may be found by those seeking his mediatorial services at his rooms, 477 Broadway.

The Spiritual Clarion.

This harmonic little sheet is edited and published weekly, at one dollar a year, by Mr. and Mrs. U. Clark, Auburn, N. Y.

Convention in Michigan.

A Spiritualists' Convention will be held in the Union Church, Farmington, Michigan, on the 20th and 21st inst. We hope some friend will furnish a report to this paper.

Cambridge Investigations.

Mr. Redman will leave on Saturday, the 20th, for Boston, to take part in the investigation of the truth or falsity of Spiritualism before the Cambridge Committee, composed of Agassiz, Hornsford, Pierce and Dr. Gould, and will be absent about a week.

Mrs. Ann Leah Brown and her sister, Kate Fox, departed on a similar errand several days ago.

Debate on Spiritualism.

Rev. R. P. Wilson, medium for the "Discourses from the Spirit of Stephen Olin," (a book published at this office), is engaged in a public debate on the general subject of Spiritual Intercourse, with Mr. Crosby, in Troy, N. Y. We learn by letter from Mr. W., that his opponent has finally admitted that Spirits communicate with mortals, but takes the ground that the Devil is in it, whom we trust friend Wilson will have no difficulty in casting out. We hope our friends will furnish a synopsis of the debate for publication.

Proposed Healing Institute.

Rev. R. P. Wilson and Prof. Henry will soon visit this city to ascertain whether the time has come for, and whether the friends will lend sufficient support to, the establishment of a healing institute in or near to this city, where all may be healed, and the poor especially, without money and without price. Both these gentlemen are largely gifted with the healing powers through the laying on of hands and otherwise; and from their known intelligence and virtues, they seem admirably adapted to the enterprise. May God, in his infinite mercies to suffering humanity, inspire his earthly agents to engage earnestly in the application of these new unfoldments of healing.

Spiritual Telegraph Back Numbers.

We have been as happy to furnish, as our friends have been to receive, back numbers to complete files; and we are rejoicing that so many of our friends have preserved the TELEGRAPH to bind up in a substantial form. We can but think the time will come when the early history of the stupendous fact and influence of open intercourse with the Spirits who have gone before us will be highly valued. We fear, however, that many of our friends do not yet duly appreciate the convenient form of the TELEGRAPH for binding, notwithstanding it must be apparent to any body who will look over our index, whether a believer in modern Spiritualism or not, that the most intricate problems in nature have been treated, and that the volume contains a diversity and scope of highly instructive thought, not elsewhere to be found.

Mrs. H. F. Huntley, from Paper Mill Village, New Hampshire, lectured at Dodworth's Academy last Sunday. The subject in the evening was Liberty. The Spirits seemed to think we must have individuals before we could have a free government. Mrs. Huntley has been absent from home lecturing by Spirit-impression several months, and tells us the contributions scarcely pay expenses. She returns home this week.

Ex Governor Tallmadge is expected to visit this city some time during the present month.

THE MOVING WORLD.

The mining interest in California, is prosperous. Though sudden wealth from the finding of auriferous lumps, is becoming more rare, the returns of steady labor are becoming more remunerative and certain.

The massacre of Colonel Crabbe and his entire party, in Sonora, is confirmed. His aim was to wrest that province from Mexico, in imitation of Walker in Nicaragua. The party, eighty-four in number, entered the town of Cavorea on the first of April, and like brave fools, commenced an onslaught on the Mexicans. They fought eight days; at the end of which time they were exhausted, their ammunition gone, and the house they occupied as their head-quarters, burning about their ears. After killing some two hundred Mexicans, and losing twenty-five of their own number, they marched out with a white flag, and surrendered. On the following and succeeding day, they were led out in equads, and shot.

The bids at Washington for the land mail to California, ranged from \$340,000 to \$1,000,000. The contract has not yet been awarded, and will not be, we suppose, until conflicting interests are balanced, and the exact route determined.

A settlement of the differences between Mexico and Spain, has been repeatedly announced and as often contradicted. It is now said that Mexico is in alarm from the expectation of an immediate invasion.

Mons. Murat, accompanied by a gentleman and lady, has recently made two or three successful balloon ascensions from Newark. On Friday they sailed in fine style over this city, at an altitude of about a mile, before a stiff wind, which it was computed must have given them a speed of about one hundred miles an hour.

Dickens' "Little Dorrit" is at last completed. It contains some capital hits at the public offices of England, and the "how-not-to-do-it" policy of English officials, which would apply very well on this side of the water, and some excellently well drawn characters; but as a whole, the book is rambling and tedious. There are remarkably fine points in it, and as remarkable defects.

The British Government has rejected the late treaty negotiated by Mr. Dallas, and afterward amended by our Senate. No trouble is expected in consequence. The parties will only have to begin again and sharpen their wits for a new encounter.

Com. John C. Stevens, a brother of the late Robert L. Stevens, and his senior, died at his residence in Hoboken on Wednesday of last week. Mr. J. C. Stevens was Commodore of the New York Yacht Club, and as such, represented this country in the great Regatta in England, in 1850, when the "America" won a victory against the yachts of all nations, and bore away a prize, more gratifying to the United States than would have been the most brilliant, bloody victory.

The yellow fever is reported at the quarantine, and an infected vessel at the Atlantic Docks in Brooklyn; and what is the condition of our city, to resist its attacks? Let Mayor Wood and those responsible for the defenceless condition of the city answer.

Saturday, the 13th, was the day set down by the knowing ones for the destruction of the world by a comet. This apprehension was by no means confined to America; indeed, we believe, the prophecy originated in Europe; and many of the superstitious and ignorant on both continents have been made miserable for months, in anticipation of the sudden winding up, in a very extraordinary manner, of mortal affairs.

On the first of June, Governor Walker, of Kansas, dispatched an officer to Lawrence for the purpose of collecting taxes. A meeting of the citizens was called, at which it was resolved to pay no taxes without representation, and the officer resumed his winding way, and departed.

The cold and rain of last week have somewhat lessened the flattering prospect of the crop. It is feared that fruit at the north was injured by frost, and that corn and other seeds, in some sections, have rotted in the ground. The earth at present is saturated with water. Hay and grass are luxuriant.

The late rains have damaged the Erie and lateral canals of this state to a considerable amount, and done more or less injury to the railroads.

The Princess Royal of England, about to be married to the Heir Apparent of Prussia, has been pensioned off with an outfit of \$200,000, and a yearly salary of \$40,000.

The sugar crop of the West Indies is reported large, and the price of sugars is slightly on the decline.

All the world of Boston and the Cambridge Professors are alive on the question of Spiritualism. A grand inquest is convened, at which that eminent savant, Agassiz, presides, and mediums are being gathered from various parts, for the purpose of bringing the extraordinary phenomena which are upsetting the world, directly under the focal rays of the grand optical glass of the Faculty at the center of learning in America for their decision. We hope these philosophers will be careful not to air their ignorance too suddenly; remembering that they are men, not gods, and that every problem in science they have ever solved has only been achieved by conforming to the laws and conditions affixed to the solution by a power higher than their own.

The report that an infected vessel had reached the Brooklyn docks is contradicted. The story originated in a quarrel between the steward and mate of the ship, and was put in circulation by the former.

The report that General Cass is about to resign the Secretaryship of State, on account of declining health, is contradicted.

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The Spiritualists' Directory.

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My First Temptation,

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In which I make more Discoveries,

Other Scenes in this Drama,

Sunshine and Clouds,

In which I ask many Questions,

In which I go Baby-hunting,

The Curtain rises again,

In which are signs of Second-Sight,

My Temptation to be profane,

My Mother's Dream,

Signs, and the things signified,

A Chapter of Accidents,

The Gambler's Fiery Fate,

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My Father and Alcohol part Company,

Initial Experiences in Hyde Park,

A Curious Case of Witchcraft,

Other Episodes in this History,

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My Life with Mrs. Armstrong,

The Conjugal Marriage.

The Dawning Light.

In which I yield to the Mystic Power,

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The Summit of the First Mountain;

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My Journey Toward the Valley,

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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.

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WHOLE NO. 268.

The Principles of Nature.

THE PHILOSOPHY OF EVIL.

BY VAN BUREN DENSLOW—A NON-SPIRITUALIST.
(Concluded from our last.)

Having proven thus that the necessity of bodily labor for bodily support is in the nature of things necessary and good, it would follow were not all men much wiser than they have ever yet been, that man must be subject to the occasional and incidental evils which would arise from his failure to perform the necessary labor, or to receive the fruits of his labor when performed, *viz.* Poverty, Famine, Starvation, etc. As these phenomena are the consequences of the necessity for labor, combined with the ignorance and sin of the world, we will have justified these incidental effects when we shall have proven the benevolence and necessity of the prime causes from which they rise. And this brings us to the consideration of the second leading subdivision of our subject, *viz.* the mental evils of the world.

These divide themselves into idiocy, which is the want of mind; lunacy, which is the want of its harmonious action; and ignorance, which arises from want of cultivation. Passing over the first two of these phenomena, which we have no space here to prove the benevolence of, we come to the third—that which stands boldly forth as the world's greatest evil; that against which our worthiest and noblest efforts are constantly tending; that which seems perpetually opposed to the progress of humanity and the happiness of mankind, *viz.* ignorance. Let us inquire whether ignorance is an evil.

By the term ignorance, we mean to express and cover the fact that the mind is born a blank, without knowledge, and is obliged to acquire all its knowledge by observation and reflection. In the meantime the individual is obliged to suffer all the pains and penalties of being without the knowledge which he needs, which pains and penalties he can never fully realize until he has attained to the knowledge and enjoyed the blessings which flow from its possession. The question is whether man would not be happier if all knowledge should come to him intuitively as it is needed, instead of by observation and reflection. It would seem that nearly all mankind have already decided that those are the more happy who know all things by intuition, for they look forward to precisely this as their condition in heaven. Byron has finely clothed this instinctive aspiration of the soul in these lines, descriptive of its future condition:

Eternal, boundless, undecayed
A thought unseen, yet seeing all,
All, all in earth and skies displayed
Shall it survey, shall it recall.
Each fainter trace that memory holds,
So darkly of departed years,
In one broad glance the soul beholds
And all that was, at once appears.
Before creation peopled earth,
Its eye shall roam through chaos back,

And where the furthest heaven had birth
The spirit trace its rising track.
And where the future morn or makes,
Its glance dilate o'er all to be,
While sun is quenched and system breaks
Fixed in its own eternity.

But coming down from the realm of imagination which is more or less that of deception, let us endeavor to look at this question in the common sense aspect of it, and first let us ask ourselves how we derive enjoyment from knowledge at present? Evidently only from acquiring it, imparting it and using it to supply our wants. Some of the most delightful and pleasurable experiences of life, are connected with acquiring and imparting knowledge. Indeed we think it would be safe to say that two thirds of the enjoyment of life, to those at all educated, spring from this source. This sheds a halo of light and pleasure around the relation of parent and child, and independent of the happiness derived from imparting them, much of the happiness of every person during his entire life, comes from acquiring ideas. In this task of giving and receiving, arises the happiness also of the teacher and the pupil, pulpit and pew, orator and audience, author and editor and their readers, nay, even of the prophet and the people—the Savior and the world, as well as of social conversation in the daily walks of life. To impart knowledge and ideas is the sole office of written, spoken, and symbolic language, the handmaid of the mind, and when we strike out of existence the enjoyments derivable from giving and imparting knowledge, we dry up at once the fountains whence flow the major part of the happiness of intelligent creatures.

Now it is obvious that in a world in which all knowledge was intuitive in all persons, there would be no such thing as giving or imparting knowledge, for there would be none who would not already possess it. The boundless universe would from the first moment of the existence of such a creature possess nothing to be imagined, studied, wondered at or taught to others, for we can neither imagine, investigate, wonder, learn or teach where all is a dead level of comprehended certainties. The universe would thus, according to our present notions of the sources of enjoyment, be a tale twice told of monotonous and well known facts as to which we could exercise but one attribute of the intellect, *viz.* comprehension, instead of the twenty from which we now derive enjoyment. Are we justified upon any principles of common sense or philosophical judgment, in deciding that such a state of existence would be happier than our own?

