

Smithsonian Institution



THE SPIRITUAL TELEGRAPH

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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THE PRINCIPLE.

The June Number—Number 7, now ready.

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PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy next Sunday.

Mrs. Sprague will speak at Dodworth's Academy next Sunday.

Academy Hall.

Mr. Harris will speak as usual in Academy Hall next Sunday, morning and evening.

Mrs. Hatch's Published Lectures.

The two pamphlets, the "Tabernacle Discussion" and the "Nature of the Life after Death," are receiving a wide circulation. We have obtained an additional supply, and shall be able, for the present, to answer all orders. Price, 5 cents each; postage, 1 cent each.

The Willis Pamphlet.

We have received numerous orders for this pamphlet since its publication was announced, but as yet have seen no copy ourselves, and can not learn that it has been actually issued from the press. The unsolved *imbroglio* in which the Cambridge doctors are still involved, may possibly account for the delay.

Mr. and Mrs. U. Clark.

Mr. and Mrs. U. Clark, editors of the *Spiritual Clarion*, Auburn, N. Y., will hold a Mass Grove Meeting in West Walworth, Wayne Co., N. Y., Sunday morning and afternoon, June 28th; speaking in Macedon, Sunday evening; Lyons, Monday; Port Byron, Tuesday evening subsequent.

THE MOVING WORLD.

—A collision occurred on Saturday night, 13th inst., between the and old police. The new police arrested a man in the Eleventh Ward, for disturbing the peace, when some of the old police undertook to rescue him, and were themselves arrested and shut up. A great mob was collected, and before it was dispersed, one of the new officers was assaulted and severely stabbed.

—We learn that efforts are being made in Vermont, to ascertain the quantity of maple sugar made in the State the present year. One man in Calais has made 2700 pounds from 650 trees, another in the same town has made 2000 pounds from 500 trees, another in Plainfield has made 5000 pounds. In the town of Cambridge, with a population of 2000, the whole amount is one hundred and fifty-two thousand six hundred (152,600) pounds, or seventy-six pounds for each man, woman and child in the town. In one case a young woman made 17 pounds from one tree. The farmers ask ten cents per pound for the sugar.

—Our city, after many days of consternation and riot, during which we have stood as it were, over a volcano momentarily threatening to burst, is at last again quiet. The majesty of the laws has in part been vindicated; Mayor Wood has in part submitted; and little beyond the groans and pains of the few wounded remains to put us in mind of the dangers we have passed through. Of the disabled, one or two are still lying in a critical and uncertain condition.

—For a day or two during the last week, our citizens were in the hourly expectation of being placed under martial law. The Governor of the State was present; large bodies of the military paraded our streets, or were concentrated at the arsenals. Mayor Wood only yielded to arrest on being assured by the officer in command that otherwise he would be compelled to submit at the point of the bayonet.

—For the future, when any negation of law is attempted from any source, would it not be well to meet it at once promptly and efficiently, with whatever power may be necessary to remove the obstruction? The modern pretense that individuals, or public officers, may declare a law unconstitutional and set it at defiance, in advance of the action of the competent tribunals, can lead only to anarchy and disaster, if not the destruction of our institutions.

—The Nicaraguan General Walker has visited us, and been lionized, we presume, to his entire satisfaction. Report says he will soon go to California, and renew his operations from that quarter.

—Kansas is still quiet. The free state Legislature have met, distracted the State, and resolved not to submit to the action of the bogus convention. Governor Walker was on hand, and attempted by his personal influence to change the current of popular feeling, but without effect. An effort was made to break up the session by force, but he gave it no countenance. Report says he is somewhat disheartened and doubtful of the issue of his mission.

—The Frenchman Parot, held at the suit of the Northern Railway Company of France, under bond of a half million of dollars, has been rescued from the hands of the sheriff of this city in open day. The missing man was passing through the streets from the court to the jail, in charge of a deputy, and accompanied by his two lawyers, when the lawyers pinioned the deputy, and Parot ran away. If Mayor, Common Council, policemen and liquor-dealers may nullify the laws, why may not these lawyers, and why may not also the rest of us?

—Neal Dow the author of the prohibitory liquor law, known as the Maine Law, is now in England, lecturing. The *London Times* is alarmed, and takes ground against him. Gough has also gone to England.

—A nondescript aerial body, on the day that the comet was to have upset the earth, struck in the vicinity of Utica, N. Y., creating great consternation and destroying trees, fences, houses, and one or two lives. A particular account of the phenomenon will be found on our miscellaneous page.

—An extraordinary hailstorm passed over the city of Washington on Sunday. The hailstones weighed five or six ounces, and the destruction to skylights, windows, conservatories, and glass generally, was immense. Some galleries of art were injured, and vegetation and animals severely cut. The breadth of the storm was about twelve miles.

—The village of Ithaca has been deluged by a flood. In the midst of the alarm and confusion, the Halsey dam gave way, and houses, men and horses were swept to destruction. Many buildings were torn to pieces; many narrow escapes were made, and several lives lost.

—The trial before the Surrogate on the question of the marriage of the late Dr. Burdell to Mrs. Cunningham, is concluded; but the decision is not yet made public.

—Strawberry plants, like all other plants, are male and female; some varieties, however, having the male and female blossoms on the same stalk. If the male plants are allowed to predominate, there will be a great show of vines and flowers without fruit. This fact, and that the vines were of different sexes, is said first to have been discovered by a market woman in Philadelphia, who, by acting on the knowledge, secured uniform crops, while her neighbors often failed. Removing at length to Cincinnati, her secret was discovered by an accident, and careful attention to the sorting of plants, has made that city the center of the strawberry culture for the continent.

—The artificial propagation of fish, is attracting the attention of governments and people both in Europe and America. The Chinese and Romans among the old nations understood the process. Modernly the art was discovered by Joseph Remy, a Frenchman. The process consists in expressing the spawn and melt of the fish and stirring them carefully together. The eggs are thus vivified, and hatch readily in any pond, lake, or stream, where they may have been placed for the purpose. Wealth and an abundant supply of the cheapest and best of food for the people, lie hidden in this simple art.

—By the recent burning of the steamship Louisiana, in the Gulf off Galveston, some fifty or sixty lives were lost.

The Spiritualists' Directory.

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WHOLE NO. 269.

The Principles of Nature.

ORIGIN OF MAN.

BY I. G. ATWOOD.

(Continued from TELEGRAPH, Number 4.)

In our former article, we traced man, to some extent, from his present developed state to his origin; but we will now trace him from his origin to his present advanced condition; and in so doing we will try to use plain language and simplify our views of the subject to the best of our ability.

There is no effect without a cause, and if we trace an effect to a cause, we will find that the cause is only the effect of an antecedent cause; and we will find, by tracing each effect to its cause, that all things have their origin in one and the same great cause—the Great Positive Mind.

It might be proper to consider, at this point, the question as to whether the Great Positive Mind had a beginning. (I use the term Mind instead of God.) Now if we assume that every existence and every principle had its origin in Mind, our reasoning will prove to our satisfaction that Mind has ever existed, and if it has ever existed, all the principles pertaining to Mind have ever existed. To illustrate: A circle, a square, and an angle, are principles. A circle being a principle, has its origin in Mind. Now if we could conceive the time when the principle of a circle did not exist, we could realize the time when Mind did not exist. The principle of a circle can have a position, but not occupy space. It can exist somewhere, yet it is not somewhat. It may be considered infinitely small or great. Farther, if we can realize a point in space where the principle of a circle could not exist, then we could realize a point where Mind does not exist; hence by a thorough course of reasoning, we come to the conclusion that Mind has ever existed, and that, too, in every part of space.

Mind is the life principle of the universe. It is matter—matter in its most refined state. Should we take a piece of mineral and examine it, we would find it to be composed of smaller particles, of matter, and if we should examine one of these smaller particles of matter, we would find it to be organized of still smaller particles; and should we continue to examine them until we came to the first or primitive condition, we would find it to be Mind, and that by a combination of certain principles of Mind the materials of which the mineral was composed were created, and by the law of attraction, those materials were drawn together so as to form the mineral substance.

The foregoing will aid us in forming an idea as to the origin of the world; and for the purpose of facilitating our labors, we will treat this subject as though there were no heavenly bodies except the earth and sun, and that the sun was already created. Thus we will begin with the first formation of the earth, and laying all theories aside, trace a divine principle and law of Mind.

Mind, the great creative and ruling power of the universe,

may be considered as having a beginning so far as relates to our solar system. If we consider an individual Mind (as we consider a primitive element) we would realize the smallest particle of matter that exists, and that it possessed all the principles possessed by the Great Positive Mind, of which it is a small part. We will find in it the power of attraction and repulsion, a positive and negative influence, the male and female principle, the creative and destructive—even all principle. Actuated by progression, and by a continued action of the different principles, under different circumstances, each individual mind does its part in creating the primitive elements of our solar system. The primitive elements being created, each element containing mind is of itself possessed of life and of all the principles of mind. In the primitive state of these elements they exist in a gaseous form. We will here dispense with the theory of gravitation, as we can discover no such principle, and substitute the prominent principle, attraction.

By attraction, a general concentration of the created elements takes place, and their combination forms new elements, (or rather in fact compounds, but we will call them elements) and by a combination of the new elements, other new elements are formed, and by continued concentration of these elements (in a gaseous form) a nucleus is formed which continues to concentrate until the mass is consolidated; and under the influence of motion the earth is formed into a globular shape.

The earth being thus brought into existence by combined action of the principles of mind, possesses no other properties than those obtained during its formation. It exists as one vast globe of solid matter, destitute of vegetable or animal existences. It possesses all the principles requisite to the formation of both vegetable and animal, but not of proper quality. Every particle of matter possesses mind, and has life; the mind is as perfect in every respect as the Great Positive Mind. It has accomplished one grand feat through its progressive and creative powers.

We will at this point, prepare the mind of the reader for a better understanding of the relation of mind to matter, in order that man may better understand the relation he sustains to the universe.

All bodies may be divided into three existences, which we will designate as the trinity, and without the trinity decomposition will always follow. If we take a piece of mineral, we find that it possesses a gross body distinct in itself, a mind which pervades it, and a spiritual essence which unites the other two together. It will be proper to define what we mean by spiritual essence, and in so doing, if we can not make it clearly plain, we wish to impress upon the mind of the reader that it is of vast importance that man should have a thorough practical knowledge of it.

When two or more substances of a different nature, having an affinity for each other, come in contact, an action is produced, and a fluid is created of a very subtle nature. Thus if you place a piece of zinc and copper together, an electric

fluid is generated, and this fluid is peculiar to itself, and no other substance will produce the same. If carbon be added, this fluid will then be peculiar to itself, and different from what it was before. Then should we add iron, a new fluid will be formed different, not only in its nature, but in its temperature. If we should form a compound of any number of different substances, say copper, zinc, carbon and iron, we would have a new substance, peculiar to itself, possessing mind, body and a spiritual essence; and if we wish to determine its quality by our senses, we would determine it by the quality and nature of this essence. It is this essence which gives quality to liquors, as to taste and smell. It is through this essence that we receive nourishment from food, or benefit from medicine.

We will not carry this subject farther at this point. The quality of the spiritual essence of any body depends upon the refined state of its elements. If the elements are refined the essence will be refined; if gross, the essence will be gross. The scientific world does not recognize that there is any difference in the qualities of mineral, known by the same name. Lime is lime, iron is iron, mercury is mercury, and so with all the elements in nature. They do not realize that the lime in the bone of an animal is any more refined than that of the rock, or that the iron in the human blood is any more refined than that of the mine, and often give the gross mineral, with its ruinous effects, because the scientific world has not been able to determine the refined and gross qualities of iron, or we may say, any other mineral. There are elements enough in the earth to form vegetable, but they are not refined enough; hence the spiritual essence is not refined enough, and nature has devised means, whereby the required quality of the spiritual essence may be produced, and in giving the process, we will unfold another beauty of nature.

All bodies attract matter, and in attracting it, the action of the matter upon the body which attracts it, and the space or medium through which the matter passes, tend to refine it to a greater or less extent. In the action of the attracted matter, a portion of it is thrown off, and in a more refined state than at first.

