

# THE SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PRACTICAL NEEDS OF WOMEN.

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

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## THE SPIRITUAL TELEGRAPH.

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told that in those man has drawn his inspiration from woman. She is the world's great natural artist. Her characteristic prove it. The true originator accomplishes his task by the propagation of involuntary energy. Noiseless and unperceived are his operations. He makes no boast of huge strength.

The elements of the true artist are all to be found beautifully developed in the true woman. When I draw a comparison, I but show how nearly he approaches the divinity within her soul. Woman takes the lead in heroism and all noble qualities, in a spiritual sense. In a direct sense she leaves her impress upon her off-spring.

In the loving arms of living mothers you may find great living types, more beautiful than artistic pictures. Prove it might Rome be of her living mothers than of her artistic statuary within her walls.

The artist has moulded a statue of Washington for our admiring gaze, but what language can express the grandeur of that mother who gave to the world Washington himself?

Thus far she had treated woman as an artist in an ordinary sense. Now she would speak of her in a higher sense, as the originator of immortal existence. She stands second only to Duty—very near the great Father. Her creative work can scarcely be estimated. She reproduces the ultimates of life. The immortal spirit receives its being from woman. She makes the first impression upon the soul. With what power is she thus invested! Greater than governments, schools, or religious organizations, in the number of all mankind are the moral influences of women.

Fathers impart themselves to their offspring—mothers impart not only their character, but impress their emotions, thoughts and surroundings upon their unborn off-spring. Therefore should she be educated and privileged to the extent of her claims. She should take exercise in the open air until her body blooms into health. Knowledge should be opened out before her, and her every faculty should be expanded and enriched. Morally, the noblest teachings in example and in society should be awarded her.

In marriage woman should be mistress of herself. Let her be ennobled and enfranchised, and her off-spring will bear all the fruits and perfection of human nature. When all these things shall be secured, will come the reign of a universal brotherhood.

Mrs. D. in conclusion alluded to the degradation of woman, to her toils and hardships, to the causes which drive her to unhappy marriages, or prostitution, and concluded by an exhortation to the sex to labour for their own elevation and purity.

Dr. Wooyearos, of Canada, presented the embodiment of his conception of the cause of evil as follows:

That evil is not a principle in nature foreign to the sinner;

abstract evil can not be found. Neither is it of organic origin,

a functional derangement, originating or being born from inhar-

monious relations, and developed by ignorance, mystery and se-

cretition.

Mr. Upton Clark, of Auburn, desired to hear the genuine

Spiritualistic idea of the cause and cure of evil. He then pro-

ceeded to indulge in a strain of criticism upon the ideas advanced

respecting reproduction, with a choice of language that was sat-

isfactory to a portion of the audience.

Mrs. Burr said she had formerly at times occupied a very com-

bative position with respect to existing evils. She had passed

that period, but there were some who felt that spiritualistic Con-

ventions had been represented as vulgar in their character. It

was necessary for some to give vent to their feelings to pour

out the accumulated lava.

After passing hurriedly over the current ideas of marriage,

women, &c., she proceeded to point out the superiority of the

spiritual philosophy of interior growth—the recognition of hidden interior qualities within the human soul, capable of regulating the life of the individual—to that old theology that taught the idea of serving a God whose vigilance and care it was possible to evade.

The reputation the world gives a person is of small moment. The cry of Free Love was to be little heeded. We need only to live down these columns. (Applause.)

Miss Higgins sang a closing piece, when

Mrs. Dr. Maria Weston, of Boston, offered the following resolution, exemplifying her principle by a neat and witty allusion to dress:

Whereas, woman is more helpless and dependent by her dress, wearing bonnets that afford no protection whatever for the least part of the brain and eyes, long, expensive crinoline, tight waist, bringing disease and premature death upon the wearer, and poverty, and unfitting her to engage in honorable, paying employment, although woman needs just as much to labor and feed her as man; therefore,

Resolved, That a change in the dress of woman will do more to promote virtue and prolong life than all other efforts combined.