But there is a third manner of deriving happiness from knowledge, *viz.* by using it to relieve our physical, moral and mental wants, and those of our fellow creatures; and I know of no other way than these three, in which knowledge can confer happiness; but in a world in which there is no evil, neither ourselves nor our fellow creatures would have any physical, moral or mental wants to need relief. Much of the practical business of life, in which our knowledge is now employed, con-

sists in clothing, protecting and sustaining our physical bodies, so as to prevent them from suffering by the evils of hunger, cold, thirst, etc.; but in a world devoid of evils, such a use of knowledge could not be made. Neither agriculture, manufactures nor commerce, nor any other art or trade, could exist, for all of these are employed in overcoming and removing the physical wants or other evils with which we are threatened. Hence we see that the greater part of the happiness derivable from knowledge, arises from the fact that we are born in a condition of ignorance, in which we must acquire all knowledge by observation and reflection, and none by intuition, and that the remainder of the happiness derivable from knowledge springs from the fact that we are placed in a world in which our knowledge is needed to remove what we call the physical, moral and mental evils which surround us, the removal of which causes us happiness; and that beside this, we derive no other enjoyment whatever from knowledge; and hence that, as well those so-called physical evils, as likewise ignorance, are necessary conditions precedent to the enjoyment which we derive from knowledge; and when we reflect how vast are the enjoyments derivable from that magazine of thoughts—from that intellect which distinguishes man from the brute, and lifts us above the surrounding spheres of creation—I think we are justified in concluding finally that man would not have been a happier creature had not ignorance been his primitive condition; but that all the happiness which he derives from knowledge, flows from the fact that ignorance and evil are in and around him, and therefore that the existence of ignorance in mankind, as a part of the plan of creation, is a good and not an evil.

From the so-called mental evils, let us ascend to the moral evils of the world, including all those which come under the term *sin*. Firstly, let me remark that virtue and vice seem to me to be inseparably connected together in the nature of things; nor have we any evidence that virtue could possibly exist in a world in which sin did not. On the contrary, I think that sin or error is a necessary preëxistent condition to the existence of virtue. Take up the history of mankind, and scrutinize the whole catalogue of virtues which adorn its pages; you will not find one which could, by any possibility, have had an existence in a world in which no evil existed. How could the conscience judge between good and evil in a world in which there was no evil? How could that laudable ambition which shuns the evil and aspires to the good, display itself in a world in which there was no evil to be shunned, and nothing but good to be aspired to? How could we exercise the *virtue* of economy, if the *evil* of poverty were a thing unknown? The mother's love for her child, in whatever form manifested, is resolved simply into guarding it against evil. Were there no such things as evils, maternal love would be a useless and therefore contemptible attribute. The patriot could not show his love for his country, did not evils threaten it. Mankind would not associate themselves together under common governments,

did not evils threaten them. To guard against evils, we bind together the family, and surround it with one of the best of good things—a home. What is there good about it, except as it removes evils? Where would have been the opportunity for the good, had not the evil preëxisted? Taste can not be exercised in literature or art, unless both good and evil exist. The devotional man can not pray for anything, except that evil may be overcome of good. Were there no evil to be overcome of good, he could not pray at all. Nor can he praise and give thanks for anything, except that evil has been overcome by good. The philanthropist can not work, except to overcome evil with good. Indeed, this is the one great work in which all nature has been forever engaged, viz: overcoming evil with good. Attraction is at work at it when it brings the universe out of chaos. The power which endows dead matter with life and happiness, does it. Society does it, when it comes under governments and cultivates the arts and sciences. And agriculture, manufactures and commerce, combine only to overcome physical evils with physical good. To overcome physical, moral and mental evils with physical, moral and mental good, is the business of the universe and its laws. This process constitutes all action and gives rise to all happiness; and hence, were there no such physical, moral and mental evils to be overcome, we are justified in believing that there would be no such thing as happiness.

But let us look at the subject briefly in detail. Sin, or moral evil, is of two kinds, individual and social. Social evils again are of two kinds, viz: those arising from subjection, and those arising from the want of subjection, or anarchy. Anarchy again is of two kinds, viz: as it is seen in savage life, and as it is seen in crime. Crime or anarchy in society, is where an individual, living under an organized government, refuses to be subject to its laws. Savage life, or anarchy out of society, is where there is no organized government, and all individuals are unrestrained by any human laws. Absolute anarchy, or freedom from all subjection, is perhaps nowhere seen among men. Government commences in its simplest form, viz: the subjection of offspring to parents, among the higher orders of animals. Among the New Hollanders, the lowest race of men, the germ of this parental government springs up and lives until the children are able to catch fish and dig roots and worms for their own subsistence. But although the undeveloped germ of this government, from which patriarchal governments originate, is thus everywhere seen, yet among some of the lowest races there is no actual government by adults over adults. No one individual seems to have risen sufficiently in prowess or knowledge above the common plane of ignorance, so as to have acquired the slightest ascendancy over his fellows. But this very fact, while it makes a government impossible, also makes the absence of any government right. A government implies an inequality among men, such as shall enable the strongest, wisest and best to lead and govern the weak, ignorant and vicious. To have the weak, ignorant and vicious ruled by those who are equally weak, ignorant and vicious, would be not only impossible, but worse than not to have them ruled at all. Hence while men are in this democratic equality of brute ignorance, it is better for them to be without government than with; but as soon as they have so far emerged from their condition of brute ignorance as to enable the strongest and wisest to acquire influence over and govern the weak and ignorant, the strength and wisdom of the former, moved by their selfishness, will enable them to govern; and the weakness and ignorance of the latter, actuated by the same selfishness, will induce them to submit and place themselves under the protection of the former; and in this manner, as soon as mankind are capable of governments—and as soon as governments would be beneficial to mankind—they exist, and until that time it is no evil but a good that they do not exist. In other words, anarchy out of society, or savage life, is not an evil.

But secondly, let us look at crime, or anarchy in society. Political philosophers generally agree with the common sense of the people in the opinion, that the great and only sufficient motive which has influenced mankind in all ages to unite under governments and make laws, and thus emerge from savage life into civilized, has been the fear of crime and the necessity of government to protect the individual against crime, or to punish the offender. The crimes of which they stood in fear at first could only have been those of individuals against individuals; but as soon as governments were formed and submitted to,

to protect them against these, then they had also to guard against crimes of individuals against those governments, of governments against individuals, and of governments against governments. It is an undeniable fact, that the fear of these crimes, and the pretext of protecting individuals against them, has been the cement of all civilized society—the tie which has bound it into governments and states; and that without this fear (which could only be kept alive by the constant commission of the crimes which caused it), society would never have submitted to organized governments, and would not now remain under them, but would have still continued in its first condition of savage life, which we have denominated anarchy out of society. It would require but little reflection to convince us that as long as man remains in this condition of unrestrained licence, without protection for life, property or happiness, without stimulus or instruction to the intellect or restraint upon the passions, none of which can exist without some kind of government, so long will mankind grope in the intellectual and moral darkness of the savage, without arts, science or literature, and consequently without his fully developed capacity for happiness. If therefore the formation of government is necessary to human progress, enlightenment and happiness, and if the fear of crime is necessary to the formation and continuance of government, and if the constant commission of more or less crime is necessary to the fear of crime, then the constant commission of more or less crime is necessary to human progress, enlightenment and happiness.

We regret that our time and space will not permit us to discuss more in detail the various social evils, particularly those arising from subjection, including those fruitful topics, *chattel*, and *wages-slavery*. We leave the subject, trusting that if we have not been able to satisfy the reader of the truth of that wonderful couplet of the most philosophical of all poets:

"In spite of pride in erring reason's spite,
One truth is clear—*whatever is is right*,"

We have at least advanced enough of argument to justify us in quoting as our proved conclusion, the eloquent lines of the most poetical of all philosophers:

"Cease, fond caviller at wisdom, to be satisfied that everything is wrong:
Be sure there is good necessity even for the flourishing of evil.
Would the eye delight in perpetual noon? or the ear in unqualified harmonies?

Hath winter's frost no welcome, contrasting sturdily with summer?
Couldst thou discern benevolence, if there were no sorrows to be soothed?

Or discover the resources of contrivance, if nothing stood opposed to the means?

What were power without an enemy? or mercy without an object?
Or truth where the false were impossible? or love where love was a debt?

The characters of God were but idle, if all things around him were perfection;

And virtues might slumber on like death, if they lacked the opportunities of evil.

There is One all perfect, and but One; man dare not reason of his essence.

But there must be deficiencies in heaven to leave room for progression in bliss.

A realm of unqualified *best* were a stagnant pool of being;
And the circle of absolute perfection the abstract cypher of indolence.

There is then good in evil, or none could have known his Maker;
No spiritual intellect or essence could have gazed on his high perfections;

No angel harps could have tuned the wonders of his wisdom;
No ransomed souls have praised the glories of his mercy;

No howling fiends have shown the terrors of his justice,
But God would have dwelt alone in the fearful solitude of holiness."

NATURE'S DEFINITION OF HER LAWS.

NUMBER SEVEN.

In my previous numbers, my main effort has been to show that the general principle asserted in what is known as "the Development Theory" can be harmonized with a definition of nature's laws founded on, and confirmed by, her phenomena, as now occurring around us. But I have had occasion to express views conflicting with some that are entertained by the advocates of that theory, because I deny altogether what I understand them to assert—that man, as an immortal Spirit, is, in all his constitution of being, a development and ultimate of nature.

I shall in the course of my argument have occasion to present distinctly the point wherein I radically differ from them, to wit, that the interior life-principle or soul of the Spirit-man is alone the immortal element of his nature, and that this is a

direct emanation from God, made in his image, and his child, which is not evolved, unfolded or existing by and through nature, but is itself an organized entity, originating as stated, and dwelling as a resident within the external Spirit-man developed in nature. But this point I desire in due time to distinctly meet in detail.

If my previous views are sound, then man, as evolved from the lower animal kingdom, is a development of nature, and the question of late so largely attracting the scientific mind of this day, to wit, the question concerning the unity and diversity of the human races, is entitled to consideration. Of the doctrine of the unity of the human race, as descending from a primitive single pair, etc., we all know the origin and authority. Without intending to express any want of respect for the character of that authority—the Bible—I beg to submit, that as geology has already shown that its account of creation must be received as metaphorical, to reconcile it with what are now deemed the demonstrations of science, so I would suggest that its account of the creation, etc., of a primitive single pair, may also prove to be equally metaphorical, and though equally true with its account of creation when its full meaning is discovered. I will go further here, and say I believe it will be found to be so; and in its profound though mysterious and metaphorical teachings is evidenced the fact of its originating in inspirations from the Spirit world.

But to come to the question of the unity of the races: The fact is generally conceded that the human races must be classified as the black, the yellow, the red and the white man. Science is now demonstrating that each of these classifications is characterized by a form of brain peculiar to itself, and constituting a type which in each, except the white race, can be easily traced throughout the past, so far as science can obtain data for examining and determining the same. I do not mean to assert that there is a precise uniformity of size and shape in all the skulls of each of these types, when those of the present time are compared with any and all of the past ages; but I mean to assert this, that the various intellectual organs which are seen to uniformly characterize, in the aggregate, the civilized Caucasian race of the present time, can not *all* be found existing in the skulls of those other races, each being deficient in some part or organ, and that herein consists a key to unlock the mysteries involved in the question of the diversity of the races.