As the sun is the chief body that acts upon the earth, we will treat the subject of light in connection with this subject, as it is important to understand what light is, to appreciate its usefulness.

When matter becomes sufficiently refined, and has a proper medium to act through, it generates light. Matter is thrown off from the sun in a refined state, and in its passage to earth the refining process continues; and when it reaches the earth it passes as a refined essence into its surface, and creates a new essence—oxygen. In time other fluids are created, and more refined substance floats around the earth than exists within it, which is denominated atmosphere. We give this as a simple illustration, and will proceed more directly to the point in question. Matter being thrown off from the sun passes to the earth, and in its passage continues to grow more refined in con-

sequence of the action on it of the medium through which it passes. When it reaches the earth and enters its surface, it oxydizes the surface, and impregnates it with a more refined spiritual essence. This matter has not only become refined enough to be created into oxygen, and then light, but into an essence called electricity.

The surface of the earth and the surrounding atmosphere has thus become created, with a suitable spiritual essence to enable mind to advance in her onward course. Electricity is the vital principle of vegetation, and nature, through her laws of progression, brings forth vegetation spontaneously, and in time it is developed so as to grow luxuriously, and propagate its kind by shoots or seeds. The vegetable is a more refined existence than the mineral, yet the mineral contains the same elements that the vegetable does, though not so refined. Neither is the spiritual essence of the mineral as refined as that of the vegetable, but the mind is the same. Mind being perfect, and being the most refined state of matter, there is no element able to act upon it.

In chemistry we are taught that an element is matter in its smallest form—that it is a simple substance, and can not be divided or changed, and that there are now discovered about fifty-six different elements, and so on; and at the same time chemistry has not, as a science, discovered any difference as to quality of any chemical substance, but that carbon is carbon, lime is lime, and oxygen is oxygen. But we say that there is a vast difference in the quality. As any element is acted upon chemically it becomes more refined, and this refining process continues to eternity, and may be considered as illustrating the progressive principle of matter. Farther, we say that earth and every element is a compound. Although science has not been able to analyze an element, the mind, of which it is composed, has. Vegetable being formed, mind's next step is to develop animal, and then man, and this will be our aim to show in our next article.

UNIVERSOLOGY.—No. 10.

BY STEPHEN PEARL ANDREWS.

It was shown above that while the Thing or Things furnish the corporeal element of thought, and are the corporeal elements of the spiritual element of thought, and that it is then objectified and made the spiritual element of real existence.

Etymology is a brilliant lamp to enlighten the pathway of Philosophy. Etymology for that purpose must, however, be pursued itself more radically into the relationships of primitive root-words, and not be confined, as it has been chiefly, to the affiliation of derivatives. *Corporeal* is from the Latin *corp-us*, *body*. So much is familiarly known; but whence the primitive *corp*, or *corp-se*, or rather what are its relations to other primitive words? They are as follows: P. B. V. are lip-sounds easily interchanged for each other. The French *corb-eille*, a *basket*, that is, a holder or container; the English *curb* as that of a well, or as in the compound *curb-stone*, or in the verb to *curb*, meaning always the notion of *holding in*, *restraining* or *containing*, the French *courb-er*, to *bend*, to *swell out by bending*, and the English *curv-e*, have a common origin. The idea they have in common is that of a *container* or *holder*, as the body contains the real man, the soul, and as the curve line surrounds, embraces and holds in the substance or space which it limits or describes.

Mat-ter and its adjective *mat-erial* is the same root precisely as *mat*, anything that is *matted* or *beaten together*, whence a *mattock*, an instrument for beating and compacting the earth; *mutter*, to beat or jam together one's words; to *meet*, to hit, to come in contact; *mates*, those who *meet*, hit each other's fancy, suit, *meat* and *mutton*, the animal struck, knocked down, killed, as *slaughter* is related to the German *schlag*, a blow. The German word for matter is *stoff*, the same as the English *stuff*, the material of which anything is made; and here again the primitive idea is the same, that of *stuff-ing*, thrusting together, compacting. Matter is so called from its solidity, as the grosser element of being.

Spir-it is related etymologically to the roots *spire*, *spear*, *spar*, *spur*, *spurt*. The primitive idea is that of something linear and sharp-pointed, or ending in a point like a line; hence *spry*, *sprit*, *spray*, *spring*, etc., as things which are sharp or fine, and move point forward. *Spare* is a cognate word, mean-

ing sharp and thin, like a line, and to *spare* is to part with, to separate from, which is the function of the line.

Theoretically or in the absolute sense the line is, as we have seen, a mere nothing. Practically, however, it is never that, but is always a something. The line was spoken of above as a succession of points, and the surface as a lateral succession of lines. Volume, the space filled by any body, is then a superposition of successive surfaces. Reversing this method of generating these ideas, by thinking of a volume as becoming thinner and thinner, we obtain the notion of surface as that of the thinnest conceivable layer or film; by thinking of a surface, as becoming narrower and narrower, we obtain the notion of a line, as that of the finest imaginable thread; by thinking of a line, as reduced at one or both ends, we obtain the notion of a point, as that of the least conceivable portion of a line, and the least of all things.

Practically or actually, the conception of the line has always, therefore, a portion of materiality attached to it. The line, as pure nothing, is really inconceivable. It is a trick of the intellect to make us appear to conceive it, because we can approximate continually toward it in imagination, and so reduce the material element as to be hardly conscious of its presence. On the contrary, matter can not be actually conceived of, as so homogeneous as to have in it no lines of difference. Indeed we only conceive of matter by virtue of the lines of difference which separate or distinguish its various properties, as its shades of color, its divisions of form, etc.

It follows from what is stated in the preceding paragraph, that if we assume the existence of Spirits and a Spirit world, and if we assume analogy between this higher development of being and the first elements of being, Spirits and the Spirit-world must partake of materiality—that they are not pure spirit, which is like a pure line, and is therefore pure nothing. The old and prevalent idea of spirits, which denies to them absolutely all the attributes of real or material beings, is absurd and demonstrably impossible, even as a conception. Those who talk of such existences deceive themselves, and are using words which are wholly vacant of any real meaning. They are talking of nothing, while they fancy they are talking of something. Spirits, if they exist at all, must be real and substantial. If we suppose, compared with our own materiality, as that which attaches to our notion of a line, compared with the solidity which is bounded by it, but yet a real materiality or substance. Such is in fact the representation of spiritual existences concurred in by Swedenborg and our modern spiritual mediums, and there is nothing certainly in such a conception of spiritual being which should properly repel the Scientist. A Spirit world, in the only sense in which the term can mean anything, must, if it exist at all, offer the same positive features for investigation, and must, when investigated, come as legitimately within the scope of positive science, as the most material world in existence. A few years ago the chemist paid attention exclusively to the solid substances which lay precipitated in the bottom of his crucible; now he has learned that the subtle gases which escaped during his experiment, and of which he knew nothing, are no less real, and are in fact the more important element of the two. The scientific world will soon learn that in the study of man, as hitherto conducted, they have committed a similar mistake.

It has been shown heretofore, that it is impossible to conceive of one without conceiving of two, and impossible to conceive of two without conceiving of one. In every oneness there is a portion of twoness, since if we conceive of any object as a one, the object has parts, and these are dual or plural; and so, if we conceive of two objects, we must conceive of one object as a constituent of the two. So also it has been shown, that in conceiving of the line, there is involved a portion of the idea of substance and *vice versa*, and that this interpenetration of opposite elements is unavoidable in the nature of things. Mental abstraction separates elements as far as it can be done, but absolute abstraction is impossible. The elements are distinguishable, but not separable.

It has been shown that all existence whatsoever, whether in the mind as thought, or in the world as material being, is constituted of two elements or factors. In abstract conception, these two elements are unity and duality, or oneness and twoness, the basis of mathematics, and hence of all science or knowledge. In the concrete or real world these same two

elements appear, in reversed order, as matter and mind. Within the first of these grand departments of the universe, the material, the same difference occurs again as substance and form, or in a mere analytical way as content and line, or the thing limited and its limitation. We have also seen that what corresponds to this latter division, occurs also in the department of mind, in the distinction between sense-perceptions and intellectual conceptions; the former being the substance, the stuff or the material of thought, and the latter its limitations or form.

Of these two elements or factors of the material world—substance and line—substance is unial and line dual. Material Line-Lore, in its most universal extension, is the Logic of Matter and the sole subject of mathematical science, non-applied to mind, in all its branches. Mathematical science is, in strictness, the only science. All science, so called, is the more properly science, in proportion as it is the more nearly mathematical. Science signifies, primarily, *division*, the secondary function of the line—the first being to unite points, the line being generated by the forward movement of a point toward another point. Science is immediately derived, etymologically, from the Latin *scio*, *I know*, and is synonymous with *knowledge*; but this word itself, with its meaning, is cognate with the French *sci-e*, a *saw*, a cutting or dividing instrument—analysis or division being the characteristic process of knowing. In the same manner, *ken*, *k-now*, *k-nowledge*, are the same etymological relations of *keen* (sharp, cutting), *kind* (a division or sort), *k-nife*, French *canif*, an instrument of cutting, etc. The primitive idea is that of dividing. As objects which are numerous are divided from each other according to *kind*, they are made into classes, and this classification constitutes the basis of science. The division of objects into classes is the ideal line which separates them. Science and line are, therefore, identical as to basis, and hence again Line-lore or mathematics is the basis or fundamental science among the sciences.

It has been shown above that the real units concerned in the number two are those which are expressed in counting, or in naming the number, and that an ideal one, which is the soul of the number two, intervenes between them, and is not expressed. It is this ideal unit which causes the two, and without which no two could exist. In the absence of it the reality, which is now distinguished into two, would collapse and expire in the undistinguished primitive oneness.

It follows that in every real twoness there is involved an ideal oneness.

Observe also that, contrariwise, in every real oneness there is involved an ideal twoness, as has been illustrated above; and

Consequently, Oneness and Twoness being the primitive elements of Thought, and equally the primitive elements or conditions of Being, it follows that the first elements of all being, spiritual or material, interpenetrate and permeate each other, and are so blended that they can not be separated, even in imagination, but merely distinguished as different one from the other. It will result from all that follows, that *all subsequent differences in the universe are merely reappearances of the primitive difference between One and Two, and all minor principles merely modifications of the two Primitive Principles—Oneness and Twoness.*

The essential difference of One and Two, of Singleness and Plurality, and consequently of Oneness and Twoness, or of Unity and Duality, or Variety, as Universal Principles of Nature, is one of Absolute Opposition or Polar Antagonism, wholly irreconcilable to the external reason; and yet it is these two Principles which are everywhere interblended with each other.

The first five Fundamental Principles of Universology may now be stated as follows:

1. UNIVERSAL UNITY, or the universal prevalence of the principle of Unity in the constitution of all things, and in every part and portion of all things. This must be distinguished from Unity of Plan in the Universe, which is the theorem to be established, while Universal Unity, as a basis principle diffused through the universe, is axiomatic, since the fundamental terms thing, being, individual, idea, obviously involve the conception of a one, or are, so to speak, synonymous with one. This universal diffusion of elementary oneness is not sufficient alone to establish Unity of Plan in the fabrication of the Universe. The former is an analytical, and the latter a synthetical or constructive idea.

2. **UNIVERSAL DUALITY**, or the universal prevalence of the principle of twoness or variety in the constitution of all things, and in every part and parcel of all things.

3. **ESSENTIAL CONTRAST**, or the polar opposition and antagonism in the nature of the one and the two, and consequently of the two governing principles of all thought and being, and, therefore, of the Universe.

4. **UNIVERSAL INTERBLENDING AND DIFFUSION**, or the ever-present interpenetration and interblending of the two principles of Unity and Duality in all things, and in every part and portion of all things, and consequently of all in the all of all, so that the absolute separation of any one Principle in the universe, from its connection with all other Principles, is impossible. It follows, therefore, that spirit never exists wholly apart from reality or corporality, and on the other hand, that matter, however apparently dead, never exists wholly apart from a spiritual or vitalizing principle dwelling in it.