Treas. Day, Moshine, Simon.

The Session was opened with Mass by the Troy Harmonists. Mr. Davis presented what he regarded as a fair synopsis of summing up of the work of the Convention, during the two days past, with the following resolutions. They embodied the main points under discussion thus far:

Resolved, That the primary cause of evil is referable to persons by which we receive both body and soul.

Resolved, That evil in its last analysis is ignorance—an organic fact incident to human existence.

Resolved, That the monogamic marriage is a divine relation springing from an universal and immutable law of Nature, God; and that the evils and sufferings experienced by the married are preferable not to the law, but to man's ignorance, and therefore abuse of the sacred relations which grow out of it.

Resolved, That sin results from evil, evil from error, error from ignorance; and that ignorance is the first estate of an immortal being whose individuality is eternally to be swayed and regulated by the laws of Association, Progression and Development.

Mr. Rasmussen (colored gentleman) offered the following resolution, upon which he desired action.

Resolved, That this Convention resolve itself into a permanent institution, having for its objects the same that originally called it into being, that it appoint officers, who shall convene it at least once a year; and that it be known as the National Reformation League.

Mr. Glasser of Michigan offered the following as an amendment:

Resolved, That the Convention become an Anniversary—an annual gathering of men and women who seek wisdom to "overcome evil with good," are earnest to be free themselves and to make all others free; and that the calling of the next annual meeting be left with Andrew Jackson Davis, at his discretion as to time and place.

Resolved, That this Convention request Andrew Jackson Davis to write out and publish his views and plans for "overcoming evil with good."

Mr. Rasmussen opposed the motion. He didn't accept A. J. Davis as his earthly God.

Mr. Totzak said he endorsed the last sentiment heartily, but what was everybody's business was nobody's. He merely contemplated putting the work of calling the next Anniversary in the hands of a Committee.

Mr. Dixie had no desire to control, or exercise the law authority over any individual. He understood the Resolution to contemplate a mere business matter. If so, he would accept the duty of desired.

Mr. Seward moved to lay it on the table. Carried.

Dr. R. T. Hazard of New York then addressed the Convention as follows:

#### THE CAUSE AND CURE OF EVIL.

BY DR. R. T. HAZARD.

An inquiry after the cause of evil, necessarily implies that evil itself is not a final cause. An inquiry into the cause of good would be a nullity ; good, or use, being that beyond which no human thought, or research can penetrate. The generally accepted theological teaching is, that the universe has two center or controlling forces, an infinite good, and a not very clearly defined sub infinite *bööd* ; which latter is the cause of evil.

Had there been a proper harmonic relation between science and faith, with respect to this time honored dogma, our present Union Convention must needs have elected another topic. The theological statement of the matter, is so direct and simple, that it requires but one addition to render it not only conclusive, but satisfactory. The cause of evil is the *Devil*, the cure of it is *God* — remove the devil, except God, and the world is safe. Nothing can be clearer or more severely simple. It need but the element of proof, and its practical value is forever placed beyond all question ; wanting that, it settles nothing, and is wholly incompetent to the requirements of the age. So far indeed, is it from meeting a universal demand, it does not cover the ground assumed, in the judgment of those who profess their faith in it. No man, of himself, can make it available ; and hence, the only satisfaction it can afford the contemplative mind, is that its professed solution of a grave inquiry is so far obsolete, as to offer a diminished impulsion on the score of religious prejucice, to a fearless search for a more demonstrable cause, and a more certain cure of evil.

This is emphatically a problem for the nineteenth century. The human intellect during three thousand years — the quiet at home upon itself, as it has done in no earlier age. The ever recurring interrogatory —*is evil a self poised center in the moral universe?* — around which its victims revolve, by a natural law? — seeks its final solution in the center of the living present. The power of six thousand years has lost its power. This century is the battle-ground upon which authority and knowledge are to settle forever their claims to dominion over the minds of men. The ages which added fact to fact, are succeeded by those which add fact to fact. Thus, as though there had been no attempted solution, the question returns open. — What is the cause of evil, and what is the cure?