Science now affirms that the present limited unfoldment of intellectuality specially characterizing the Ethiopian of Africa, the Indian of America, and the Mongolian of Asia, prevailed in the ages past to which it has any reliable access, while it admits that this department of the Caucasian brain has been steadily expanding during this time. If all these races are a result of nature's unfoldments, there must be a reason why this difference has occurred, for all are alike subject to law; and the difference in results implies a difference in conditions. Now I respectfully submit that the principle which asserts a diversity of origin in the Fauna and Flora of different areas of earth, assumes that such Fauna and Flora have been evolved from the mineral kingdom thereof, while it also assumes that such Flora and Fauna are intermediate links connecting man as nature's ultimate with earth, as the fountain repository of those forces and elements which have thereupon progressed unto ultimate individualization in him. Hence I conclude, that if science means to urge that all the varied lower forms of organic life have not originated in primitive pairs thereof, it must, to be consistent, boldly assert as the legitimate conclusion of its researches, the important and instructive truth of the diversity of the human races. But how can such a theory be reconciled with what we deem to be nature's laws? I frankly own I can not realize the *rationale* of the idea asserted by many Spirits in and out of the flesh, that when in the course of time, the human form or man was born on earth, from thence he was an immortal Spirit entity. To me it is more rational to regard man as an ultimate of nature, to be *but the highest form of animal life*, and to suppose that in the infancy of the race this higher form was in but a germinal condition, and needed much and varied progressive and perfecting additions, ere it was adapted for an interior soul's occupancy and use.

Let me here briefly apply my theory of the origin of organic life on earth, to explain why diversity of the human races should occur, and then deduce conclusions therefrom. I have substantially claimed that life, as the manifestation of the

will-power of God, pervading earth as an unit, did in time emerge therefrom into individualized entities; that thus originated a vegetable kingdom of rudimental forms, from whence has sprung the rich variety now adorning nature. On this theory it would follow, that as the several departments of the mineral kingdom varied in condition and motion, therefore life's emanations emerging therefrom would correspondingly differ in unfolded innate nature, though alike endowed with aspiration for individuality in the ultimate or human form. Hence life-germs emerging from a mineral kingdom varying thus, and alike commencing their mission to an ultimate in common sought for, would each preserve, to a certain extent at least, its special character when progressing through the several links and series of forms leading up to such ultimate; and therefore, when each had thus ultimated in the human form, this special character would in a measure characterize him as well as the varied Flora and Fauna unfolded in life's mission thereto.

It is not difficult to imagine that a wide difference existed in the condition of different mineral portions of this earth, ere any vegetable life had a birth thereon; or in other words, that the mineral kingdom was not uniformly and alike developed thereon when the elementary forces therefrom first organized life as individualized entities therein. Then if the rudimental forms of the vegetable kingdom were in fact the germs from which that and the successive higher kingdoms have been developed (and such is substantially the development theory, when it is fairly stated), it follows that the special character of those differing germs would in some degree affect and govern the varied forms evolved therefrom, and as a consequence, the ultimate therein originating. Thus, if we view man as a development of nature evolved from the lower animal kingdom, we must ascribe to him the character and nature of that kingdom from whence he came; and that being also qualified by the character of its source, etc., we have but to recognize a different condition of the mineral kingdom when its forces or life first obtained individualization, and originated rudimental forms of a vegetable kingdom on earth; and we can consistently regard the black, the yellow and the red man as differing unfoldments of nature, though attained unto through the same law, while it will explain the conceded difference of the Flora and Fauna which co-exist with these different races.

If these deductions from the premises on which the development theory rests, are logical, it follows that these several colors of the human races represent a distinction of rudimental germs of the human-animal kingdom or man; and the teachings of science in explanation of the progressive birth of complex forms of life in the lower kingdoms, demands the application of the principle therein implied, to this higher kingdom of nature also. Truth is an unit, and consistency a jewel. If the perfected complex forms adorning the lower kingdoms of nature, are traceable to the simple rudimental forms thereof, and are the result of nature's labors and powers, attained only through revolving ages of the past, then analogy suggests that the higher brain-form of the Caucasian race may also be regarded as a result of nature's powers and labors in unfolding from the simple and rudimental forms of the human-animal kingdom, a more complex and perfected type of this higher and organic life.

In this view, I can realize why the type marking specially each of those rudimental forms has been stationary, as asserted by science, while the complex form evolved therefrom has been progressively expanding; and on this hypothesis the inference is not legitimate, that the higher complex form only of that kingdom would constitute a base from which could be evolved the still higher or human spirit kingdom of man. Thus I submit that the principle recognized as operative in the successive birth and growth of the several kingdoms of nature according to the development theory, will warrant the supposition that there was, and now is, a human-animal kingdom of earth, which exists as a connecting link in the series leading from the mineral to the human spirit kingdom, and constituting the base on which this latter rests for support. Or, to be more explicit, there are races of man now on earth destitute of the elements of immortality, soul-principle, or deity personalized within their constitution, and the time was when this was the case with all the human races of earth.

Hence I assume that immortality began long after the birth of the human form on earth, and constituting in its beginning

the coming of the kingdom of heaven, had its Adam equally with the lower forms of life developed in nature. I ask for a patient hearing, for I hope to show that this is consistent with, and a logical deduction from, the premises on which science endorses geology.

APPARITION OF A MINISTER.

The following has the authority of Professor Ehrmann, of the Protestant Seminary of Strasburg, for its authenticity:

Some time since, Councillor Lindner, of Königsberg, died at Strasburg, after residing a long time at Riga. Amongst his numerous intimate and scientific friends, was Mr. Herrensneider, teacher of the Royal Academy in Strasburg, whom Mr. Lindner visited shortly before his death. The father of the latter was a pastor, in a small village in Pomerania, and afterward in Königsberg. He kept a journal, wherein he set down everything worthy of note that happened to him. This book, which also contained matters of business, will be still found in the possession of his family; and in it, according to the Councillor, the pastor, his father, narrates the following story, which he, the Councillor, circumstantially related to Mr. Herrensneider shortly before he died.

The pastor, Lindner, slept in a room which had a door of communication into his study, through which, as he lay in bed, he could see his desk, on which was a large open Bible. Awaking in the middle of a moonlight night, he thought he saw a minister, in his clerical robes, standing at the desk, and turning over the leaves of the Bible. He had a child in his arms, and another, bigger, stood beside him, but the back of the latter was toward him. Distrusting his senses, the pastor sat up in bed, rubbed his eyes, and asked himself whether he was not dreaming. But feeling convinced he was awake, he fixed his eyes on the desk, which he saw distinctly, and cried aloud: "All good spirits praise the Lord God!" whereon the apparition approached him, and offered him his hand, which, however, he did not take. Three times the specter repeated the invitation, but it was not accepted, and it vanished. The features of the spectre sunk deep into the mind of the minister, but by degrees the circumstance faded from his mind, and he had almost forgotten it, when one day, as he was waiting in the church to perform some office, he went into the choir to pass the time by looking at the pictures; but great was his surprise to recognize, in one of them, the features of the specter, in the same dress it had appeared to wear.

On inquiry, he learned that this portrait was the likeness of one of his predecessors, who had inhabited the manse forty or fifty years before him. There was no one now in the parish who could give any account of this minister, except one very old man, who, having been one of his flock, represented him as an eloquent preacher; but added, that he was supposed to have an improper intimacy with his maid-servant, and to have had by her some illegitimate children.

Sometime after this, on the occasion of some alterations, a stove in the pastor's study being taken down, the mason perceived a hollow place beneath, in which were some bones of children. He called to the minister to come and see them, who beheld with amazement this evidence of his predecessor's crime, and had them removed. Since that time, the apparition has never been seen.

A RELIGION FOR THE PRESENT.

The religion of the Spiritualist is eminently one for the present. It recognizes man's immediate wants, and aims to supply them. Popular theology, on the contrary, imagines a heaven in some far-off region, in some fog-enshrouded distance, the passage to which is by a night-train through the grave, during which the traveler will find an opportunity to sleep; and then roused in the morning by the sound of a trumpet, be called up to a judgment-seat where he may be commanded to enter the gates of eternal blessedness, to play on a harp of a thousand strings forever, while his companion on the passage may be sent to outer darkness, there finding employment in gnashing his teeth for the same interminable period.

Spiritualism sees in everything that surrounds us, the wisdom, the goodness and the love of God. He smiles in every sunbeam, and even the clouds are but the shadow of his great, protective hand. Every event is acknowledged as right—every dispensation for the best.

Theology sees the devil in all things. It loves God, because it fears the fabulous lion that, with its perverted vision, it sees

going roaring up and down the earth, for some choice morsel to roll under his tongue. Every sunbeam is suspected of having a fiendish origin. Every cloud is a punishment upon us for Adam's transgression.

Talk to this theology about the beauty of the world, and the hypocritical thing will put on a very sanctimonious look, and tell us to "tread it under our feet." It makes a hell of the present, under the false supposition that by doing so it makes a heaven of the future.

This theology seems to forget that we shall never have a future, that such a time as to-morrow will never come, and that in rushing forward to embrace it, it is only seeking to grasp the shadow of to-day.

Spiritualism accepts this fact as the basis of all its action. It adapts itself to the present, knowing well that in it we do now, and shall forever, live. "Take no thought of the morrow" came from wisdom's lips eighteen centuries ago, and was spoken for man's best good. But those who profess to follow the teachings of Jesus of Nazareth have disobeyed this high command, and hence inharmonious, unhappiness and strife. It has always been the morrow and not the to-day which the Church provides for; "man never is, but always to be blessed."

Hence some are content with a low condition, satisfying their souls with the vain hope that they will rise to crowns and thrones in the world to come. Poor souls, how sadly they will feel when, on entering a future state, they find they are the same individuals, that a neglect here of a use of God's bounties only seems to lead to a like neglect of them there! It is a truth which the "church militant" has yet to learn, that if it can not enjoy this great and glorious creation resplendent with life and beauty, it can not enjoy that world where the "church triumphant" is supposed to be located.

Therefore, as a religion for the present which is, and not for the future which never will be, Spiritualism comes to you, reader, and to all on earth. Let the church laugh at it, if so they will; let those who boast of their piety, who write their names in books, as of the elect, tell you of "coming wrath;" let skeptics scoff and religionists deride, we stand firm on truthful ground; and with one hand held by angels above, and the other hand grasped by brethren below, being led and leading, thank God with us for this religion for the present.—*Banner of Light.*

DIVINING RODS.

With wonder and awe in the days of our childhood have we stood gazing at a man walking over the ground with measured pace and serious countenance, holding firmly in either hand a prong of a peach-tree twig, uniting in a forked end, which was uppermost. As he passed along in a certain direction, the upper end would turn downward, fairly twisting a prong off in the fingers of some stout unbeliever. We were told that where the twig turned downward, there was the water. There our well was dug, and there water was found. There was the fact, and off and on we have thought of it ever since, in even doubt whether it was an imposture, a coincidence, or a reality. A gentleman writing to the *Scientific American* from his southern plantation, in a late number of that paper, states that his great trouble hitherto has been the scarcity of water for domestic purposes. He employed a diviner, who designated a spot within twenty feet of his old brackish, useless well, and has now an abundant supply of good water; closing by saying, "If this is a humbug, I wish most sincerely that I could be frequently humbugged in a similar way."

In a previous part of his concise communication, he says: "I have seen a divining rod point to a bunch of keys, or a purse hidden under the leaves, and therefore think it very likely that it may also indicate beds of ores." * * *

Mr. Hall, [a correspondent of the *Journal*,] writes: "With regard to me, you say, if I have anything new, print it. I believe the agencies may be productive of good not yet understood—that murders can be found out, crime detected, and that mental philosophy will have to undergo a change; that thoughts may be read, distances overcome, health restored, and ores of lead, tin, silver and gold may be discovered without instruments, many feet under ground. These metals emit a peculiar something, an 'aura,' which is not intercepted by the soil; this meets an 'aura' from sensitive minds, and they feel the different effects. Silver produces different sensations from gold, and gold from other metals. Electricity is known to penetrate the earth to the distance of ten feet.—*Jour. of Health.*



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JUNE 20, 1857.