5. **UNIVERSAL VARIETY IN UNITY**. This is merely a corollary to the preceding principles, the necessary resultant from the interpenetration and interblending of the principles which, notwithstanding such interpenetration and interblending remain forever essentially different and opposite; one principle being also essential unity and the other essential variety.

These five fundamental principles will be referred to for convenience, by the condensed formulas, 1. **UNIVERSAL UNITY** or simple **UNITY**; 2. **Universal Duality** or simple **DUALITY**; 3. **ESSENTIAL CONTRAST**; 4. **UNIVERSAL INTERBLENDING AND DIFFUSION**; 5. **UNIVERSAL VARIETY IN UNITY**.

The last of these principles also presents a duality of aspect, and is equivalent to, 1. *Universal Unity in Duality*; and 2. *Universal Duality in Unity*.

SPIRITUAL MATTERS IN BOSTON.

Boston, June 7, 1857.

TO THE EDITORS OF THE TELEGRAPH:

If the advancement of the Spiritual Philosophy in our land may be estimated by the substantial progress it is making in this region, the day is far distant when "we shall hear no more of these things." Three years ago, a full audience could not be collected here to listen to a lecture upon the subject. Mr. Davis, and other lecturers at that time, did not gain more than half an audience, even on the Sabbath, with "free admission;" and the lease of the Melodeon for spiritual meetings hung heavily upon the hands of the few who were daring enough to undertake it.

There are now several places of meeting for Spiritualists. The Melodeon is well filled Sundays and Sunday evenings, at a respectable admittance fee, and can depend upon a well-established support; and the supply of mediums, and such mediums, too, as can interest and instruct an enlightened audience, seems inexhaustible.

Mrs. Hatch, while here, with her impressive style of lecturing, gave a new impulse to the subject. She has been succeeded by Mrs. Henderson of Connecticut, a young lady who certainly stands in the highest ranks as a trance-speaker. The latter has been lecturing in Boston and vicinity since April. The elegant extempore lectures of these two mediums, I think, has operated more than any other cause to silence the rabid tone of the press of this city; and their lectures have been favorably noticed in quarters where we should little expect it.

Mrs. Henderson prefers to have her subjects chosen by the audience, and enters upon them with vigor of thought, and fluency of language. I would particularly recommend her to the attention of those clergymen who tell us that it is so very, very hard a task to prepare two original discourses a week; and, I may add, with their "spirit of the Lord" to help them, of whose availability they boast.

It would be very gratifying for our clergy to define their position. Challenge after challenge has been thrown out to them in Boston to come and discuss the demerits of Spiritualism with the two above-named mediums. Every opportunity has been given them to meet and show up the heresy before promiscuous and impartial audiences; but they choose to let error gain strength, rather than to trouble themselves to combat it. They call it a *mighty* delusion, but forget the curses that were pronounced against a certain Meroz of olden times, who "came not up to the help of the Lord against the *mighty*." If truth is powerful, and will prevail, let them bring that truth into the field against error; if they do not, they will have much to an-

swer for, if Spiritualism keeps up its rapid growth for the next ten years. By that time it will have taken possession of their fortress, the pulpit, if they do not fight manfully now to keep their stronghold while they have it.

But the clergy are not the only cowards that fly from the field of discussion. Every person who has a "position" to maintain in society, thinks himself bound to turn his back upon every truth, till that truth becomes popular. The question is not, what *must* I believe because it is well supported by testimony, but what *may* I believe without losing my *own support* in my social position?

The professors of Harvard University have shown themselves utterly weak the moment they step outside the circle of dust, cobwebs, and divinity, that they trot round in at Cambridge. Prof. Felton was lately present at a lecture by Mrs. Henderson. After she had finished, he ventured a few questions; but they were of the most puerile character, and showed that he had not begun to learn the *Alpha, Beta, Gamma*, of spiritual science. The Professor has evidently dug Greek roots so long among Athenian ruins, that he can't turn his head upward to the spheres above him. He considers it a hard argument against spiritual intercourse, that he failed in attempting to invoke through Mr. Mansfield, the Spirit of Menander, a Greek poet who lived some two thousand years ago. The Professor wanted to be set all right as to the authenticity, etc., of an old Greek inscription that he had found somewhere. The Spirits through Mr. Mansfield, to be sure, read his letter easily enough without unsealing it; but that was nothing, just nothing at all, so long as the Spirit of Menander was not forthcoming. Wonder that the Spirit of Adam was not invoked to teach the primitive language, and establish a Professorship of it at Harvard. Perhaps the *tables* of Moses might be *moved* from their obscure position and brought to light.

Dr. Gardner recently challenged the "Faculty," one or all, to a public discussion with Mrs. Henderson, on the spiritual question, the party having the best of the argument to receive the sum of one hundred dollars, and the matter to be decided by the vote of any intelligent audience that might be pleased to convene to witness the same; but no Professor was inclined to confront the lady, and pocket his hundred.

But it is to be regretted that Spiritualism, as it stands before us at the present day, is so much a matter of the head, and so little one of the heart—so much a mere spiritual science, and so little a practical spiritual life. To look upon the great mass of Spiritualists, one would suppose that the highest end to be attained were the accumulation of the greatest amount of evidence of a future existence. But this is not all; this is but a work of the intellect. A man may as firmly believe in a future existence as he does in the present one; he may be as sure of its reality as Spirits are that have passed into it; but neither the man nor the disembodied Spirit is made better by the simple proof of a continuation of intelligent existence. The Spirit, after it has entered the newly discovered country, may even then become degraded to a lower moral standard of character. It is not the knowledge of the truth, but the moral application of it, that exalts man or angel.

CREON.

STUDIES IN THE MORNING GREY.—No. 1.

GOD—HIS BEING.

Aristotle, and St. Thomas after him, conclude the existence of God from the necessity of a prime mover, or of the actual to reduce the potential to act. But this necessity—what is it? Does it exist only in the mind, or out of it? If only in the mind, it is subjective, and your conclusion contains no objective reality. If out of the mind, it must be being—real and necessary being—and intuition of it, is intuition of that which is God, or his existence can not be proved by reason, since every conceivable argument for his existence requires that intuition as its principle. No doubt the judgment, real and necessary being is, and the judgment God is, or real and necessary being is God, are distinguishable, formally or subjectively, and it is precisely on this fact that the controversy turns. The judgment, real and necessary being is, is an *intuitive* judgment; the judgment, real and necessary being is *God*, or *God* is, is not an intuitive but a *reflective* judgment. Hence, as this formal judgment is obtained only by reflection, by reasoning, by argument, one party asserts truly, from the psychological point of view, that the existence of God is not *intuitively* given; not intuitively given as a *conception*, for no conception is intuitive; but not really given, or given intuitively as an *objective reality*,

is deniable; for objectively in the real order, the judgment real and necessary being is, and the judgment God is, are one and the same, since all theologians agree that God is real and necessary being.

PIETISM.

The Germans object to "Pietism," because it conceives of the divine will as a power acting on the Christian from outside his personality; and the self of the believer as merely the channel through which the divine spirit flows; or again, that the human will is a mere empty vessel which, only according as it is influenced by Christ or Satan, gets the appearance of being filled by real contents.

ATHEISM.

If ever the dark shadow of atheism were suddenly to envelop the earth, would the crash of falling churches, the disbanding of ecclesiastical classes, and the vanishing of all conscious individual interfluence with God, be necessarily accompanied by the yielding of all moral ties, and the dissolution of every sacred, social organization? Before we can attempt to answer such a question, we must call to mind a very obvious but a strangely forgotten truth, that human trust does not create God, and that human distrust would not annihilate him. There is a thoroughly atheistic way of shuddering over atheism, which is apt to express itself as if the spread of human disbelief would not only overcloud, but empty heaven. Although the darkness which we have supposed, would hide God from us, it would not hide us from God, nor should we ever be beyond the reach of this moral influence. When people state that an atheist must live without God in the world, they assume what is fatal to their own theism. The great part of all human trust arises not from seeking God, but from God seeking us, and this too without any clear admission or confession on our part, of his influence on us. Let us first of all look steadily at the startling fact, that it is so much as possible for a sincere truth-loving mind to doubt of God's existence—that the greatest of all realities appears so frequently in the history of nations, as well as in individual life, rather in the shape of a whispered, haunting suggestion, than as an unveiled, illumined truth.

R. K. B.

BORN INTO THE SPIRIT WORLD.

On the 3d of January, 1857, the Spirit of Mrs. ADRIANNA L. BEVERLY was separated from its earthly tenement, and ushered into its new state of existence in the Spirit world. The writer of this brief tribute to her memory knew her well for several years before her departure, and is enabled to speak with entire truth of the excellence of her moral worth, of her purity, of her beneficent kindness to the lowly and humble of this world, and of her utter abnegation of self, when the cry of the distressed reached her ear. She visited us last summer; during the time she was with us I frequently discoursed with her about Spiritualism. I told her of the beauty, of the grandeur of this new revelation, and of the reasonableness of our giving it the sanction of our belief and support. The subject was new to her, but she listened attentively, and seemed much struck with what she heard. The experience of her life predisposed her, I think, to give credence to the truth of Spiritualism. She has been heard to say that she felt a consciousness of being attended by a guardian Spirit, ever ready to assist her to endure the trials of this life. Thus pure whilst with us here, we feel strong in our belief that she has been transferred to a superior sphere of transcendent bliss, and our hearts should be filled with sadness only because we do not strive more earnestly to be prepared to join her in that happy land.

The mother of the departed one has another daughter with whom she was staying at the time of her sad bereavement, and one evening, whilst this daughter was engaged in endeavoring to assuage the intensity of her grief, her Spirit-sister appeared before her, surrounded by a bright halo of light, and with a countenance of most angelic sweetness, blended with an expression of the deepest love and holy compassion, seemed to encourage her to persevere in the consolation she was giving her mother. The surviving daughter is a medium for spiritual communications. Grief-stricken mother, husband and sister, cease to mourn, for you are not comfortless. "God is good;" ponder on this, and faith, more potent than knowledge, will bring to your souls the conviction that you will meet again. Yes, fond mother, you will embrace your child again; disconsolate husband, though separated now, ere long she shall be yours, and your enraptured souls filled with gladness, together shall sing praises to the Father for all his tender mercies. Sister, tender and true, hers will be the fond embrace you will receive, when you too shall have put on the robe of immortality.

Is it not sweet to think hereafter,
When the Spirit leaves this sphere,
Love, with deathless wings, shall waft her
To those friends she mourned for here?
Hearts from which 'twas death to sever,
Eyes this world can ne'er restore,
There as warm as bright as ever,
Shall meet us—be lost no more.
Oh, if no other boon were given,
To keep our hearts from wrong and stain,
Who would not try to win a heaven,
Where all we love shall meet again?

CHALSWORTH, GREENE Co., VA., May 19, 1857. MAY BURTON, M. D.



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JUNE 27, 1857.

THE PATHFINDER'S FACTS AND CONCLUSIONS.

John F. Whitney, Editor of the *Pathfinder*, in an editorial under date of the 8th of June, testifies as follows:

We have seen the table move without contact; we have seen a piano forte walk all over the room with the hands of the medium simply placed flat upon it, we have seen the combination letter lock, which gave one chance in a hundred and sixty thousand, to guess correctly in opening it, repeatedly opened by the Spirits; we have seen such lock, locked a thousand miles distant, forwarded to New York, with an offer of five hundred dollars to any medium who would open it—we saw this lock opened, with the medium's eyes bandaged, and he in a trance. The five hundred dollars was forfeited, and the money ready to be paid, but was refused by the medium under the direction of the Spirits, in the following communication:

"FRIEND: We have consented this time to comply with your wish, but we have not done it for money. Decline to receive the amount offered."

We have seen these locks again and again opened by the same power, and in the presence of a large number of witnesses. We have heard conversations carried on with the Spirits in Greek, Latin, German, Spanish and the French languages, while the medium understood neither, and invariably giving correct and satisfactory answers. We have seen the contents of sealed letters written out by the Spirits, and questions answered, which would require time to corroborate the truth; and thus we might go on and fill a column of the things we have repeatedly witnessed, establishing beyond the question of a doubt in our mind, that disembodied Spirits do communicate; but after three years investigation, we became satisfied that the power which controlled these manifestations were evil, and their whole tendency was to debase, degrade, deceive, and prove destructive to the happiness and the moral elevation of those who meddled in any way with the phenomena—that its whole tendency was evil, resulting in infidelity, misfortune and misery to those who embrace it, proving the words of Scripture that God's condemnation should follow those who deal with familiar Spirits.

With those remarkable individuals who at this late date pretend to believe modern Spiritualism "all a trick—a humbug," the testimony of this unfriendly witness as to the phenomena ought to have some weight. But we presume the following considerations have materially helped to form Mr. W.'s erroneous conclusions. In March, 1854, Mr. Whitney fancied that "bright Spirits" perceived his fitness as an important instrument in furtherance of their cause and purposes, and they directed him to commence the publication of a weekly paper christened "*The Messenger of Light*." But after issuing twelve numbers without shedding the light the Spirits (if they were Spirits) hoped to be able to give forth through him, they directed him to extinguish it; and being a humiliated authoritarian, he of course obeyed. Since then the Spirits have not appointed Mr. W. to any office, which to him signifies that they are very stupid; and it is quite natural (speaking after the manner of men) that Mr. W. should think Spirits evil who would extinguish his "light" after allowing him to make only twelve attempts to shine.

In the case of the five hundred dollars, it seems that the Spirits were more scrupulous about gambling than himself and medium. They, it seems, were perfectly willing to take the money, but the Spirits (evil Spirits he thinks) forbade them, and probably their disallowing him this five hundred dollars is, according to his moral sense, one of the evidences of the unpardonable sins the Spirits have committed. Mr. Whitney says, God condemns mortals who consult with familiar Spirits. We suppose this is really true when they deal with them in the manner and for the purposes above indicated. Spirits have been invoked for direction and aid in establishing spiritual papers, with promises of rendering in turn important services. The stock gamblers have invoked Spirits to aid them in overreaching their neighbors; certain of the press have invoked Spirits to give them the earliest foreign news; gold diggers have invoked them to point out the places where the biggest lumps were to be found; spirits are constantly invoked to build new vaticans, from which to oracularly thunder inflated egotism—all these have been, we think, justly condemned by God, and we think they were constitutionally or morally under

the condemnation before they committed the overt act of appealing to heaven for aid in their infernal purposes. Men thus morally constituted must needs think the Devil is in it, and it is undoubtedly best for them and the cause that they should think so.

We think there is another reason why God and good men should condemn these persons, namely, their purpose of doing wrong or serving the devil under the cloak of authority (spirit direction) and thus attempting to shuffle the responsibility upon the unfledged Spirits who remain in the persuasion and exercise of authority. Crucifying one's manhood in deference to another's dictum will never be sanctioned by God, good men or common sense. These things won't do; and any condemnation necessary to correct this error, however severe, is a blessing on these abortive attempts to subjugate and enslave men.

The very texts in the Jewish Scriptures which Mr. W. and others twist and pervert to enslave and crush manhood, are addressed to us as beings capable of apprehending, discriminating and judging of righteousness. They are exhortations to every man to examine, compare and determine first what is truth and righteousness, and then to judge whether Spirits act and speak accordingly.

THE LAWLESS AND DISOBEDIENT.

TO THE EDITOR OF THE TELEGRAPH: LEWISVILLE, HENRY CO., IND.

As Spiritualism has taken and is taking higher grounds, and doing many things to benefit the human family, I would ask, why can it not be made subservient to man to enable him to rid community of a lawless class of people, for instance, counterfeiters, burglars, pickpockets, murderers, etc? This may seem presumption; but I believe a great deal might be done to deliver community from this class of people. Good clairvoyant mediums, I think, would be a means of discovering the head-quarters of such persons. Perhaps they are doing so; time will develop what may be done.

We understand our correspondent to desire to invoke Spirits, or to apply spiritual clairvoyant powers, in hunting up and expelling from good society certain lawless and disorderly people. But where shall we drive them to? Is there any community that needs them? If not, they must be somewhere, and perhaps we can as well bear with them as any other people. Beside, we have not learned that modern Spiritualism has come to cast anybody out, but to reform and redeem all mankind. Probably there is no better place for the class of persons referred to, than in the thickest of spiritual phenomena. We fear this class of persons are but the outgrowth of basic errors in society, which, when corrected, will cease to produce them. Modern Spiritualism is doing a great work in reforming individuals who compose society, and society itself must ere long yield to this mighty reformatory power. Some say, expel these fellows from the earth. It has never seemed to us that the class referred to were prepared to be thrust into the Spirit world. But suppose we do expel them from the earth; they are somewhere still—inhabitants of the Spirit world—and we are not quite sure that their company is any more desirable there than here. And beside, we shall soon be obliged to follow them and become members again with them in spiritual society, and what have we gained? Possibly their enmity; nothing more. Modern Spiritualism inculcates a long earth life, and reformation to-day. It does not put it off till to-morrow, beyond the grave, neither to eternity. But the eternal now and here is the time and place for reformation. With patience and perseverance of Spirits and Spiritualists, bad men will be regenerated.

MR. HUME IN PARIS.

The Paris correspondents of the various public journals of this city, announce the arrival of Mr. Hume, with his sister, in Paris. His sister, a girl of eleven years, has, it said, been placed at boarding-school, under the kind protection of the Empress Eugenie. A correspondent of the *New York Tribune*, writing under date of June 4th, says:

Mr. Hume is in better health than when he quitted Paris, and what is very singular, improved health seems to have diminished to some extent his supernatural power. Mr. Hume has positively refused to give representations. He lives alone, very retired, and except on very few occasions, he does not consent to make any more experiments.

Last Sunday, the day the Court left Fontainebleau to return to Paris, Mr. Hume had the honor of taking luncheon with their Majesties and the King of Bavaria, before their departure.

He made several experiments which were required of him by the King of Bavaria. Invisible hands have touched the hair of his Majesty, knocked his knees and patted his hands; the furniture was removed to considerable distances; the tables have replied to the questions put to them.

The King of Bavaria was all admiration; the mysterious phenomena which manifest the supernatural power of Mr. Hume, were produced in the most decisive manner. Suddenly the phenomena ceased; Mr. Hume lost his power; the Spirits refused to obey; the arm-chairs became immovable, and the tables kept silence. "Ask the Spirits why they cease to reply," said one of the august witnesses of the experiments.

Mr. Hume obeyed. He transmitted this question to the Spirit, which, by the medium of the table, replied, It is the hour of divine service. In fact, it was a few minutes before 12 o'clock. All rose from the table and went to the chapel. The interest with which his Majesty watches the experiments of Mr. Hume is most surprising. He has always thought we must examine before deciding on that which appears out of the ordinary laws of nature, and listen without disdain to those who believe to have discovered some new law, some phenomenon considered as impossible, or some mystery to which most men cling, because they do not comprehend it.

The Paris correspondent of the *New York Times* writes as follows:

The unwelcome visitor (the comet) and the destruction that is to follow in his wake, are announced for the 13th of June, the day on which you will read these lines. Perhaps it is the near approach of this solemn event that gives such a vogue to the Spiritualists. During Hume's first three days' residence in the Champs Elysées, after his return from the United States, he was so besieged with visitors, petitions and petitioners, that he was obliged to change his residence. The Sunday after his arrival in France, he had the honor of breakfasting with the Emperor and the King of Bavaria, at the Palace of Fontainebleau. On that occasion he attempted the production of some of his remarkable spiritual phenomena, but the fluid was not liquid, and his phenomena were rather indifferent proofs of his power.

Hume has become nothing less than a King, or at least a Grand Duke of some invisible empire. He treats sovereigns and grandees as these do more common people. It would be difficult to predict to what result his influence is going to lead.

A Testimony.

Mr. Van Deusen furnishes the following testimony which he desires us to publish, and to say that he has expended some money in preparing a Chart illustrative, as he is advised by the communicating intelligence, of the foundation principles of the new Temple of God in the earth, and he is desirous of associating with some friend who will with him devote time and money to obtain further directions from the heavens, and complete the chart. We fear our friend is over zealous in this matter, but hope good may come of it.

We, the undersigned, do hereby humbly testify, to the glory of God the Father, and for the benefit of all lovers of truth, that Angels are now on the earth, such as appeared to Lot, Joshua, Manoah, (Samson's Father and Mother,) Jacob and Abraham. For we have seen them with our eyes, talked with, and handled them with our hands, and do know of a truth, that they are angels of God sent to accomplish his purposes on the earth, as predicted by all the Holy Prophets since the world began. These heavenly messengers have appeared to us at different times by day and by night, and under a train of circumstances which renders it utterly impossible that we should be deceived.

But notwithstanding much of this intelligence is not to be revealed to the thoughtless and vain, yet there are foundation principles which are plain and easy to be understood, and must now be given to the world. These principles to which we now refer, pertain to the foundation of the great Temple or Kingdom of God, now to be reared on earth. Many months have now elapsed since these great truths were revealed, and the Angel now says, do what you can to let the world know what has been revealed on the subject, whether they will hear or forbear.

A Chart is in preparation which will, when published, throw much light on this important subject.

WILLIAMSBURG, June 16, 1857.

INCREASE VAN DEUSEN.
MARIA VAN DEUSEN.

To Readers and Correspondents.

We shall publish, in our next issue, an important philosophico-practical article upon "The Relations of the Essential Life of Love and Freedom," from a distinguished and learned writer. We have reason to hope that this will be only the first of a series of articles from the same source.

Our readers may also expect to be interested in an able article on lunacy, prepared by a distinguished physician of this city, which we shall insert next week.

A correspondence between Milo A. Townsend and S. C. Hewitt, in which the latter explains at length some of his peculiar views relative to a great crisis which he supposes to be approaching, and also respecting certain practical bearings of his general theories, will be published in our columns soon. Those who are interested in the various phases of the question, How shall Spiritualism be reduced to practical application? will read these and other lucubrations of Mr. Hewitt with interest.

We have several other interesting articles on hand, which we shall lay before our readers as soon as we can make room for them.

Dr. Hallock's Lecture.

Dr. Hallock discoursed to the Spiritualists last Sunday at Dodworth's Academy, upon the subject of laying up treasures in heaven, and showed the utter want of discrimination among the people and in the Church, as to the treasures to be laid up in heaven. He elaborated the subject ably, and his discourse was listened to with marked attention.

The Spiritual Register for 1857.

This pocket companion, with the statistics, facts, philosophy, names and address of mediums and lecturers, is mailed free, 10 cents single copy, and fourteen for one dollar, by U. Clark, Auburn, N. Y.

THE WORLD'S BAPTISM:

A PHENOMENON OF INTERIOR VISION.

During the last eighteen months or more, the writer, on withdrawing his mind from the exterior and sensuous world, and entering certain states of the interior life, has frequently observed, with allegorical spiritual vision, the appearance of immense water-falls pouring down perpendicularly from the high heavens upon the earth. The waters are semi-transparent, and of a yellowish, fiery appearance, much like that of amber when held up to the light of the sun. They might perhaps, from their appearance, be more properly called descending streams of liquid, spiritual fire, but their form, as they pour apparently from a precipitous cliff upon the earth, much resembles the cataract of Niagara. They descend from precipices presenting different horizontal lines, and apparently from rivers on high, flowing toward different points of the compass, always descending in smooth, steady and quiet streams, without noise or agitation, yet with a force seemingly almost omnipotent, without, however, seeming to be destructive; and as the liquid substance approaches the earth, its brilliancy decreases until it is gradually lost in invisibility.