ORGANIZATION.

The late convention of "Progressive Spiritualists" held in this city (a brief statement of the objects of which appeared in our last issue), considered either with regard to the end proposed, or the earnest and laborious efforts to secure it, demands a careful examination. That object is to overturn the supposed existing inharmonies and evils of the present condition, and in their place to establish "a new social order on the earth." The method through which this result is to be reached, differs not essentially in principle from many previous attempts by eminent philanthropists to secure the same high purpose. In common with Fourier and others, the "Progressive Spiritualists" propose to accomplish the task through the authoritative process of scientific organization. True, they claim a higher nucleus for its center, and a higher law of attraction, by which it is to be formed and put in motion; and they also claim that it is a heaven descended project, directly resultant from a prior organization of the spiritual world, of which their movement is the reflection or correspondent, and with which it is designed to act in concert. But this superiority, if such it be, relates rather to detail than to principle. It is still organization.

Organization as a principle, or operative cause, it appears to us, has never been examined in its relation to the end proposed by reformers, with the attention it deserves. It has been variously appropriated and faithfully applied with all that careful regard to details which the fruitful intellect of man, urged into activity by a noble purpose, could devise. Its history, therefore, must prove instructive, and should be carefully examined. But that we may reap the full benefit of it, certain other questions should be primarily considered.

1. Has the intelligence and force (which men are wont to call God) that originally produced man, any plan or scheme for his development; or, in other words, for the introduction of the "social order" which he needs? God, in our present thought, is the condensed expression of the highest ideas we usually attach to the words, plan, system, order, law, government, fixed methods, etc. God, therefore, not only has method, and works by method, but is method itself. Then he has a plan. If God had no plan—that is to say, if existing phenomena could be fortuitously produced—man could have no science, for science signifies a knowledge of methods, not of chances; but if God has a plan or fixed method for the development of the race, or the perfection of social order, human ingenuity and efforts at the discovery and application of a new or better one must of necessity fail.

2. Why is it that men can be successfully organized to do any thing, save that which the progressionist or world reformer deems of paramount interest to mankind to have done? That is to say, let the object be gain, or ambition, and there is but little difficulty. Sin (so called) can organize its bank, its railroad, its rum-league, and its army for the subjugation and destruction of mankind, with satisfactory results; whilst attempts at organization for their temporal emancipation and salvation, have been anything but satisfactory. These questions ask earnest consideration at the hands of the worker for "a new social order on the earth." Having duly pondered them, he will be the better prepared to examine his grand principle of action in the light of its achievements. When he reflects seriously upon what it has already done, he may judge the better, perhaps, what it is likely still to do. History is defined to be, philosophy teaching by example. Let us glance at it briefly.

Fourier had a plan by which to establish "a new social order"—a plan which many ripe thinkers hold to be logically impregnable, or nearly so. But history has written, that with vast supplies of men and money to back its logic, it has failed! Subsequent reformers, supposing they had found the cause of failure in a defect in its details, corrected what they deemed to

be the errors, commenced anew, and—FAILED! Robert Owen—his great heart to-day is bursting with desire for the emancipation of the race, and would have burst long ago, but for his child-like confidence and hope in the integrity of his plan. But Robert Owen set it in motion under his own inspection and supervision, and—it FAILED! His personal friend and disciple, Mr. Warren, discovered what he supposed to be the cause, removed it, started again with renewed zeal, and—with the exception perhaps of being "a feeble instrument under Divine Providence" of landing Dr. Nichols and his lady safely in the bosom of the Roman Catholic church—FAILED!

A little prior to the introduction of Mr. Warren's improvements, we have John A. Collins. John's working plan was in principle the same as the others, but he varied the application. Rejecting science and all human authority, and not being at that early day sufficiently "progressed" to come in direct rapport with God, he took the Gospel and a select band of reformers, with whom he marched confidently into the middle of the State of New York, resolved, like a faithful member of the great family of reformers, "on the establishment of a new social order on the earth." He selected one of the most productive farms that nature and human industry ever furnished, erected a saw-mill on the principles of the Gospel, together with a printing press and branch railroad, by which to get his surplus wisdom and lumber into market, and—failed!

Ecclesiastical history presents one unbroken series of failures to induce the church idea to inhabit the church organization, and live under the dominion of ecclesiastical authority. They are at perpetual variance. The church idea would seem to have the same repugnance to church organization that God is said to have to dwelling in the temples which it builds for him. Jesus of Nazareth was not the founder of any religious organization. His life and precepts do not accord with it. His charity was the spontaneous outgrowth of the occasion, and his truth appears in disconnected utterances, as circumstances called it forth. His life was a beautiful spontaneity, with its governing principle within, wholly independent of external authority or organization, with which he lived in daily conflict. Organization could, and did produce a cross and nail his body to it, but it never preached his Gospel. It never can! It is proclaimed only by men who rise superior to the thralldom of external authority; who reject its creeds and rituals, and return to those natural truths which Jesus helps them to understand. But in doing this they become "disorganizers," as he was said to be, not authoritarians.

The Mountain Cove movement shows a failure of the same principle. That claimed to proceed by authority of God direct; but it has not succeeded, nevertheless. History does clearly testify that human progress has ever been in despite of authority of whatsoever form. Its first effort is a breaking through the incrustations of external government, and a return to simple, natural principles. Our own national history is an exemplification. It contains all the elements necessary to a solution of the problem of authority, in all its forms of manifestation. The American idea is embraced in a simple statement of natural justice, which the American authority, from the day of its installation to this hour, has labored with great success to subvert! The American idea is "a self-evident truth;" the American organization is a self-evident failure!

Now what we would urge as of paramount importance, is a search for the law of this unbroken chain of discomfiture. Failure must have its cause, as well as success; and may there not—nay, must there not be a deeper stratum of causation for this series of disastrous results, than any of the projectors of authoritarian plans of world-reform have yet reached? Why invoke science for the perfection of details, and quote HEAVEN as authority for their success, prior to the inquiry as to whether nature will endorse the principle? Does not nature everywhere proclaim, and the records of human experience demonstrate, that as an element of human development, she has an eternal controversy with all arbitrary domination; or, in other words, with all authority or force acting from without? Science has discovered but one law of development running through all her kingdoms, and has demonstrated that she everywhere develops her new social order in and on the earth, through the one principle of an indwelling life outworking itself progressively toward the perfection of individuality. When science, therefore, projects a scheme for the development of man in contradiction of this natural method, as all organization or arbitrary

force acting upon him from without is, she tramples upon her own axioms, and defies all history. The principle of authority and the principle of development are incompatible, and one or the other therefore must be a nullity. They can not both exist in nature. That progress which science can define, is growth, not inflation, and growth is ever an unconscious process which arbitrary rules may prevent, but can never produce. A "Thus saith the Lord" has organized means for the destruction of vast multitudes of men, but it never created one.

The man who puts himself under authority, does virtually proclaim that there is no science, and no order in the universe which science can define. Whether he lands in the lap of "free love," in Mountain Cove, in Utah, or in the bosom of the Roman Church, depends wholly upon the image he has set up and worships. Where its finger points, there he goes. Its automaton utterances are his supreme law, and hence for him there is no safety, no sure abiding place, no "continuing city." The invisible hand of nature writes FAILURE upon all his efforts—upon his science, upon his philosophy, upon his organizations, and upon his worship, as of old was written upon the walls of Belshazzar's palace, "Thou art weighed in the balance and found wanting."

THE PRESENT ASPECT OF SPIRITUALISM.

The spiritual movement has already had a great variety of phases, and has, at each successive step, exhibited a power and a triumph which is characteristic of no other movement of modern times. The reason of this is plain; Spiritualism is no mere affair of men, as other and less universal movements are. It is plainly an advent from the heavens—a movement which, while it ignores creeds, sects, clans and the like, has a native and mighty force in it, which makes it vastly superior to all specialties and fragments.

Being thus all-sided, and having thus life and power within itself, it is perfectly legitimate that it should find no obstruction too great, or any counter-force too mighty, for its steady progress and the successive exhibitions of its ever-increasing beauties, harmonies and joys. The progress of the movement, too, has been perfectly natural. Beginning, as it did, with the "sounds," and in the slightest possible way (as nature always begins), it has risen, step by step, up through the phenomena of "movements," "spiritual healing," "inspirational writings," "speaking," "visions," "impressions," etc., etc., till now it exhibits the accumulated force of an inductive science, the breadth and clearness of a comprehensive and far-seeing philosophy, and the elevated and legitimate subjective authority of a divine intuition and inspiration.

Spiritualism, therefore, is no mere thing of a day; it is no mere wildfire, feeding on stubble, and therefore likely to "die out" in a brief space of time. It is rather one of those mighty age-waves of progress which show their gathering force and substance at great epochs only, in the march of the universe onward to its destiny. It has in it the germs and forces of a transformation of thought, feeling, custom, life, everything, as the past has never witnessed, and very few, if any, have ever dreamed would ever come to pass.

In proof of this, witness the advance it has made the last eight years. Mark the tone of public feeling in relation to it now, and compare that with what it was when the "new thing" first dared to introduce itself to a deeply-doubting world. Look at the "press," that mighty engine through which public sentiment pours its ever-accumulating motive forces, and which, in turn, becomes the index of the average state of human opinion on any subject of interest to man. With this same press, at first, Spiritualism was, of course, a "humbug"—it could be nothing else. The thing moved on a little, presenting new phases and getting the attention of new minds, particularly those of a scientific and more philosophic class, and forthwith it becomes "electricity," "magnetism," "psychology," "odyle," and the like. Now and then a demon would peep out of the port holes of our orthodox "man of war," and like the "stop thief" of the escaping robber, shield himself under the cry of "devil!" "satan!" "the adversary of souls!" "evil, or unsaved* spirits!" and all similar epithets, such as demons know very well how to use for effect! Sometimes the religious press, "like a drowning man catching at straws," has taken up (in imitation merely) the feeble cry of "electricity, odyle," etc. This, however, would last but briefly, simply from lack of

native force in mimicry (especially so in the *drowning* process), while the "Old Serpent" and his adjuncts have formed the stronghold (strong, we mean, in the comparison) of the gasping and rapidly expiring gorgon of the old, and, for the most part, mere creed-loving and dogmatic church.

Well, the press did what it could—what, perhaps, it *must* have done, as the grand focus of public sentiment, adverse to the new idea. At the outset, and for a time, the great shock that came so unexpectedly upon a slumbering world, and the deep torpor of sluggish thought, would very naturally get an adverse exhibition through its own proper channel. But, as in nature's tempest-shocks and thunder-strokes, we always get an ascending as well as a descending movement and force; in other words, a purification of the elements, as well as a shock and a stir—so also in relation to that grand vehicle of the public thought—the PRESS—it was to be expected that, in due time, its tone would change—change, simply because the mighty tide of thought which flows through it from the great public soul, had changed. The thermal instrument marks accurately the temperature of the air; the weight of the latter is nicely measured by a singularly skillful mechanism in its way, and the beating heart of man gauges the ebb and flow of the great life-tides of his being. So also the press has its mercurial rise and fall, its aerial pressure and lightness, and its out and in-setting tides of public sentiment and thought. When, therefore, the first shock was over, and the wave had reached its lowest point, what more natural thing could happen than a reaction, and an ascending wave, which, gaining higher and higher altitudes, should meet and respond to the new inspiration—somewhat *coolly* at first, to be sure, because unused to the contact—but, nevertheless, really and heartily at last. And so the press, perching its ears adroitly, listening to the earnest tones of public thought on the subject, becomes the mouth-piece of the new utterances, no matter how adverse to those of a year, or even a month ago. Well, no matter; law is law; motion is movement, and things are what they are, perforce of the absolute Fate! And so let it be, for all things are moving upward on the whole, though they have at times their descending as well as their ascending nodes. At any rate, it is certain that the tone of the public press, at the present time, is much more calm and considerate toward Spiritualism, than at any former period since the beginning of its advent among us. Now and then a *harpy*, it is true, talks somewhat anathematically of indictments and other judicial proceedings against the new heretics. But these are exceptional cases only, while the rule is, a better hearing and a more earnest inquiry into the real facts and truth of the matter.