As the vision extends over the earth, this outpouring is discovered to be, in different degrees, present in almost all lands. In England the streams are particularly powerful; in some parts of France and Germany, but little less so; in Ireland, Scotland, Denmark, Norway, Sweden, Russia, and interior and southern Europe, they are present in an appreciable degree, but much fainter. In Turkey they are more active, and so also in the Barbary States of North Africa; in the interior of Africa, or rather in a position which seems a little south eastward of the center of that continent, there is the appearance of an enveloping cloud of golden light, that extends high upward, and comes quite down to the earth, covering a large tract of country; but there is no appearance of the cataracts as elsewhere. At Australia there are some indefinite and partial indications of the same outpouring, while in the eastern and south-western parts of Asia the cataracts appear again in more definite form. But in no portions of the world are the indications of this phenomenon so signal and powerful as in our own country, and here it is most conspicuous in the eastern and northern States.

What new interpretation of the apparently *literal* but probably *spiritual* history of the Noachian deluge, this phenomenon may suggest, it is not our purpose to inquire at present; but it certainly seems that the "fountains of the great deep" are again broken up, and the "windows of heaven open;" and judging from the invincible force and the apparently inexhaustible resources of the spiritual waters, it would seem that every mountain of human materialistic and false ecclesiastical dominion were destined to be submerged at least "fifteen cubits upward," and that every living thing not gathered into the "ark of safety," will be drowned, and that an entirely new ecclesiastical world will be inaugurated, corresponding to that which succeeded the deluge of Noah, and that which followed the advent of Jesus Christ in the flesh.

But it is our purpose at present simply to relate the vision, and leave others to interpret. It may be added, that these appearances can scarcely be attributed to the writer's imagination, as they have been seen at so many different times, and when they were not looked for, and entirely unexpected. F.

New Electro-Magnetic Machine.

Mr. Edward C. Shepard, of this city, has invented an electric machine on a large scale, in which motion is made to supply the place of zinc, acids, etc., employed in the common galvanic battery. It is applicable to telegraphing, electrotyping, etc., and is kept in operation with no expense, aside from the power necessary to keep it in motion, and the wear of the machine. This electro-magnetic apparatus is intended to be applied on a scale so large as the coppering of vessels. A "Magnetic Electric Company" has been formed to prosecute the business. The invention is also applicable to the production of the intense electrical or Drummond light, for light-houses and the illumination of cities. It is estimated that by this method a brilliant white light, nearly resembling that of the sun, equal to eight hundred wax candles, can be kept up at a cost not exceeding six cents an hour.

Lunacy.

We are indebted to John Vicker, Esq., for a statement of a very interesting case of lunacy, which will be submitted to the friends engaged in collecting facts and investigating the subject for the purpose of solving the problem as to whether lunacy can be successfully treated by Spiritualism. We hope the friends of suffering humanity everywhere will furnish such information as they have to aid the endeavor. We shall publish next week a very interesting article on the subject from the pen of a learned physician in this city.

INVESTIGATING CLASS.

Session of Wednesday evening, June 17th, at the house of Mr. Partridge. Question,

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

Dr. Weiss expressed the opinion that there was no special revelation from God, but admitted that man might receive from nature special ideas.

Dr. Hallock answers, we can only judge of God, or a final cause, through the knowledge of effects. The only test of that which is ascribed directly to his special agency, exists in the general revelations of natural phenomena. These point unerringly to their origin—to a cause, the existence of which we can only know of through them. In looking carefully at this revelation, all apparent specialities are seen to be the result of general laws. Man himself is no speciality, in the sense that written revelations addressed to him are said to be. He is as much the offspring of natural and general laws as a potato. To assume, therefore, a special revelation from God to man, is to exalt the means above the object to be benefitted by it. It places books above men, and makes mere words superior to things.

Outside of books, and of men claiming direct and special inspiration from God, where is the proof of it? On the contrary, is there not, inside and outside of both, abundant proof that the claim is gratuitous? You examine the *reputed* God-inspired book, and find it does not agree with itself; you interrogate the God-inspired men, and they do not agree with each other; you put the question to the universe and get for answer, the infallible revelation of universal law, by which all specialities are resolved and understood.

When opinions and facts are at variance, it is safe to stand by the latter; for which reason I conclude God has *not* made any "special revelation of his will to man" in the sense inquired after. God is a term universally expressive of the *unknown cause*. That which is *impenetrable* by the reason, which defies all analysis, is *impossible of identification*, and yet of necessity underlies all phenomena—man, in all ages and countries, has called God. Now, to affirm a special, or even personal revelation from such a source, is to assert what does not admit of proof; and as we are enjoined to "prove all things," and can not prove that, it is wholly safe on Bible grounds to *reject* it; and the more especially is it safe to do so, because the value of any doctrine is *never* in its origin, but *always* in its truth.

Mr. Fishbough asked Dr. Hallock, "When you see a delicate engraving, do you say that the artist executed it in the *generals*, but that each one of the finely wrought *lines* of which it is composed were, as a *speciality*, not made by the artist, but by the *point of the tool*?"

Dr. Hallock said: God is seen in the whole thing; the plate, the instruments, the man—all are instruments, and the man's characteristics and his relations give seeming speciality to the phenomenon.

MR. ANDREWS' REMARKS.

Mr. S. P. Andrews said, There are two modes of understanding and discussing this question. The first is the close, metaphysical sense in which it has been regarded this evening. In the other, it is equivalent to the question whether there is any infallible external standard of right and wrong which has been communicated by God to man, such as the Bible is ordinarily conceived to be in Protestant Christendom. It is this latter question, doubtless, which the readers of the TELEGRAPH will expect to see discussed in its columns under the question of the evening. I have, however, a few words to say upon each. First, as to the metaphysical question. Everything individual is special, and everything actual is individual and therefore special. No two events or things or feelings or thoughts were ever exactly alike. All phenomena are, therefore, special in this sense. All that there is general or universal in the universe is Law, and this is purely ideal, a form or mode under which the mind arranges for itself the special phenomena which it observes. All Law is, therefore, general, and all the particulars to which the Law applies, and which in the aggregate constitute the whole of all that is actual or real in the universe, are special.

In the more popular understanding of the question, that which relates to the Bible, I reply, that God has not communicated any infallible standard of truth to man, such as is binding on the conscience and paramount to reason, in the sense ordinarily understood. I make this answer on the ground that the existence of any standard of truth and goodness external to the intellectual and moral attributes of the individual, and paramount to them, is in the very nature of things impossible.

The individual has, himself, to try the standard by himself, and he pronounces the book true or false, good or bad, *solely* on the ground that he finds its teachings conformable to his own interior sense of right and wrong, or of the agreeable to his moral sense; and he has to repeat this process upon each chapter and verse. He is, therefore, himself the umpire and judge sitting upon and trying the book, and the judge is superior to the thing judged. Men may cajole themselves into the belief that they can lay aside their own individuality and accept an external standard, but in the very act of accepting, they have exercised the sovereignty of their own individuality with a higher prerogative than is ever after required to decide upon and accept or reject any given portion of the same teaching. This law of necessity is inexorable. The man can no more escape from his own individuality, than he can lay aside his features.

All truth is equally divine truth whether it is revealed through the genius of the discoverer or the rhapsody of the prophet; whether it relates to the lowest material thing or the highest morality.

There is another reason why an external standard of truth is impossible, a reason found in the intrinsic ambiguities of language. No statement delivered in words ever presented precisely the same idea to different minds. No law was ever enacted which did not need immediately to be interpreted, and which did not receive different interpretations by different tribunals. Logically, therefore, the Catholic is right in insisting on the necessity of a living and divinely authorized interpreter of the word delivered in writing. This, however, only comes one step nearer to the individuality of him who is finally to try and judge of the message. The spoken precept, though having advantages over the written, is still essentially liable to a diversity of interpretations as great as the diversity of the individualities to which it is addressed. There is, and can be, no external absolute standard above the individual. Your individuality and mine is paramount in the final analysis, to every thing human and divine which claims to have authority over it. If God speaks to man he must not do so to each man individually in accordance with and through the organization of that individual. The "light within" is necessarily superior to all lights without.

All this is said without denying or questioning the abundant excellence of the Christian Scriptures as a store-house of truth, and, in a lower sense, of the scriptures of all other peoples. But the attribution of plenary inspiration and infallibility to the Bible is having precisely the same effect in retarding the development of the human intellect and rendering it fearful of investigation, in Protestant countries, that the attribution of infallibility to the Pope, or the Church has in Catholic countries. The evil is less, because freedom of interpretation is allowed, but it is the same in kind.

Finally, if it were possible for an external standard of truth to exist, of the kind which Protestant Christians suppose to be found in the Bible, it would still be the greatest misfortune to the race. It would act as a complete opiate on the intellect. All progress and development would necessarily end. Theology is the only science which claims to be non-progressive, and thank God, it is no more so in fact than all the rest. Whenever any science reaches a stage when it can not progress, it ceases to be a stimulus to the human mind, and ceases to exert any farther influence on its development.

This urgent desire for absolute and external standards of truth on moral subjects, is an impulse of sheer laziness. The human mind wants to rest; it wants to escape the labor of investigation, and it earnestly looks about for any competent authority to divert it, and gratefully accepts the claims of the first pretender. Providence is adverse to this inertness, and by constantly disappointing, constantly stimulates to higher and still higher exertions.

MR. FISHBOUGH'S REMARKS.

Mr. Fishbough spoke in substance as follows:

To the question before us, I most emphatically answer, God has made a special revelation of his will to man; that the purpose of that revelation is human regeneration and salvation, and that that revelation, as especially adapted to us and a large portion of the world, is contained in the BIBLE. I was once much in the same way of thinking on this and cognate subjects with Dr. Hallock and Mr. Andrews, but I have changed my opinions; and this change is the result of much investigation, and much deep, interior experience. I submit

my present opinion on this point in full view of the postulate of Mr. Andrews, that no divine revelation could be made in human language, because human language is imperfect and liable to be misunderstood; for if this argument is valid, it applies with much greater force in disproof of the reality of any divine indications as existing in the works of nature, for it is notorious that the significance of these works has been misunderstood, and differently understood, to an extent far greater than the language of the Bible ever has been. In fact, the question whether nature may or may not be misunderstood, or differently understood, by those who have but a superficial knowledge of her structure and laws, has nothing to do with the question whether *when properly understood*, she would not stand as the exponent of some great divine and governing principles; and so the question whether the language of the Bible may or may not be misunderstood, has nothing to do with the question whether that language, *when properly understood*, would be a medium and vehicle of important divine truth to the human understanding and heart. I respectfully submit that this simple consideration entirely sweeps away the superficially plausible argument against the Bible as a divine revelation, based upon the imperfection of the language in which it is written; and without being able, at present, to go into the detail of any proofs that will be likely to be convincing to the skeptic, I submit, as one of the grounds of my own firm conviction that the Bible contains a special divine revelation, the fact that, *whatever* may be the imperfection of its human language, it possesses a corrective and purifying power over the human affections and conscience which is possessed by no other book current in Christendom, nor even by all other books not based upon the Bible, when put together. I shall not now stop to consider the alleged wickedness of Abraham, the cruelties of Moses, the licentiousness of David, or the errors and derelictions of the prominent characters in biblical history, nor do I care for any of the discrepancies alleged to exist in the sacred text, nor for any of the circumstances alleged to have been connected with the compilation of the various books of the Bible, into one volume. Nor do I care, for the present, to discriminate between the *various parts* of this volume which I regard as *more or less* sacred and important. I take the book *as it is*, with all that skeptics may with any show of reason urge in its disparagement, and I fearlessly assert that of all books known in Christendom, it is the truest, the holiest, the safest, and the *only* safe guide, to those who are reverently searching for the principles of the divine life, with an humble desire to live according to their requirements. So emphatically true is this that the sensual, the adulterous, the cruel, the unjust, the oppressor of the weak and poor, or those who are confirmed in *any* form of evil, either instinctively avoid this book as they would avoid burning flame, or so pervert it by their naturalistic and selfish interpretations, as to destroy its identity, and do not *dare* to open their hearts to the full glare of its conscience-searching and conscience-stirring light; and those who have written most against it have unquestionably been those who have known least of its *interior principles*, however much they may, for purposes of criticism, have studied its merely verbal and lingual superficialities.

The fact, therefore, that this book is the medium of a moral light and influence superior to all others in checking evil and promoting good, in causing the debauchee, the adulterer, the oppressor, the unjust, to tremble and veil his face in shame, and to encourage and comfort the humble, the pure in heart, the God serving and man-loving—the fact that its influence transcends all other influences in saving from perdition and raising to heaven—may be urged as giving validity to the faith that it is not only a revelation from God, but a *special* revelation, seeing that it possesses the *speciality* of exerting these influences above all other sources of influence known or familiarly accessible to man in this world. And the ground of this belief is immensely strengthened (though that is scarcely necessary), when with a more interior eye we observe the *method, order* and complex *unity* of the teachings, precepts and providences recorded throughout the *various parts* of this book of books, which required *many ages* for their external production, and which no mere fortuitous developments of *self-derived* wisdom and goodness in widely disconnected human beings, could have projected and arranged in this manner.

But chiefly do I assert that the Bible is a revelation, and a *special* revelation, from God, because in my highest, holiest

and clearest states of interior perception, I positively *feel* it and *know* it to be such—nay more, I positively feel and know that in its interior essences of Love and Wisdom, it *is* God! But this I feel and know only for *myself*; I do not feel and know it for *others*, nor would I dogmatically enforce this conviction upon them contrary to the convictions which they may entertain in all honesty according to their specific spiritual states. And I have only to add, that if anything I have stated wears the appearance of dogmatism, it is not intended, and that hereafter, as occasion may require, I shall be very apt, God being my helper, to maintain these convictions by reason and argument, meanwhile endeavoring to exercise all Christian charity and compassion to those who raise the opprobrious cries of "Bible idolatry," "old foggyism," etc., against myself and those who are of the same way of thinking; for these persons "know not what they do."

Mr. F., during his remarks, wished it distinctly understood that he obtained his highest conceptions of the Bible, not from the *letter*, regarded as such, but from the deep interior principles or spiritual correspondences which *underlie* the letter, and which, when made perceptible by means of the letter, carry to the intuitions and the conscience, the irresistible conviction of their own truth.

Dr. Weiss said: You say you have changed your mind in respect to the Bible. Since, therefore, you have changed, may you not change again?

Mr. Fishbough thought that whatever change his mind might hereafter undergo in respect to truths already absolutely demonstrated to his convictions, must consist in more enlarged, more interior, or more specific views of those truths; but he could as easily conceive it possible that he could in future change his opinion that two and two make four, as that he could change his opinion as to the truthfulness of any other demonstrated truth.

Dr. Weiss: You say, again, all men who investigate as impartially as you have, will come to the same conclusion. Now it is known that no two men have agreed in their conclusions, and I think I have investigated the whole Bible, and the whole subject, as thoroughly and impartially as Mr. F., and I have come to different conclusions.

Mr. Fishbough denies using the form of expression attributed to him; but what he had *really* said, he had said from his own honest convictions, and there he would leave it.

Dr. Hallock asked Mr. Fishbough to mention one divine truth which ever came from God in the form of a special revelation.

Mr. F. answered that he perceived for himself, without dogmatically announcing them to others, a complete epitome of the whole circle of truths respecting human regeneration, in the very first chapter of Genesis; and he thought that each one of these truths, shining through the *externals* of the letter, would be self-evident in its own light, when standing clearly defined before the intellect and conscience.

Mr. Andrews contended that Mr. Fishbough's assertion concerning the superior influence of the language of the Bible upon the human conscience, was evidently erroneous because not universally applicable, as the conscience of the Mohammedan, for example, was much more affected by the language of the Koran.

Mr. Fishbough replied that God had made revelations to all nations, but to each one in a form best suited to its particular genius and degree of receptivity, though the same circle of *essential truths and principles* was contained in each divine revelation, *whatever* might be its form; but that whatever effect the Koran might or might not have upon a Mohammedan, had no bearing upon the relations of the Bible to us.

Mr. R. P. Wilson spoke in substance as follows:

God never *thinks*, because thought implies imperfection in knowledge. But from below, as a foundation principle, the Divine acts as Law, which had no beginning, and can have no end. Human and angelic life are the only interpreters of God. All divine revelations are through universal laws. Each individual is a distinct type of the Divine. His nature at once descends into the lowest, and connects with the highest. Universal man, therefore, is the highest interpreter and revealer of God, and individual man reveals him to himself and to his brother. * * * The divinest book God has ever written is the human soul, and the most sacred record on that book, is the soul's experience. * * * There is a Spirit in man, and the inspiration of the Almighty gives him understanding; but this inspiration is *general*.

Mr. Fishbough thought it self-evident that man could reveal nothing to his fellow-man except what was first revealed to him; and that if he could in any way reveal this knowledge to his fellow-man, he could write it in a book to be perused by multitudes in after ages.

MR. HIDE'S REMARKS.

Mr. Hide said, This question is a consequent of that discussed last Wednesday evening. Before considering the question of especial revelation, we should determine that of especial providence; for as an especial revelation is an especial providence, if the latter be impossible, the former question is decided definitely. The man who denies the especial providence must deny the especial revelation; and if he admit the possibility of the providence, the revelation will be the most probable providence conceivable.

A revelation presupposes three ideas; that of a something made known, a revealer and a recipient. For a being to act

independently, he must exist independently. If God reveals his will arbitrarily, he exists arbitrarily; because the nature of his acts must accord with that of his existence. Here is a vast and a vexed question that needs determining, before arriving *intellectually* at the point under consideration.

If a revelation be made by God, it must be worthy of God. Before it can demand the acquiescence of man's intellect, it must command his approval. For as the only worthy object of existence is to grow wiser and better, and true wisdom is synonymous with real goodness, if a revelation purporting to come from God make us not wiser, it is not worthy to be believed. But "wiser" is a relative term; by what process and power can we determine this relation? By the same power and process as we determine the *claims* of the revelation, and that is the *intuitive*. The revelation must come up to some standard within ourselves. This standard must be preëxisting within ourselves before we can judge of the superior purity, beauty, truth of the revelation. As this mental standard, the touch-stone to which we bring this revelation, is possessed by all men, so therefore God has made an *universal* revelation.

Having made an *universal* revelation, what should be the right position of an *especial* revelation, were such thing made? It is answered—for an infallible standard. But it is shown above that all *especial* must be tested by *universal* revelations; and as the same standard does not exist in every man, one revelation can not be equally infallible to every man. Now, for a revelation to be infallible, it must be so in every part. As all wholes are made up of parts, for one part to be erroneous, the whole could not be infallible. And if each part be infallible, they must be so to every individual, irrespective of time or age. That part of this revelation which was infallible four thousand years ago, must be infallible now; and infallible for the antediluvians, must be infallible for us. But as all men are progressing in intelligence, and as to-morrow will determine something to be false which we esteemed true yesterday, and as an *infallible* standard can not mutate with the changes of man, therefore this infallible revelation must have been *infinitely* in advance of the age in which it was given, or else it will cease to be infallible when men can have advanced beyond the level of its age. Now, for a revelation to be infinitely beyond the age when it was given, would make it impossible to be understood by that age. If it could not be understood, it was useless to give it.

Here then is the dilemma into which, contrary to my own prejudices, I am inevitably betrayed by the premises. If an especial revelation be given, it must either be beyond its age or not. If it be beyond its age it is useless to the age, and to give it would be absurd. If it be not beyond that age, a more improved and progressed age will be beyond it, and it must cease to be a standard for that improved age. But it must either be beyond the age or not, and *ergo*, must either be absurd for its own age, or useless as a stand for any subsequent one. Another startling deduction stares us in the face. If it evince superior intelligence to the age, it was useless to give it, because it could not be understood; but if it do not evince this superiority, we have no reason to believe it to come from God. If it be not beyond the age to *comprehend*, it was not beyond the age to *produce*. If we find a revelation varying with the mutations of time, and its intelligence that of the age, pure intellect would determine the weight of the evidence in favor of its being the production of the age.

A revelation is something made known. For something to be known, that something must be true; for truth is *that which is*. This is correct and reciprocal; something made known is a revelation, as a revelation is something made known. God is the source and ultimatum of all truth, physical as well as moral. A physical or moral "something made known," must be, therefore, equally a revelation from God. But the scientific something must be tested by the standard within us, and so must the moral something. And as the scientific something can only be obligatory on us, accordingly as it coincides with that standard, so also the moral something can be neither more nor less infallible. There is no difference in the absolute value of truth of any species, because all the species are but the integral parts of the genus—truth. As God could not love one part of himself more than any other one part, so he can not attach any more absolute value to ethical than to æsthetical truths. And as God, the ultimatum of truth, can attach no more absolute value to one truth than the rest, so man becomes

more god-like when he learns to love all truth and to love all truth alike.

My answer therefore, to the question as stated is this: All truth is from God, and a revelation from God is truth made known, so all truths made known are revelations from God. Hence the dogma of the scientific devotee or the doctrine of the Theist, if equally true are equally revelations, equally fallible and consequently only equally obligatory. If we believe the Bible it must be because it is true, and not believe truth, because it is in the Bible. I love the Bible very dearly because I view it as containing the purest system of *ethics*; just as I admire Newton's writings very warmly, because I view them as containing the purest system of *physics*. These two are only the *concrete representatives* to my mind, of the *abstract truth*. If any one will prove that ethical truth is more true than physical truth, then in my love of truth I will reverence the ethic the more; but as all truth is equally true, and as I love truth for its own sake, so I must value physics as much as ethics; and consequently can not believe that one has received a *more* especial revelation than the other, and reciprocally. The only question remaining is, as to the relative proportions of truth attained to in the two systems. Does the Bible contain more *ethical* truth, than Newton's and others' works contain *physical* truth? On whichever side this be determined, and it is the only *real* question in the matter, it still remains a *relative* question. As all questions of correctness are relative, so correctness itself must be relative. For something, therefore, that is only relatively correct, to be absolutely infallible, is an absurdity; for infallibility is the absolute unity of correctness, as infinity is the absolute unity of extension.

NEW YORK CONFERENCE OF SPIRITUALISTS.

The evening sessions of the Conference, which have been suspended for several months past, were resumed on Tuesday, the 9th of June, at No. 18 Fourth-avenue, where it will meet regularly for the current year.

A gentleman remarked that there was one method of improvement which he thought might be profitably introduced into our Conferences; that is, asking questions. After some illustrations of the benefits he had observed from this course, as applied to the investigation of other important subjects, he alluded to a public lecture recently given in this city by Mrs. Hatch, on the subject of light. He understood her to state, that light was a new function derived from a combination of life, motion, heat and electricity. Whether this was true or not, he would not pretend to say, but it was worthy of consideration from the fact that we know that new functions are produced by combination, when the separate substances which compose it are inadequate. Thus the elements of water will not of themselves dissolve sugar, but in combination will do it readily. In short, it is well known that we get new results from combination, and therefore may safely assert the *possibility* at least of this theory, so far, at any rate, as it affirms light to be a new function.

At this juncture a gentleman, whose name we did not learn, wished to throw his theory of light upon the Conference. Some portion of the audience having had a foretaste in the previous Sunday afternoon meeting of his wisdom in cosmogony, astronomy, and world-reform, objected to his addressing the Conference as to the origin of light, on the ground of irrelevancy. This philosopher, it would appear, has been for some time in search of an audience through which to inform mankind of the grave mistake which has been made in supposing there is any value to be attached to any of the reputed sciences. He has discovered, that in the teeth of our vaunted astronomy, for instance, there are but two planets in space—the earth and the sun; that the earth, instead of being round, was as flat as his theory, and as immovable as his faith in its truth. Hence the sun (which was created by the earth) did actually rise in the east and set in the west, as our own senses bore testimony. As to Spiritualism, that was all mesmerism. Man can live forever or die, like the fool that he is, just as he may choose. A rigid adherence to *bran-bread* and *beards* would eventuate in eternal life. "Death and all our woe" comes from the butcher and barber. From this luminous background of profundity, it was feared our philosophical friend would, if permitted to introduce his theory of light, so dazzle the eyes of the Conference as to prevent its seeing the real object it had met to consider. Wholly refusing to speak upon any topic related to that object, he took his seat with a protest against the practical illiberality manifested to him in the face of our professed freedom.