The clergy, too, as well as the scientific and the philosophic classes, are fast verging toward the investigation of the claims of Spiritualism. And with all these it is evidently a more serious matter than not long ago they were willing to acknowledge, even to themselves. So, then, Spiritualism stands to-day not only among the prominent topics of interest to the public mind, but most evidently at the head of them all, and this not merely as to its *intrinsic* merits, as we estimate them, but also as to the interest it excites and the attention it commands from the really leading and positive minds and classes of the civilized world.

FACTS THE CHIEF CORNER STONE.

We regret to find that our friend Rhodes (whose communication we publish on another page of this paper) and others think it necessary to *apologize* for offering the spiritual facts in their experience for publication in these columns. We are constantly calling for *facts, facts, facts*, and shall continue to do so as long as there is a skeptic to doubt them.

Spiritual facts are not only the chief corner stones, but the bricks with which we are raising the intellectual and moral edifice of the nineteenth century. The symmetry and strength of this structure requires a great number of similar facts, which are teeming in from every point of the known and civilized world. The significance and application of these facts to humanity, morality, philosophy, science, religion and practical life, is the cement which binds together this structure, and enables it to withstand the scathing assaults of pretentious devotees, fanciful speculation, sharp, stinging criticism, self-righteous dogmatisms and vaunting omnisciences. We do not wish to sustain this structure by "mere authority, or line upon line and precept upon precept," but by eternal verities which carry potent convictions to the soul.

We trust that every one who testifies to spiritual phenomena will do so under a realizing sense of the immense influence which our cause is destined to exert over human interest in time and eternity, and also that we claim the right to, and challenge, the severest, earnest criticism of our facts and philosophy. Those who have been privileged to hold intercourse with spirits should not flatter themselves that they are absolved from responsibility by withholding the facts which would exert a beneficial influence, but should reflect that they are but stewards of this Providence, and will be held strictly accountable for the privileges—the talents which have been vouchsafed to them.

We ask for nothing but *truth*, and if we are wrong in attributing this new phenomenon to spirits, we shall esteem that person our best friend who will convince us and our friends that we are in error in this matter. Those disposed to enter on the task of showing us our mistake, need go to no other channel than this; here is where such a work is most needed, and we have no fear for our own or our patrons' faith, for we want nothing but truth, which never suffers by agitation. Therefore, we invite—yea, challenge criticism, and in these columns it shall find a fair field to grapple with what we deem to be truth.

THE COMET.

Several months ago some mischievous Frenchman, we believe it was, started the idea that the comet which was then advancing toward its perihelion, would cross the earth's orbit on the 13th of June, at a point where our globe would be at that time, the result of which would inevitably be a general smash-up of this physical world, "and all that doth it inhabit." The mere *thought* of such a thing set afloat in the world was, of course, sufficient to put the nerves of millions to the rack, and the apprehension having once taken possession of the ignorant mind, could only be dissipated by the actual events of the appointed day. We are informed that many servant girls showed unusual devoutness in view of the dreaded 13th of June, and took care to have matters properly adjusted with their confessors; and it is said that the coffers of the Church have been very sensibly swelled by contributions from their hard earnings. We learn also that the business of the various savings banks in this city were quite seriously affected by the current apprehension, during last week, and that on Friday the Greenwich savings bank actually had not a single depositor, though usually, on that day, it has an average of from thirty to sixty. But we suppose our readers will have become aware, ere receiving this, that the dreaded visitor did not arrive as was anticipated, and that the wheels of nature, all unconscious of these excited fears as to the stability of their arrangement, continue spinning around much after the old fashion.

This is by no means the first instance of a public apprehension that the world was about to be smashed to pieces by a disorderly comet. We distinctly remember at least two or three panics of this kind as occurring within the short period of our own life. So intense was the public alarm originating from such an apprehended catastrophe some fifteen years ago, that the French Government was induced to employ Professor Arago to make a minute and careful mathematical calculation as to the probabilities of any comet striking the earth during any single revolution; and the result of that savant's investigations, if we remember aright, was, that if it would indeed be possible for so ethereal a body as comets generally are, to penetrate the earth's atmosphere, there would be one chance of one's striking our globe at any given revolution, where there would be about as many chances of its missing as there are diameters of the comet in the surface of a hemisphere whose radius would be the distance from the earth to the sun; or in other words, the chances would be several millions of billions to one in favor of our safety. But it is not probable that the MAKER of this wonderful universe has admitted into the economy of its movements even the *possibility* of such a catastrophe.

But those who have availed themselves of the teachings of science upon this subject, are aware that the effect of an impingement of a comet upon the earth, even if such a thing *could* possibly occur in any case, would be relatively similar to the crash of a floating soap-bubble upon the rock of Gibraltar. Still, the assertion of such facts as these could not quiet the excited alarms of children and ignorant adults, who can not comprehend the principles involved in the subject; and any one who would wantonly set afloat the idea of such a probable collision of our globe with a foreign body, is deserving of the severest reprehension. F.

HERALD OF LIGHT FOR JUNE.

The June number of this new monthly, edited by T. L. Harris, was placed upon our table more than a week ago. It contains articles bearing the following titles: Christ and Anti-christ; Hour of Prayer; The Church of God in Man; Questions for the Departed; The Philosophy of Miracles; Tranced in a Dream, I Passed Away (Poetry); True and False Seership; Song of the Vesper Angels (Poetry); An Orphic Hymn; The Word and Nature; Extracts from a Spiritual Communication; Angels and Spirits; From a Mother in Heaven (Poetry); Celestial Flowers; Answers to Inquirers.

We give the following extract from the article entitled "Angels and Spirits"—prefacing it with the remark, to prevent misunderstanding, that Mr. Harris does not deny that angels were once human beings, but distinguishes them from mere *Spirits* by the fact that they have escaped from the thralldom of the selfhood, and completely merged their will into the will of the Divine Father.

Men are made believers in the reality of Spiritual Manifestations by the evidences which are afforded through the operations of Spirits; and there is joy, great joy, among angels at every conversion of the materialized mind to believe in a personal and conscious existence beyond the grave. Until the Spirit world is felt as a great and present reality, it is impossible to expect any radical change in the conduct of human affairs. But when, after having passed through the successive stages of investigation, the believer in the operation of spirits discovers the existence of a World of Angels, sinless, painless, free from all the woes which oppress our suffering and sad humanity, what greater joys are known among the inhabitants of that divine abode.

To consociate with Spirits may sometimes bring guilt and error, because the inhabitants of the world of Spirits are not all holy, not all instructed in the wisdom of the Divine Mind. No such misfortune can follow in the steps of angelic visitations. A Spirit with even good motives may mislead and subjugate to some extent, his mortal brother, but no angel can either infatuate the intellect or take possession of the will. Serene, unbiased, impartial, speaking only as prompted by a divine impulse, permitting no excess of zeal to prompt a premature development of thought or action, moved from the steady path of wisdom by no human appeal, yielding his entire being to the divine harmonies, and so diffusing the living music of faith and charity upon the human atmosphere, the angel can only labor for the noblest ends and through the most orderly and righteous agencies. He never personates a spirit other than himself. He never assumes to speak as one having authority to enslave the understanding. He never flatters the self-love or ministers to diseased appetites. He never sanctions the violations of the marriage-tie. He brings no information to the treasure-seeker. He respects the sovereignty of individual character. He interposes no barrier between man and conscience. Like the still air that fills the lungs, and quickens into healthful play each member of the form, yet violates no organic law in all its influence, that Divine Life which is shed abroad through societies of angels who wait upon us may be inhaled by the understanding, and quicken the brain into most genial and fruitful activity, while at the same time it leaves us free to act in the full discharge of human duty, and with the most absolute regard to moral responsibility. Only as God acts, do the wise and loving angels labor. Through silent centuries they wait to do His bidding, and, when the work is accomplished, all invisibly they retire, that the glory may be given to Him alone.

The Boston Courier—Five Hundred Dollars.

A short time since the Boston *Courier* offered five hundred dollars to any one who, by the aid of Spirits, would move a chair, tilt a piano, etc., and named Professors Agassiz, Pierce, Horsford and Gould, as commissioners to determine whether the thing was done. Dr. Gardner accepted the offer, and we learn from the *New England Spiritualist* that the Doctor, with a medium and a representative of the *Courier*, recently made the gentlemen a visit for the purpose of upsetting pianos, chairs, etc., but found they had not been consulted, and were not much inclined to "hold the stakes." The visit resulted in a pleasant interview, and it is believed that, upon reflection and with proper arrangements, they will consent to act as arbitrators in the matter, and that the tables of these gentlemen will be soon turned.

Since writing the above, we learn from Dr. Gardner that he has nearly completed all the necessary arrangements for the proposed investigation with the Professors, but that he has concluded, very properly we think, to leave the five hundred-dollar offer out of the question. Mrs. Brown, Catharine Fox, and Mr. Redman, of this city, have been engaged as mediums, to assist in the investigation.

Young Men's Christian Union.

The general subject of Spiritualism under was discussion. Tuesday night, 9th inst., the Union met at Clinton Hall, and the subject was opened by the reading of an interesting essay by Mr. William B. Badger. He commenced by admitting the facts and the *rationale* of our philosophy, but landed with Reichenbach, Gasparin and others on Old Force, and his positions seemed to us *odd* enough! We could not conceive how he could consistently put the two ends of his discourse together. We concluded that he commenced to write his own views, but closed by writing the heterogeneous views of his auditors. However, the society is bold, and seems determined to treat the subject fairly. Mr. Brittan and others spoke on the subject at the close of the lecture, and it is to be again considered at the same place on Tuesday evening.

INVESTIGATING CLASS.

Many earnest inquirers after truth met on Wednesday evening, June 10, to interchange thoughts and experiences in elucidation of the following question:

"Is there any special divine providence in the sense which implies the direct interposition of Deity?"

Dr. Hallock answered No, because he could conceive of no providence which was lawless. On the contrary, he thought Divine Providence always manifested itself by and through fixed principles and methods.

Dr. Weiss said he would have to consider all special favors in Providence as unjust; and to him special providences signified caprice in Deity, which he could not admit. He would not deny that Spirits exerted an influence over men and nations, but he no more considered this influence divine than the influence which mortals exert over one another, and over nations. He would not object to calling these influences secondary providences; that is to say, that God, or eternal fixed principles, lay at the foundation of all life and being, and that Spirits and mortals were enabled to manifest themselves by virtue of these principles, or God, and that Spirits, like mortals, represented the eternal fixed principles in a finite, or greater or less degree.

MR. DENSLOW'S PAPER.

This question assumes the existence of a "Deity," who governs the world as a "Divine Providence." It seems to assume also that generally he governs in certain modes which we call general laws or general Providences. The question is, then, whether, *the circumstances being the same*, he ever does in special instances vary from his usual mode; in other words, whether God ever acts in a different manner under the same circumstances. The framing of the question does not admit the idea of a "fate behind Jove," or a "law in subjection to which God must act;" for it would be absurd, after having admitted that God must of necessity act in conformity to law, to ask if he may act differently. If there are inviolable laws, in subjection to which God must act, then all his acts will be conformable to those laws, and no one of his acts will be more a special interposition than another. Throwing out of view, therefore, this favorite theory of many, that there are certain laws of necessity in obedience to which God must act, as a theory which, whether true or not, is inconsistent with the terms of the question, and in fact would leave no question for us to discuss, the real question is reduced to this: Does God under the same circumstances, or "*ceteris paribus*," act invariably with uniformity? or does he sometimes, in special instances, suspend that uniformity of action which we call his laws, or nature's laws, and act differently? For instance, the law is that water unconfined will seek its level, and remain there; will he, upon the approach of Moses and his host, cause it to violate that law by parting, that they may pass through? The law is, that bodies heavier than water will sink in it. Peter is heavier than water; will God suspend that law to prevent Peter from sinking? To prove that this must have been done in a single case, is sufficient to establish the principle. The question arises, How long have these laws existed? The researches of geologists prove that they have brought the world out of chaos into its present degree of partial order and harmony, which they are still engaged in completing and perfecting; consequently, that had they been in operation a thousand years before they were, the physical, mental and moral worlds would have been much nearer perfection at this day than they now are. Such a position implies that these laws must have had a commencement; for had they existed from eternity, they would already have completed the work. Suppose that a million of years ago the universe was in chaos; had those same laws which have since reduced it to order, existed a million of years before that time, it would at that time have been in its present condition of order, and not in chaos; consequently the assumption of a former chaos necessarily implies, that the laws according to which God governs the world, could not have operated from all eternity, but must have been caused to commence to operate. Now this act of causing the laws to commence to operate, was one which could not have been performed in subjection to or harmony with any laws, for until after it was performed there were no laws. This act therefore must have been a direct interposition of the Deity. We might produce more, but we think this will suffice to establish the fact that God does sometimes act otherwise than in subjection to laws. If he there stepped aside from the course which he had pursued from all eternity before, to impress laws upon matter, there is nothing unreasonable in the supposition that he may afterward have varied from his usual course in relation thereto; and the question whether he has done so, remains undecided by reason, and to be determined according to

our faith in historical narrations, or according to our own observation.

Dr. Weiss thought if there ever was what is called chaos, there was also law bringing it into order. He did not believe chaos was brought into order by accident, and that *then law commenced*, but that law is in chaos.

Mr. Denslow said, chaos is the result of something, and that something is law, and if there seems to be a uniform action nine hundred and ninety-nine years, and then a special act occurs, he should have to consider it all special.

Dr. Curtis asks if it is shown that God's action is uniform in nine hundred and ninety-nine cases, and in the thousandth it is otherwise, should we not call the major cases the law, and the other the exception?

Mr. Andrews replied that no amount of uniformity establishes law: the exceptions show the proximity to uniformity.

Mr. Peterson maintained that God being the law, whether he seemed to manifest himself uniformly or otherwise, it was law, and that seeming diversity in action is probably attributable to man's inability to comprehend the infinite, or to perceive that all is uniform.

Dr. Curtis thinks every free personal act of God is a special providence, and a direct interposition of Deity.

Mr. Andrews said:

Much of the ambiguity of opinion which exists, if not all that ever exists, arises out of the fact that truth is variant or Protean, and not simple and uniform, as it is always assumed to be. Propositions directly the opposite of each other are both true, if the subject is merely viewed in different lights. There are special providences or there are not special providences, according to the sense in which we speak. It is just as necessary to know in what sense one is speaking, before we can say that his utterance is true or false, as it is to know in what key a friend is about to sing, in order that we may pitch our own voices in harmony with his.

Absolutely the greatest of these differences between the senses in which one can speak, is that which exists between the Absolute and the Relative Aspect of Being. On that fundamental question of the freedom of the will, for example, which underlies the question of the evening, my philosophical answer, and I think the final word of philosophy on the subject is, that in the Absolute Sense there is no freedom of the will, not even conceivable, but that in the Relative Sense the will is free. An absolutely free will would be one which could act arbitrarily without motive, and irrespective of, or contrary to, the laws of the being of him who acts. Now we can not conceive that God ever should possess a freedom which would exempt him from acting in accordance with his own attributes, or, what is the same thing, with the laws of his own being. Hence in the Absolute Sense there is no freedom of the will. Everything proceeds in accordance with law, or, what is the same thing, with the Nature of Things. On the contrary, in the highest sense in which freedom is conceivable, without that utter lawlessness which would be the distraction of all order in the universe, we may predicate freedom of the will. That highest possible freedom occurs when the individual acts under no constraint which is adverse to the laws of his own being—when the internal prompting conforms with the external conduct. This is relative freedom, freedom relatively to the nature and desires of the actor. Relative freedom of the will exists, therefore; absolute freedom, never.

In the same manner let the question be the existence of evil. It is the theory of the optimist that there is no evil; that all things are good. In the Absolute Sense this must be true; that is to say, there is no evil which is not a necessary basis of a higher good than could be otherwise attained. If it be said, even in the old theologic sense, that will resulted from the freedom of man's will contrary to the will of God, why then, from the same point of view, the freedom of man's will was still a higher good to the universe than the absence of what is called evil, else God would not have permitted it. Evil being, then, the incident of, or the means to, a higher good than could be obtained without it, can not be pronounced absolutely evil. But relatively evil exists, and we are all too familiar with it to require illustrations.

I have preferred discussing these fundamental questions rather than the question of the evening. This last appears to me to involve several assumptions of what does not seem to me scientifically established; and if you will grant me one assumption to start with, I will land you anywhere you please in argument. It is assumed in the question that there is a conscious personality distinct from the universe, who is called God, and perhaps also that he is endowed with an absolute

free will. I do not know that there is not a conscious, personal God, distinct from the soul of the world and the laws of nature operative in all things. I await proofs on that subject. So far as I am aware, neither Science nor Philosophy has placed this urged question between the theist and the atheist on a footing of certainty past controversy. Hence it is an assumption which must not be made in Science or Philosophy, that such being exists, and has such and such attributes. Whatever may be the state of your or my personal faith on the subject, unless there is a scientific or philosophical discussion of the question to rest upon, the assumption of one or the other theory vitiates, in the scientific or philosophical point of view, all the chain of reasoning that may be based upon the premiss thus assumed. Let us leave to theologians the field of assumption and dogma, and seek to know what principles are established and what are not so.

ON THE QUESTION OF EVIL—FROM A CORRESPONDENT.

MR. PARTRIDGE:

I coincide, in the main, with those who took the affirmative in the discussion of the question, "Is there any such thing as evil or sin? and if so, in what does it consist? and what was its origin, use, and destiny?"—as reported in the TELEGRAPH of May 30th.

I have usually been interested and instructed by the suggestions of Dr. Hallock, but upon this subject he does not appear to me to exhibit his usual perspicacity of vision. Man, I believe, has been subjected to the operation of laws which he does continually transgress, and he as constantly suffers the penalty of their violation. This argument would make the standard of morality, supposing one to exist, to consist in the agreement of the human family as to what should be considered right, or the reverse, which, variously constituted and circumstanced as is the human mind, it is obviously impossible they should ever attain, at least until all should possess perfection in wisdom and knowledge. And for this condition to subsist, the human being would have to come into existence fully developed, instead of an embryo as he now does. And it follows, logically, either that there is no standard at present, or we must look elsewhere for it.

To me it seems apparent that the creative power has placed within the reach of discovery, by the human race, an absolute standard of right, and that evil, or sin, or wrong, for I care not for the term employed, consists in a violation of that standard. And here it will be seen I do not agree entirely with the affirmative in that argument, which assumed that the right or wrong of an action necessarily depends upon the motive or intention with which it is performed.

The relations which we sustain to matter and to mind, are not of our own choosing. The action and reaction of agents upon each other, whether physical or mental, social or spiritual, are controlled by fixed and inexorable laws, and these laws operate irrespective entirely of the motives or intentions of the actors, however intelligent these may be, or pure, or holy. The action of the sentient intelligent being, with a will to choose in what direction to move, which conforms to one or more of these laws, and violates no other, is right, and productive of harmony and enjoyment. The act which violates either of these, whether performed ignorantly or wilfully, designing its infraction, is inevitably succeeded by the penalty affixed to its transgression. These laws are lesser or greater in supremacy, and in their demands upon our obedience, as they relate to the physical and transient, or the spiritual and eternal, in our nature, and hence the motive for the performance of an act may have a partial influence in determining its rightfulness, when it is simply violative of the least important of these, the physical laws, although it can never relieve the actor from his subjection to the specific penalty affixed to each violation. The highest and most important of all, the great social law, which makes of human interests an unit, one and indivisible, renders it impossible that any individual shall live in complete obedience to, and harmony with, every law of his being, while every other individual of the race continues to violate them. Hence an approximation to a true life is all that is possible in the present condition of mankind.

I believe it is agreed by all intelligent persons, that the physical, the intellectual and the social, and it is thought by many that the spiritual relations which I have alluded to, are operative between the individual man and all other known existences. Diffidently, and without dogmatism, I desire to point to these as the infallible standard by which to judge of the right. If there be no such immutable, natural, or divine laws to a knowledge of, and conformity with which it is possible for the human race to attain, it is manifestly unjust that the individual should be held accountable to any power either human or divine, for anything which he may do. And if there be such laws, controlling all of creation within the sphere of our observation, I submit that these collectively constitute a standard by which we may legitimately pronounce upon what is good or evil, sinful or virtuous. You have, therefore, my opinion that there is such a thing as evil or sin, and also concerning that in which it consists.

Its origin may be traced in part to man's ignorance of the laws of his being, and in part to his want of conscientiousness in living in conformity with those he does comprehend. The axiom that where there is no law there is no transgression, is true from necessity, but the popular construction given to it—that where there is no knowledge of the law, there is no transgression, is erroneous, as the daily observation of any one may convince him.

I can offer no opinion as to the use of sin. The use of the penalty annexed to the violation of natural law is obviously to direct the wan-

derer back to the true path. Were the human race born with and trained in the same sensitiveness to the penalty for violating social or moral law, as it is to deviations in some directions from the physical, the progress of the race would be proportionately more rapid.

The destiny of evil or sin may, if my philosophy be correct, be partially calculated. It must continue to afflict humanity so long as men are ignorant of, or continue wilfully to disobey, the laws of their being. If the Spirit be eternally progressive, as many believe and teach, the consequences of sin must also be eternal. No matter what the elevation to which the progressive Spirit may attain, it must always continue below what it would have been at any period of existence, had the laws of its being been faithfully adhered to in each preceding epoch.

I cast my opinions on this interesting topic with all possible brevity, but in all sincerity, into the seething cauldron of public criticism for acceptance or rejection, by whomsoever they may convince or offend.

MARLBORO, O., June 3.

A. BROOKE.

SPIRITUALISM IN BOSTON.

FROM OUR BOSTON CORRESPONDENT.

DEAR TELEGRAPH:

The spiritual movement in Boston has some interesting features which your readers may desire to become intimate with. I will therefore endeavor to give them a glimpse of some of the phases the present exhibits, assuring them that at no time since the dawn of the spiritual advent, has there been so varied and so intense devotion here to the investigation of this important subject. Doctors, lawyers, clergymen, merchants, city officers, judges, etc., etc., as well as the "common people" (who anciently "heard Jesus gladly"), are all, "with one accord," engaged in making earnest inquiries as to the truth of Spiritualism, and the facilities for the investigation are now quite numerous and perfect, as compared with any former state of the movement, with a good prospect of still greater perfection and usefulness in the future. So you see there is now very little prospect of this matter "dying out," as some "wise ones" have flattered themselves, from time to time, would soon be the case.

SPIRITUAL CIRCLES.