A gentleman related a fact which occurred in his presence, through Mr. Redman. Himself and others were seated at his table, when a friend of his, who was a phonographer, came in; whereupon Mr. Redman, who is not acquainted with the art, wrote, from right to left and upside down, a communication in phonographic characters, which was read by his friend, to whom it was addressed, and acknowledged by him to be pertinent to matters personal to himself, and of which Mr. Redman could have no knowledge. On another occasion, with the same medium, to convince an old friend who was with him, he asked to have the table moved, and in compliance, it tilted and rocked with their hands held above it, but not touching it.

Mr. Whitman also testified that he was there on a recent evening

and saw the same thing. He had a communication purporting to come from an old nurse, who had charge of him in his childhood. Her very existence had nearly passed out of his memory, and her name, with many facts referred to in the communication, were wholly forgotten by him. For proof of some of them, she referred to absent persons, one of whom he knew, and addressed by letter, to which he received a reply, confirming the statement made in his mysterious communication. The other person he could not, for some time, recollect at all. Subsequently he did, and this recollection, it has been said to him, was the result of her influence upon his mind. Be that as it may, he did suddenly recollect the person referred to, who, like the former, confirmed the truth of what she said. Last Tuesday she came again, and in communication with him, referred to matters which had been forgotten for years until thus strangely revived in his memory. To his mind, there is no theory to explain these facts which is so free from objections as that which the facts themselves furnish. Certain wise men say, they are produced by psychology; the facts themselves say, they are caused by *Deborah*, his old nurse. Now, as nobody knew anything about Deborah and her facts but himself, and he had forgotten them, he cannot accept the psychological hypothesis, but must conclude, until better advised, that though perhaps far less scientific, Deborah is much the more natural and rational cause, inasmuch as she did once exist in fact, whereas that theory has not yet passed the period of incubation. When it fairly marches itself into the world upon a pair of sound legs of its own, he will take a look at it. At present, it is not in a condition to account for itself, much less for such facts as are now daily occurring throughout the world. Adjourned.

R. T. HALLOCK, Secretary.

FROM DR. HARE.

The *National Intelligencer* of the 26th ult., having published the subjoined misapprehension of Spiritualism, I sent them the subjoined protest, which was accordingly published in nearly the same language.

"Spiritualism is mischievous in its effects, and insanity and suicide are attendant on its dissemination."

I request to be allowed, without farther discussion, to record my protest against this allegation. I have never met with any case of insanity or suicide which could be traced to Spiritualism. On the contrary, Spiritualism, agreeably to my experience, has awakened hope in the soul of the skeptic, by creating a belief in the existence of an immortality, wherein happiness may be sooner or later attained, even by sinners. It has afforded consolation to mourners, by the conviction that those for whom they grieve are only nominally dead, since their Spirits are believed to return to the earth from their blessed abodes, to hover about the disconsolate, and under favorable conditions to commune with them.

The conviction that we are thus liable at any time to be subjected to the scrutiny of wise and virtuous Spirits, must check any propensity to do anything which may lower us in their estimation.

As respects myself, I am much happier since my conversion. I no longer regret the supervening of old age. Each step toward the portal of death is an approximation to that of Heaven, and consequently of a state of happy rejuvenation as respects body and mind.

I am in frequent communion, not only with the Spirits of departed relations and friends, but likewise with those of Washington and other departed worthies, and latterly with a pre-eminently bright Spirit, accredited by them as Jesus of Nazareth, after whom Christianity, so called, is named.

I am now a true Christian, so far as devotion to the morality and theology which was really taught by the founder of Christianity, and personal fealty to that founder, can entitle me to this designation.

The Spirit manifestations appear to have been the harbingers of the second coming of Christ.

The subjoined verses give briefly my idea of Jesus and his present association with Spiritualism.

From Heaven Truth to Jesus came,
Through angels high and bright;
While yet a child, unknown to fame,
He taught with truthful light.
His elders sought with Scripture lore
His reasoning to defeat;
However great their learned store
His light they could not meet.
Blessed angels glide throughout our land,
Impelled by Heavenly love,
Jesus presiding o'er the land,
His gospel to improve.
Angelic brightness each displays,
Proportioned to his sphere;
Hence, brightest are the holy rays
Which glorify the seer.

THE BRIDAL WREATH.

BY HATTIE HUBBARD LINES.

The bridal wreath is shining
With diamonds so bright,
And with its crystal lining
Of gems so purely white,
It decks a brow of beauty,
Of innocence and love,
No sinful thought, or haughty,
E'er found its source above.

The bridal wreath now glistens
Upon that marble brow,
And as she stoops and listens
To words that thrill her through,
The hectic flush is sweeping
Those cheeks of amber hue;
Her friends will soon be weeping—
Her earthly days are few.

The bridal wreath is broken
And laid aside for rest—
Remembered as a token
Of the brow it once hath pressed.
The brow it decked so graceful
Now lies beneath the sod;
Her sleep is calm and peaceful,
Her spirit gone to God.

She's now a child of heaven,
Safe from the storms of life,
Where sweet reprieve is given
From mortal care and strife.
With golden harps she praiseth,
In spheres where angels dwell,
To him bright anthems raiseth,
Who doeth all things well.

Mourner, look up above thee,
To her celestial home!
Still hovering near to love thee,
She whispers, loved one, come,
The bridal wreath to fasten
Upon her brow once more;
"Come, dear and loved one, hasten
With thy Spirit bride to soar."

A NAME UPON A DAGUERREAN LIKENESS.

A fact worthy of record in your paper occurred yesterday in the room of Messrs. Watson and Baird, Daguerrean artists, of this city. A young lady whose name is unknown to the artists, appeared in their rooms and requested her Daguerrean likeness taken. A clean and pure glass was selected from the case, and in due time, after sitting, her image appeared, with which, upon examination, the young lady was not satisfied, as scratches appeared to sit upon the glass. The artist requested her to sit again, to which she complied, and a likeness was taken with which she was satisfied. It was duly finished and cared for, and the young lady left the room. Upon examination of the first glass upon which her likeness was taken, by turning it up-side down, the name of "Jane" distinctly appeared, and was written with graceful flourishes across the upper portion of the breast. This likeness may be seen at any time in their rooms. This writing was not upon the glass at the time it was selected, for the artist informed me that he made a minute examination for the purpose, as it was his duty, of seeing that it was perfect; and it must have been written upon the silver during the process of taking the image.

The facts which I state were recorded in the Advertiser this morning, and the likeness of this young lady has been examined by our Governor, and many intelligent persons of this city. My explanation of this phenomenon is this: that while the young lady was sitting for her likeness, a spiritual friend appeared and engraved her name upon the image of her whom she loved, and departed for her Spirit home.

DETROIT, Mich., May 20, 1857.

W. C.

If the supposition of our correspondent be correct, it may lead to very interesting results. On one occasion a Spirit-medium was influenced to write to me, saying that if the proper conditions could be had, the likenesses of Spirits could be taken, and requested me to invite a circle for that purpose, which I did; but there was so much unbelief in the possibility of obtaining such results that, from this or some other cause, it was not accomplished, although faint outlines of a likeness were observed on the plate.—Ed.

THE HONEY BEE.—Bees, when they lose their queen, take a common egg already laid, remove partitions around in order to afford it room, together with the other eggs in the cells destroyed. One egg only is suffered to remain, and the insect that is hatched from it is fed upon a peculiar substance called "royal jelly." This has the effect to stimulate the creature to an extraordinary development and growth, qualifying it for a queen. Such a transformation is unknown to take place, we believe in the nature of any other creature. It seems to us the most remarkable trait in the honey bee, more surprising than its skill in architecture, or its administration of political government.—*Palmer's Journal*.

Interesting Miscellany.

EXTRAORDINARY PHENOMENON.

LOSS OF LIFE—MYSTERIOUS MOVEMENTS OF AN ATMOSPHERIC BODY.

—On Saturday afternoon very many of our citizens noted the appearance of a very remarkable formation of nebulous or cloudy substance extending from the heavens nearly to the earth, where it seemed to diminish almost to a point, but expanding gradually as it ascended, until the peculiar form was lost in the clouded sky. This remarkable and tunnel-like column of cloudy mist, passed over the city at about four o'clock, and was remarked not only by its peculiar appearance, but by a rushing, buzzing noise, as it swept off in the direction of Deerfield. It was watched for some moments, and people generally believed it to be a water spout, as its conical form corresponded with all ideas of such natural phenomenon. It soon passed from sight, and was made the subject of sportive conversation for the hour, without the least just conception of what the body consisted, or of its destructive power. Its effects however, have been most wonderful, and may justly attract the attention and scrutiny of the scientific world.

The conical mass first settled to the earth a few minutes past four, at a point near the residence of Milo Root, in Deerfield, where one or two fences were torn down and scattered about the fields. Here the destructive power seemed merely to touch the surface; between this point and the residence of Nathan Budlong, in Schuyler, a distance of one or two miles, a prostrated tree or fence only attest to its destructiveness. At Mr. N. Budlong's the mysterious agency settled to the earth, and in an instant scattered a barn to pieces, and tore up several trees on the opposite side of the road; next the well-house of Mrs. Richardson, which was standing directly in a southeasterly line from where it first touched the earth, was demolished, and quite a number of trees in her orchard, and fences were destroyed; the path of destruction then tended in a direct line to the southeast, as marked by numerous prostrate trees and riddled fences, until it approached the Baptist parsonage house, occupied by Mr. John Warren.

Mr. W. informs us that he was engaged in his garden at about four o'clock and saw the approach of the cloudy object, as it threw up the trees. As its course pointed in the direction of his own house, he ran to the dwelling, caught two of his elder children and called to his wife to save the other three and herself by following him to the cellar. The husband had descended two or three steps with his charge, and the wife, with an infant and two elder children had reached the cellar door, when the house was struck. The whole frame work was lifted from the stone foundation; the entire wood work above the first floor was carried some twenty feet, and then dropped in grand perfection of ruin; while the first floor, with the sleepers attached, which caught in the foundation, was finally turned roof-like over the entire mass. Mr. Warren, with two of the children, remained in the cellar inclosure, without injury; Mrs. Warren was found on the ground about ten feet from the cellar door, almost entirely stripped of her clothing, and so severely injured about her neck and body that she died within an hour after the calamity, although entirely conscious; her infant was found near by, and almost entirely free from injury, yet utterly destitute of clothing; a little boy who was following his mother to the cellar is now lying unconscious from the wounds he received in the common wreck. His recovery is very doubtful; an older girl escaped without any injury. The dwelling was two stories, 18x26 feet, and substantially built. In the rear of it was a barn, distant about five rods, 25x32 feet, which was literally shivered into splinters.

Next in the due southeasterly line of its course it unrooted several large trees, scattered the fences, crossed the road and demolished a large barn, belonging to Mr. Budlong. This building was of recent and very substantial build, and 35 by 50 feet upon its base, yet the destructive element tore it to pieces, scattering large timbers about the fields at a distance of from five to fifteen rods, distributing portions of the roof in various directions, and actually taking up an iron cylinder threshing machine, weighing perhaps four hundred pounds, and depositing it at least eighty feet from the barn. A cow belonging to Mr. B., standing near the barn, was killed without any apparent outward wound. About 80 rods farther on in a direct line, a smaller barn belonging to the same gentleman was demolished, and what is very singular in this instance, but little of the material of which it was constructed is to be found any where. A few shivered boards and timbers alone attest to its previous existence. The dwelling of Mr. Budlong had a narrow escape. A shingle or two torn from one corner of the roof indicate how narrowly it escaped destruction.

Beyond the premises of Mr. B., for about a mile, prostrate trees and fences evidence the track of the destructive messenger. It however seemed to have released its hold upon the earth soon after leaving the farm of Mr. B., for it was distinctly seen to rise from the surface and dissolve its conical shape into a general cloudy form. The phenomenon was followed by violent rain and wind. Two men at work in a field saw the strange apparition approach, and took to their heels, barely escaping its track as it passed on. It seemed to rise from the earth in four or five minutes, from the time it was first seen, and the evidences before us of destruction, lie in a district not over four or five miles in extent, in a due southeasterly direction from where its first touch was felt, and in a track about fifteen rods in width. Whatever of material substance presented itself in this track was swept away, and the ruin presented is certainly fearful to behold.