Our spiritual circles here are quite numerous and very varied. I attended one lately of which Miss BURBANK is (humanly speaking) the presiding Spirit. Miss B. is a trance medium of the first order; seldom has her eyes shut when moved by the Spirit, and yet gives every evidence of superior Spirit control and inspiration. She holds four circles every week, each of which is different from the others in the specific objects it has in view. One of these circles is called the "benevolent circle," whose grand purpose is to elevate persons in the Spirit-life, who need to come again into contact with the immediate spheres of the earth and of human beings, to get such instructions and magnetisms as will, in some measure, compensate for their lack of basic developments in this life. Some time ago I was present at this circle, when *idiots, criminals*, and others of like condition presented themselves through the medium, in connection with beings of superior intelligence, of the Wm. Penn and Isaac T. Hopper class, and it was very curious to witness the exhibitions of the various degrees and kinds of mentality and character which were made manifest. I remember that, on the occasion referred to, Washington Goode, One-Eyed Thompson, and others of the same stamp, were permitted to communicate, which they did in perfect character, abating, of course, anything criminal. Thompson, it seemed, being very much advanced, because of a superior intellect and very warm domestic affections, was permitted to have the charge of Goode, for the purpose of raising him to a higher condition. This he could do more readily than those much more elevated, because of less lack of affinity with Goode's condition of spirit, which, of course, brought him closer to him, and enabled him to work more effectually for his welfare. Thompson gave us some very singular evidences of his control of Goode. Sometimes he would speak out very *sharply* to him, and then say to the company that, on account of the *intellectual dullness* of Goode, he was obliged to take this method, which usually had the desired effect in starting his powers of thought, and in causing him to act in the right way. So the company observed that there were frequent interchanges of offices (always under the supervision of persons in *higher* conditions) between those for whose benefit this circle was instituted; and thus it was that they were made to work out each others' redemption, and to elevate themselves to higher states. Idiots, too, were brought to this circle for education; and it was very pleasing to see how, as they came, from time to time, they were manifestly improved by the coming. At each successive visit they

would get some new idea, and manifest a decided improvement in mental development. They were always brought by some benevolent Spirits, whose delight it was to be thus engaged, and who would have the full charge of unfolding the powers of the previously blank intellect. How beautiful are the offices of the angels, in bringing out, into beauty and use and joy, the smothered and dormant energies of the criminal and the idiotic! And how very unlike the motives and the methods of self-complacent religion in our day, in saving needy souls, are these exhibitions of the Christian principle! Nature has a divine philosophy, and in simplicity she sets about applying it to use, as soon as her children are sufficiently grown for it to impinge upon their spirits, with any prospect of remaining there, getting absorbed and truly appropriated by the vital economy of being. That philosophy is being beautifully illustrated in all such efforts as those of the "benevolent circle." Long may it continue its beneficent labors. And if any still inquire, "What good does Spiritualism do?" let the circle referred to, be a constant reference, among scores of other evidences, in answer to the question.

STRIKING TESTS.

Among the many tests of the present day, of the presence, power and identity of Spirits, perhaps none are more remarkable than some which have lately transpired at the Fountain House, in this city. I lately met a noted medium there, who, I was previously informed, never made a single mistake in his tests. Being somewhat desirous of testing him, I tried an experiment. His method of giving tests is for the inquiring party to fix the mind distinctly on some question, without uttering a word, and say to the Spirit, in the same mental way, "If the answer be affirmative, please signify it by touching some article in the room; if negative, some other article—in either case mentally naming the article in question. Being previously informed of the method, I sat one day by the medium's side, took his hand, and mentally said, "If my guiding Spirit be present, will he take the medium to a writing which hangs in the room, and touch the *mystical* name, among seven names which are attached to it?" When I had fairly formed this question in my thoughts, the medium suddenly stood upon his feet, led me into the middle of the room, turned quickly round, facing the writing referred to in my *mental question*, walked deliberately up to it without hesitation, and then just as deliberately drew his index finger *three times across the mystical name referred to!* To me, at least, this was a very fair proof of some ability to read thought. Whether that ability was the man's own mind, or a mind foreign to his, is a legitimate question to ask, and one which should be answered as well by the common mental scientist as by the Spiritualist. But however this question may be decided, it is certain that the medium was tested and proved valid.

Subsequently I said to the Spirit, mentally, "If you desire me to engage in a certain business, either temporarily or permanently (also mentally naming the business), please signify it by making the medium touch my *left ear*—if not, touch my *right one*." I had no sooner finished the query in my mind, than the medium's index finger *touched my right ear!* Now this response accorded with my own most interior wisdom, though that generated by external necessities would have given the opposite answer. But aside from all other questions, the response demonstrated a quick ability of detecting my unspoken thought, in reference to the *signs* in question.

Another test medium, much more remarkable, has lately been stopping at the Fountain House, who has given very great satisfaction to all who have witnessed the manifestations. I refer to Miss Coggsell, late from Vermont. The peculiarity of her mediumship consists in the fact that, in answer to any mental questions, *hieroglyphics and word-writings are readily made upon her arms and forehead in raised letters of blood!* The questioner sits near the medium, in company with several other persons, all in broad daylight, asks any mental question he chooses, and the answer soon appears as described. These words are raised upon the arm or forehead; they are made in somewhat large characters. I had the privilege lately of seeing the words "Dr. Woodward" standing out in bold relief, and in the color of blood, on the forehead of the medium, in response to a mental question from Dr. Gardner, the present keeper of the Fountain House. The medium was sitting in a circle of several persons at the time, in broad daylight, her hands resting upon her lap, and the party were watching her

arms to see the writing appear there; but after looking in that direction some time in vain, some one happened to look into her face, and saw the above name standing out boldly before the eyes of the company. Dr. Woodward, the former superintendent of the Insane Hospital at Worcester, Mass., was, in this life, an intimate friend of Dr. Gardner, and professes now to be his guardian Spirit.

A short time ago, some person who had lost a friend by being shot in the heart! desired a test through this medium, of the presence of that friend. Several persons watched her arms very closely, expecting every minute to see some writing of the name, date of death, age, cause of departure, etc., etc., but much to their disappointment, nothing was seen. After wondering much at this negative result, and regretting it in no small degree, some one took hold of one of the medium's arms, and turned it over, when, strange and most incredible as it may seem, there stood out boldly, raised above the ordinary surface of the arm, the figure of a *human heart, clearly defined and painted in blood!* But what was most remarkable of all was the very distinct appearance of a *wound in the heart, as if made by a bullet!* This medium has no disagreeable sensations in the production of these writings; and, if I mistake not, she has no peculiar sensations at all. She is very peculiarly passive in her temperament and general condition, which, no doubt, greatly favors the production of these tests. She is truly a wonder to all who have witnessed these *unique* exhibitions, among whom have been several highly scientific persons of this city, Dr. Bell, of Cambridge, being among the number. Thus the external evidences of Spiritualism accumulate with increasing force, and promise, at no distant day, the conversion of all who need them.

S. C. HEWITT.

Boston, June 5, 1857.

A TEST ANNOUNCEMENT.

FRIARS MILLS, COAHOMA CO., MISS., May 28, 1857.

As the writer of this statement of facts does not expect to present anything more significant than has been witnessed by persons generally who have taken pains to investigate, an apology might be offered for presenting them for publicity, were it not true that there are yet unbelievers abroad in the land, for whose especial consideration they are submitted.

In the summer of 1856, Mr. J. N. Jackson and myself had some conversation on Spiritualism, in which he was becoming interested. Upon his expressing a strong desire to be the recipient of a test that would set aside all doubt as to its source, I said to him that if I died first, I would endeavor to find a means of proving to him my identity.

In the providence of God, he has gone before me to the eternal world. On last Tuesday evening, while at a circle at my residence, a Spirit announced its presence, and gave the initials, J. N. J., and expressed a wish to communicate, when the following was spelled out, by rapping:

"Do you remember promising me that if you died first, you would communicate to me?"

"It may be well to state that no person at this circle had any knowledge of my promise to him, save myself, and all recollection of it had passed from my mind until the communication called it up. I then requested him to tell me where we were at the time of this promise. It was spelled out, "*Pecan log.*" Many other answers were given to interrogatories of myself and wife, we being the only persons present who had any considerable acquaintance with Mr. Jackson. At the time we had the conversation above spoken of, we were sitting on a pecan log, and had been reading the SPIRITUAL TELEGRAPH.

With all our warm affection for our departed friend and brother, who was more than the common order of men in moral worth and intellectual capacity, we see no reason to regret that he has gone before us, inasmuch as he the sooner enters the abode of just men made perfect. And we too will soon follow, for "we do know that if this earthly tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And as Spiritualists do not regard death as the king of terrors, but only in the sense of the second birth, we see no more reasons to mourn over the operations of a natural law, in changing a mortal into an immortal, than we do in sorrowing over the development of the fetus in the mother's womb.

Respectfully,

B. B. RHODES.

TEST THROUGH MR. CONKLIN.

TROY, N. Y., June 9, 1857.

EDITOR OF THE TELEGRAPH:

At a public meeting held by Mr. Conklin and the writer, the following test was given to an Hon. member of the Legislature who resides in West Troy. Thirty-two slips of paper were written upon, indicating the degree of relation, age, name, etc., carrying the test to the eighth degree. Out of this large number, the Spirits (or something) made a selection which perfectly corresponded. There is only one chance to arrive at, or guess, the truth, and over four hundred quadrillions of chances to make mistakes. If this is guessing, Mr. Editor, it certainly appears to me that Mr. Conklin is the *chief* of the Yankee nation.

Yours, etc.,

R. P. WILSON.

Interesting Miscellany.

THE HAUNTED CHAMBER.

In thy heart there is a chamber—
None but God and thou has seen it—
Darken'd by the sombre shadows
From the folds of thought that screen it.

On its walls are many pictures
Painted by the hand of time,
Sketches of those mystic regions
In the Infinite sublime.

There are portraits of the faces
That have passed away from earth,
Glimpses of those sunny places
Sacred to thy childhood mirth.

Of the homestead, old and mossy,
Close beside the meadow green,
Where the brooks like threads of silver,
Wound their graceful curves between.

And it is a haunted chamber,
There the ghosts at midnight stray,
Silent as the stars that wander
Down the white-pav'd Milky Way.

You behold the light forms trembling;
In their pure robes like a bride,
And they look so like the living,
You forget that they have died.

You forget the marble features
Of the friend you laid to rest—
You forget the pale hands folded
On a pulseless, soulless breast.

But you see him slowly walking
'Mid the glow life's sunset weaves,
When his lips dropp'd farewell blessings,
As the trees their autumn leaves.

Thus comes he long since departed,
Reaching out his hands to thine,
And his lips unto thee murmur
In a tone which seems divine.

In this chamber stands a mirror,
Mem'ry's lamp stands over head,
Throwing down a soften'd radiance
On the pictures of the dead;

In its clear depths we distinguish
What we were and what we are;
There, our inner life reflected,
Shows us hideous or shows us fair.

Oh! 'tis in this secret chamber
That we learn a solemn truth;
And in links of spirit union,
Age is join'd again with youth.

CHRISTIANITY AMONG THE HEATHENS.—There are said to be 600,000 Christians in the Anamite empire of Cochin China, who are now suffering serious persecutions, under the cruel king Isu Duc. A little girl of 12 or 13, at Arabkir, among the Armenians in Turkey, who has learned to read the New Testament, and has become a zealous convert, is boldly preaching, not only to the members of her own house, but to laborers at work. Rev. Mr. Bushnell, who has had thirteen years experience as a missionary in Africa, says that there are fourteen thousand church members in different parts of that country, that the capacity of the African seen in his own land is, far higher than we estimate it here, that the internal slave traffic is only a consequence of the external, and that there is no reason to believe that slavery existed at all in Africa prior to its introduction into Christian lands. Sir John Bowring found the Siamese very tolerant in religion. Their common remark was:—"Your religion is excellent for you, and ours is excellent for us. All countries do not produce the same fruits and flowers, and we find various religions suited to various nations." Even the king of Siam said to some Christian missionaries: "Persecution is hateful; every man ought to be free to profess the religion he prefers. If you convert a certain number of people anywhere, let me know it, and I will give them a Christian governor, and they shall not be annoyed by Siamese authorities. We cannot tell who is right or who is wrong; but I will pray my God to give you his blessing, and you must pray your God to bless me, and so blessings may descend upon both."

REDUCED FARE TO KANSAS.—The Albany Evening Journal announces, that through tickets from Albany to Kansas, can be had on application to Wm. Barnes, Esq., 442 Broadway, at \$27 57 to Kansas City, and \$28 58 to Leavenworth, Wyandotte or Quindaro. Mr. Barnes is Secretary of the New York Kansas Committee.