Had the mysterious body settled upon this city, and passed down Genesee-street, there would not at this hour remain a vestige of its present formation. Of what the destructive power was composed we are not prepared to affirm, but of its force we can truthfully attest.

Huge trees were tossed from their deep rooted resting places as readily as a gardener would pull a radish from the sandy earth; fences and even fence posts were scattered in all directions as if they were chips, and buildings offered no more resistance than a clapboard to a forty horse-power engine. The moving mass of ruin is represented by all who saw it to have been a vapory substance; it was not accompanied by any wind or storm, but seemed an independent agency, traveling on its own account, at a speed of perhaps a mile a minute. In its motion there was a constant revolution, and when it was rising, this whirling peculiarity became more terrific and violent. The peculiar buzzing sound which was noticed in its passage by our own citizens was also remarked by the people along its course in Deerfield and Schuyler.

All the peculiarities attending the phenomenon seem to demand a scientific investigation as to its cause and peculiar effect. What agency could produce such results except electricity we are unable to comprehend; and yet the strange proofs of destruction exhibited, can not well be explained on any popular theory connected with this wonderful agency. The trees are still green in the leaf, and healthful in the bud, and neither wood or metallic substances with which the element came in contact bear the slightest mark of heat, or show the usual marked effects of atmospheric electrical contact as a destroying power. But we have no solution of our own that is at all satisfactory to ourselves even, much less to give the reader. The subject is one worthy of scientific exposition, and as the facts and evidences attending the phenomenon are fresh and easily accessible, we hope some one will undertake the task of reducing to the standard of the public mind a comprehensive explanation of the occurrence.

The lady who was killed was thirty-one years of age; the child so badly injured, is about five years of age. The building which the family occupied was known as the Baptist parsonage, and is about five miles from the city on the road leading through Schuyler Corners. Yesterday several parties visited the scene of disaster, and all agree that no description of the utter ruin wrought can suffice to convey any just conception to the public mind.—*Oneida Weekly Herald*.

COMPENSATIONS OF NATURE.—A paper was read at a late meeting of the British Association, by Sir William Jardine, on the progress of the artificial propagation of salmon in the Tay. In the course of his remarks, Sir William stated that it has been found that one of the worst enemies of salmon ova in the breeding beds is the larvæ of the May-fly, a creature which in its turn was preyed upon by the common river trout. Now the practice had prevailed in rivers preserved for salmon fishing, of destroying trout, though this fact showed that the number of trout ought not to be unduly diminished, as by keeping down the May-fly they aided in propagating salmon. As an illustration of this law of nature, he pointed out that in parts of the country in which hawks had been ruthlessly extirpated, with the object of encouraging the stock of game, wood-pigeons had increased to such an extent as to have become a positive nuisance, and most injurious to the farmer; and he showed the danger incurred by unduly interfering with the balance established by nature among wild animals. There is much good sense in this suggestion. It is taking a serious responsibility to destroy animal life, without good cause. Even the birds and beasts that are deemed most noxious, doubtless have their uses, or they would not have been created. To kill animals for food is not questioned; to kill them for what is called "sport" is atrocious. To see a full grown man, armed with a deadly weapon, and with the most fatal contrivance of civilization, going out to kill little birds and calling it "sport," always seemed to us a monstrous abuse of terms. We have no doubt that it is safe to kill wolves, and we admit that we should feel much obliged to anybody who would tell us what cockroaches are made for. They may have their use, but it must be a "mysterious Providence."—*Rhode Island Journal*.

RE-MARRIAGE OF PERSONS WHO HAVE BEEN SEPARATED.—A correspondent of the *New-York Observer* communicates the following curious record in the register at St. Mary's Church, Bermondsey, England:

The forme of a solemn vowe made betwixt a man and his wife, having been longe absente, through which occasion the woman being married to another man, tooke her again as followeth:

THE MAN'S SPEECH.—Elizabeth, my beloved wife, I am right sorie that I have so long absented mysealfe from thee, whereby thou shouldst be occasioned to take another man to be thy husband. Therefore, I do now vowe and promise in the sight of God, and this companie, to take thee againe as mine owne, and I will not only forgive thee, but also dwell with thee, and do all other duties unto thee, as I promised at our marriage.

THE WOMAN'S SPEECH.—Ralphie, my beloved husband, I am right sorie that I have in thy absence taken another man to be my husband; but here before God and this companie, I renounce and forsake him, and do promise to keep mysealfe only unto thee during life, and to performe all duties which I first promised unto thee in our first marriage.

Here follows a short occasional prayer, and the entry concludes thus:

The first daye of August, Ralphie Goodchild of the parish of Barkinge, in Thames-street, and Elizabeth his wife, were agreed to live together; and thereupon gave their hands one to another, making either of them a solemn vowe so to doe in the presence of us: William Stere, Parson; Edward Coker, and Richard Elver, Clark.

THEODORE PARKER.—We notice by the *Montreal Witness*, that the Mercantile Library Association of that city, by an almost unanimous vote, disapproved of the action of the Board of Directors, inviting Theodore Parker to deliver a course of lectures before the Association. The Association does not regard a lecturer who does not recognize revealed religion as a suitable instructor of young men. The proposition to invite Lucy Stone was also rejected on the same occasion, though on different grounds.—*Independent*.

DREADFUL STATE OF AFFAIRS IN UTAH.—The Washington correspondent of the *Baltimore American* writes as follows, on the 20th inst.: A letter was received here to-day from W. W. Drummond, United States Supreme Judge in Utah Territory, by the Administration. It gives a sad and deplorable picture of matters in that Territory. The following is taken from the letter: The leading men of the church are more traitorous than ever. Only a few days since all the papers, records, dockets, and nine hundred volumes of the law, were taken out of the Supreme Court Clerk's office and burned. And this is not the only instance of the kind. I say to you again and through you to the President, it is impossible for us to enforce the laws in this Territory. Every man here holds his life at the will of Brigham Young, and here we are without protection. I am firmly of opinion that Babbitt was murdered by Mormons under direction of Brigham Young, and not by Indians. Murder is a common thing here: and Mormons cannot be punished with a Mormon jury, witnesses, officers and Governor to pardon. It is too cruel and must not be endured. A man not a member of the church is murdered, robbed, castrated and imprisoned, solely for questioning the authority of the church. Persons are now in the Penitentiary, convicted before the Probate Judge, who are wholly innocent of any crime. Is there any other country where this abuse is or would be endured? Let all, then, take hold and crush out one of the most treasonable organizations in America. The Administration have had the matter under serious consideration, and will soon appoint a Governor, I understand, who will take a sufficient military force into that Territory to carry out the laws to the fullest extent.—*New Orleans Delta*.

ANTI-TOBACCO APPEAL.—A member of the M. E. Church South, Jack Thorington by name, has published a lengthy appeal to his brethren against the use of tobacco. Some of his paragraphs are particularly pungent, and ought to be convincing, if not converting. He says: "The gambling-house of the large city, amid its costly and splendid decoration, presents faro-banks, and games of a more fashionable character, under the joint stimulating influence of wine and tobacco. A fortune is lost there with the rapidity of the puff of a cigar, and the place denominated by its professors a hell. It can not be denied that in the highest and lowest abodes of vice, both liquor and tobacco hold joint dominion over their victims. Your own eyes have beheld many a young man whose first vice was indulgence in tobacco; the habit increased upon him as he advanced to manhood; the cigar and the cheerful glass united depraved his tastes, demoralized his character, wasted his substance, palsied his strength, and with a poison fatal as the fang of a serpent, consigned him to a dishonorable grave. I appeal to you in behalf of economy, cleanliness, politeness, health, youth, morals and religion, as you would live with a conscience void of offence, to make the year 1857 memorable by the entire surrender and condemnation of tobacco."—*Life Illustrated*.

SCIENCE AND SECTARIANISM.—The *Boston Investigator*, it seems to us, justly complains that science is perverted to sectarian ends, and instances the following case: "I now propose to show that Christian scientific writers do pervert science for the purpose of establishing their own peculiar faith and proscribing the faith of others. I quote one or two definitions from Noah Webster's 'School Dictionary,' as he has given them. (If Dr. Webster is the 'Standard Lexicographer of the English Language,' and the 'Third person in the Trinity of American Fame,' he, too, is guilty of perversions for dogmatical purposes; he has adopted the more formidable mode—he persecutes the name.) Mr. Webster defines Deism and Deist thus:—'Deism, a denial of revelation;' and 'Deist, one who denies a revelation from God.' Now I ask any person who understands anything of the idiom and analysis of our language, if there is any analogy between 'Deism' and 'a denial of revelation,' or between 'Deist' and 'one who denies a revelation from God.' Deist comes from the Latin word *Deus*, God; hence, those who believe in the existence of God, have adopted the name 'Deist' as the most significant, in a word or name, of their faith, which is deduced from an examination of and acquaintance with the laws of Nature or God, which (laws) Deists believe are a revelation of God to all mankind."

CRIMINAL STATISTICS OF THE STATE FOR THE YEAR 1856.—The Secretary of State sent to the Senate on Friday his annual report on the criminal statistics of the state. From it we learn that during 1856, there were 1,514 convicted for crime in courts of Records, of which only 107 were females. The nativity of 1,064 only are reported; of these, 539 are natives of the United States, 445 are foreigners, and 80 unknown. The whole number of indictments tried in criminal courts, was 1,205; convictions, 844; acquittals, 323; non-agreement of jury, 68; confessions of crime, 651; discharged without trial, 1,010. Whole number of convictions at Special Sessions, 8,090; males, 6,623; females, 1,467. In addition to these, there have been convicted at Special Sessions in the cities of Albany, Buffalo, Brooklyn, and New-York, 10,250 persons, of which 6,444 are males and 3,816 females. Out of the total of 11,324 convictions during the year, on which returns as to nativity have been received, 2,806 were of American birth and 8,518 of foreign birth. The returns show an increase of convictions since last year of 4,580. This is not attributable to increase of crime, but to more full and perfect returns from Sheriffs.

THE MAPLE SUGAR CROP OF 1857.—The *Albany Argus* estimates the maple-sugar crop of the State of New York, for the present year, at 20,000,000 pounds, the total value of which, at twelve and a half cents per pound, (a low estimate,) is \$2,500,000. The same paper estimates the whole crop of the Union at 68,500,000 pounds, valued at 8,562,500; making the quantity and value very nearly equal to one half the case product of last year.

CHARLES PARTRIDGE'S SPIRITUAL TELEGRAPH.

PUBLIC OPINION OF CRIME.—There are just three stages of popular excitement over a great crime. First, the blood-thirsty, which is for seizing somebody on the slightest suspicion, and stringing him upon the nearest tree. Or it is for poking him into the fire with pitch-forks, because "hanging is too good for him." This lasts till the culprit is under sentence, lock and key. Then the compassionate, when jurors sign petitions for his pardon, and the judges regret the severity of the sentence; when turnkeys praise his gentlemanly manners and clergymen his repentant spirit; when boys obtain his autograph and women treasure up locks of his hair. These are the times that try the souls of Governors. And then the contemptuous, which if dead sneers over his coffin; if living, bids him go starve out of the way of honest men, and rails at the Executive and Judicial clemency which it just before besought. This is the history of every murder case from Abel down to Burdell. The public always hates criminals before conviction, pities them when convicted, and scorns them when set free. We do not quarrel with human nature for its fickle phases; we must take it as it is. But it should be the watchful care of the ministers of the law that they are not hurried by the first, cajoled by the second, or hardened by the third.—*Palmer's Journal.*

In general, atheists are men of intelligence, study, thought, and reflection; and in regard to their moral conduct, it is but just to say that it is equal to that of Christians, whether in the church or out.

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.

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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CHELSEA, Mass. May 8, 1857.

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