"WHAT'S IN A NAME?"—Beware of top-heavy names, such as Byron, Washington, and Shakespeare, which only serve to belittle the wearer. Better by half call them all John and Mary. Give them good, plain, manly spelling-book titles, and then if any man nicknames your child, prosecute him for slander.

THE DANGER OF SPEAKING ENGLISH-FRENCH.—A day or two ago, a couple of Englishmen came to the Hotel de Louvre, and took a room together. The morning after their arrival, the eldest came down stairs, and said to the waiter: "*Gardez, ne laissez pas sortir le fou!*" The waiter bowed and scraped, and said *Le fou* should not leave the house. I suppose it is scarcely necessary to translate this command, and tell you it means: "Don't let the lunatic go out." Up stairs the waiter went, and double-locked the door of the room in which the lunatic was confined. Time rolled on, and the lunatic became impatient to go out and admire Paris, of which he had heard so much; but the door was double-locked. He threw up the window which looked into the court-yard, and bawled for the servant to open the door. The idlers of the hotel were soon collected, and the waiter stood making signs in all the expressive gesticulations of this nation of born-actors, that he was coming to open the door; he explained to the assembled throng that it was an unfortunate lunatic traveling in charge of a keeper. Occasionally the waiter would disappear, as if he was about to run up stairs and open the door. This lasted from 12 o'clock until 5 o'clock in the afternoon, the unhappy Englishman becoming more and more frantic as he found all his appeals in vain. At 5 o'clock the first Englishman returned, having "done" the Louvre to his great satisfaction, and found his friend very red in the face, hoarse with bawling, and half dead with hunger. "How in the deuce is it," said he to the waiter, "that you stupidly locked up my friend?" "*Mais! comment!*" said the astonished waiter, "you told me '*ne laissez pas sortir le fou!*'" "*Eh bien?*" replied the Englishman. "*Voilà le fou toujours enfermé.*" (There is the lunatic still locked up.) Another Englishman who was standing by, saw there must be some error, and asked the Englishman what he ordered the waiter to do. "Do," said he, "I told the fool not to let the *fire* go out, the new walls of the hotel are so deuced damp!" "Ah!" said the meditating Englishman, roaring with laughter, "you looked into the dictionary and saw that the French for 'Don't let go out' was '*ne laissez pas sortir*,' and you thought that the phrase might be applied in France as well as in England, to men as well as to fires, and you pronounced *feu* (fire) as barbarously as all of us Englishmen do, and made it *fou*. The fault is all on your side; give the waiter a good *pour boire* for the faithful manner in which he has discharged his duty."—*Paris Newspaper.*

EFFECT OF COLD ON THE PHYSICAL ENERGIES.—Bayard Taylor gives the following account of the effects of extreme cold upon the Finns: "I was at first a little surprised to find the natives of the North so slow, indolent and improvident. We have an idea that a cold climate is bracing and stimulating—*ergo*, the further north you go, the more active and energetic you will find the people. But the touch of ice is like that of fire. The Tropics relax, the Pole benumbs, and the practical result is the same in both cases. In the long, long winter, when there are but four hours of twilight to twenty of darkness—when the cows are housed, the wood cut, the hay gathered, the barley bran and fir bark stowed away for bread, and the summer's catch of fish salted—what can a man do, when his load of wood or hay is hauled home, but eat, gossip and sleep? To bed at nine, and out of it at eight in the morning, smoking and dozing between the slow performance of his few daily duties, he becomes as listless and dull as a hibernating bear. In the summer he has perpetual daylight, and need not hurry. Beside, why should he give himself special trouble to produce an unusually large crop of flax or barley, when a single night may make his labors utterly profitless? Even in midsummer the blighting frost may fall. Nature seems to take a cruel pleasure in thwarting him; he is fortunate only through chance; and thus a sort of Arab fatalism and acquiescence in whatever happens, takes possession of him. His improvidence is also to be ascribed to the same cause. Such a fearful famine and suffering as exist this winter in Finland and Lapland might no doubt have been partially prevented, but no human power could have wholly forestalled it."

DECREASE OF POPULATION IN FRANCE.—The *Revue des Deux Mondes*, in an article upon the decrease of population in France, says that though the population of Paris has increased by 300,000, and that of Lyons by \$50,000:—alas! yes; but what have the rural districts lost?—within ten years the regular augmentation of the French population has lowered by nearly 1,000,000 souls! From 1841 to 1846, the census gave an increase of 1,200,000 souls; from 1846 to 1851, it gave only 400,000; and from 1851 to 1856, this has sunk to 257,000. This is worth attending to. During the last five years, the population of fifty departments has diminished. Isere has lost 26,000 souls; the Haut Saone, 36,000; the Menne, 25,000; the Oise, 7,000; the Basses Pyreness, 10,000; the Ariege, 15,000, and so on, with others too many to enumerate. If this diminution of the population established an equilibrium between the number of human beings and their means of existence, there would be nothing out of order in the whole; but this is not so; it is precisely the reverse. Within the last few years the diminishing population experiences a diminution in its possibilities of existence. The hardships of living increase on all hands. Every day we have shown to us statistics proving the augmentation of the national wealth, and the decrease of mortality; and yet, all at once, unanswerable figures are there to prove that the population is at a stand-still, and that much of all the fine announcements that have been made to us is fallacious.

SPECULATING IN CONSUMPTION.—The Norfolk (Va.) *Argus* says that a Louisiana gentleman is making money fast by purchasing consumptive negroes in Virginia at a nominal price. These he conveys to his sugar plantation, where they partake plentifully of the young shoots of the cane, and are speedily cured. The planter has a standing order at Norfolk for negroes who have symptoms of consumption.

THE "WHIPPERS."—We alluded in an article in the last paper to some of the thousand-and-one vagaries induced by absurd notions on the subject of religion; and we shall now mention another of these monstrosities, which took a practical form about 500 years ago under the name of "Whippers." This Christian denomination sprang up in Italy, in the 13th century, and was thence propagated through almost all the countries of Europe. The society that embraced this new discipline, ran in multitudes, composed of persons of both sexes, and all ranks and ages, through the public streets, with whips in their hands, lashing their naked bodies with great severity, with a view to obtain the Divine mercy for themselves and others, by their voluntary mortification and penance. This sect made their appearance anew in the 14th century, and taught among other things, that flagellation was of equal virtue with baptism and other sacraments; that the forgiveness of all sins was to be obtained by it from God, without the merits of Christ; that the old law of Christ was soon to be abolished, and that a new law, enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place. A new denomination of "Whippers" arose in the 15th century, who rejected the sacrament and every branch of external worship, and placed all their hopes of salvation in faith and flagellation.—*Investigator.*

A FROG STORY.—One is half inclined to accept as indubitable what Elian tells us of the water snakes and 'rogs in Egypt. The former have, he informs us, a passionate liking for frogs—that is, for devouring and digesting them. No one knows this better than the frog; and, accordingly, when the two meet in the pond, wonderful is the cunning which ensues. Your water snake glides up as if intentionless of evil, but our other slimy friend is quite aware of the designs of the passionless snake. He makes for the nearest twig, seizes it and carries it across his mouth, and then fearlessly approaches the Hydra. The latter now makes at the frog with open jaws; but the twig across the frog's mouth is much wider than the jaws of the snake, and he can by no possibility swallow the much desired frog. The latter looks down his enemy's throat from the outside, holding fast by the protecting twig, and laughs. The water snake tries again and again; he glides around his anticipated victim, but the frog always contrives to keep in view; and the end of every attempt is, that the foiled snake finds the bar carried by his anticipatory victim lying across his open jaws, and the frog once more laughing down his throat. The Hydra at length gives up in despair, and "frying," plumping into a safe spot, where he knows his kindred are assembled, tells his exciting tale, and raises a very din of croaking congratulation.

THE AGE OF THE EARTH.—The coal fields of North America extend over an area of 90,000 square miles, while those of Great Britain occupy, an area of only 5,000 square miles. The masses of vegetable remains found in coal leave no doubt that it is of vegetable origin; and, assuming that to be the fact, a geologist has calculated the length of time that would be required to vegetate and produce such vast masses of carbon as are deposited in beds of coal. It has been estimated, by observations on growing plants, that it would require 25 square feet of surface to produce one pound of carbon; and supposing that the plants grew on the spot, it would occupy 6,092 years to make a bed of coal three feet in thickness. As the beds of coal in South Wales are 120 feet thick, it would, according to this calculation, have required 243,680 years for the depositment of the whole of the coal strata. This fact suggests some curious reflection as to the period at which the formation of the earth took place.

We do not think it supposable that the "plants grew on the spot," but that the vegetables have been heaped up by water or otherwise, in certain localities.

DEATH FROM SLANDER.—A young lady in Newport, Maine, lately destroyed herself, having been driven to desperation by cruel slander upon her character. The assailants of character are not less criminal than those who attack the lives of their victims. Human tribunals may not reach those who drove this poor girl to death, but the sittings of conscience will avenge her.—*Providence Journal.*

ANCIENT INOCULATION.—When the practice of inoculation was first introduced into Boston, in 1721, the House of Representatives passed a bill prohibiting it, and a sermon was printed in Boston upon this text: "So went Satan forth from the presence of the Lord, and smote Job with sore biles from the sole of his foot unto his crown;" from which the doctrine was deduced that Job had the small pox, and *Satan* was the first inoculator!—*Portland Transcript.*

MYSTERY OF THE FEMALE SEX.—Haller tells us that women endure hunger longer than men; Plutarch, that they can resist the effects of wine better; Unger, that they grow older without becoming bald; Pliny, that they are seldom attacked by lions; while a modern writer suggests that on the contrary they are known to run after lions. Added to all this Gunter, states boldly that "they can talk a few."

CHARITY AT A DISCOUNT.—It is stated as a noticeable fact, that in the collections taken in the different churches in Boston, in February last, the contributions were almost entirely composed of the depreciated Spanish coin—charity with twenty per cent off.—*Pleasure Boat.*

SAD MORTALITY.—Rev. B. Hutchings, formerly of York, Pa., but now residing at Albion, Ill., recently lost seven out of nine children in ten successive days, from scarlet fever, and at last accounts the other two were ill.—*Exchange.*

The substitution of religion for reason, has given birth to all those monstrous systems of metaphysical theology which are the plague of men and the idol of dupes.

CHARLES PARTRIDGE'S SPIRITUAL TELEGRAPH.

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.

18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?

19. Is the moral universe now just such as God originally foresaw, planned and designed?

20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?

21. Has God made any special revelation of his will to man; and if so, in what does it consist?

22. Has God provided any special means of man's development, regeneration or salvation?

23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?

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

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

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The War Department at Washington announces that Billy Bowlegs, who has so long set the power of the United States at defiance, and caused the expenditure of a mint of Uncle Sam's money, and in the defense of the land of his fathers, shed running rivers and whole lagoons of white blood, has in his whole army but *one hundred and fifty men*. Opposed to him we have a whole regiment of the finest troops in the world. Supposing our righteous government should at last alter its tack, and address a proclamation to these bloody Florida outlaws something after this sort: "Mr. Bowlegs: We have chased you among your own islands and lagoons, and shot you like wolves long enough. We now propose to let you and your wives and children enjoy in peace some small portion which you may select, of your own worthless swamps. Stake out your grounds—what will be amply sufficient for the support and pleasure of the remnant of your people—plant your wigwams upon it, and we will defend you in the peaceful possession of it against all external foes." We do not say this would conquer a lasting peace, but we think it would. At any rate we should like to see the experiment tried.

General Walker is at Washington, and by the time this paper reaches our readers, it is announced, will probably be in New York. The General has made some questionable forays and remarkable escapes in his life, but if this should occasion him to be stared at by the crowd, we do not see why it should entitle him to be feted as a hero.