The inquiry as to whether or not evil is a force in nature, involves a search after the central force. As well might the astronomer attempt an explanation of the phenomena of the solar system without reference to the sun, as for the moralist to seek a solution to this problem without the prior demonstration of a central moral fact, around which, and subordinate to which, all moral phenomena must revolve. Solution, in any direction, rests upon known and fixed principles. To every question there must be a central fact, out of which springs the law of solution, else it were not a question.

What do you find to be the central fact, or final cause of all manifestations, and how do you find it? One answers, I find there is no such fact ; another replies, I read it in my Bible. What self-evidencing conclusion is possible to those who return such answers, in respect to this or any other matter involving stability, or fixed method? Merely to assume the existence of a final cause, or finally to deny it, is in reality, to occupy the same point of helplessness. Indeed, it is more unmeaning, if possible, to assume than it is to deny ; for he who thinks he knows, feels no occasion to inquire ; whereas the man who denies, is under the perpetual spur of his own doubts, which will assuredly work out his salvation, provided he remains long enough under their influence. What a load, — enough to suggest a doubt, is on the high road to certainty.

Be that, however, as it may ; what large and important is the verification of a central fact in this universe of phenomena. Of the form and name, we may dispute when more at leisure ; but of the fact itself, we must know somewhat, or be forever in doubt with respect to the true significance of all else.

The church is not different, nor is the rest dumbfounded. Hitherto, the path has been usually overlooked or neglected ; forgetting that God could tell of himself, we have mostly relied upon what some man has told of him.

Essence is known to us through existence ; we know nothing of intelligence aside from an organic center. We sometimes speak of a great atmosphere of intelligence just as theologians speak of *ghosts*, as of a condition of matter without life ; and it may be said, in passing, that into this amorphous lump of intelligence, it is singly asserted by certain philosophers, *exists*. In their knowledge of the outside of things, the human mind is involved in the destruction of the brain, to reappear again, (by induction,) on the construction of another, but the doctrine is an assumption, wholly unsupported by any known fact. All manifestation, so far as we know, whether of intelligence or of form, is from a center.

Hence, the intelligence or cause which can not be traced to a mass as a center, is not therefore without one ; but it is to be high esteemed, is not naturally to be expected ; but at the same time, if he will but consider, he has a God who has done no

creation and analysis will not reveal to us the God of the Jews, better exactly ; no mere national God, whether Hebrew or Heathen, will meet the exigency ; but it will establish a controlling, central, military intelligence and power, name it what you please.

By authority of chemistry, some sixty two primary substances (as it may be) mediate the whole fabric of organic manifesta-

tion and analysis. Suppose he does call him *center* of law of nature, he do not change intrinsic value ; the Roman philosopher called their god, *Jupiter*. The point is this : while adoring *now* as the world's savior, he has found none that *explicates today*. His profession of faith sets forth that through the revelations of science, natural law and social order will *ultimately* obtain the mastery ; but that *today*, confusion and disorder hold universal dominion.

Now, we may cheerfully sympathize with his mournful expression of the *popular* Divinity ; no incredulous man will object even to his expunging from his vocabulary the three hateful little letters which express it ; but when we see him floundering about in the sea of reform, without the intelligent consciousness of a *central idea*, to say nothing of a central God, the joke grows practical. Talk of religious superstition ! It looks irreverent compared with the imbecility which prates of science and quarrels with to-day.

To praise the government of God, and the establishment of Divine order, or to glorify the reign of natural law, in the future tense, failing to realize their living presence and perpetual potency in the things of to-day, as well as in the ideal of to-morrow.

finding no substratum, or central basis of causation — no Divine plan running throughout the realm of phenomenal — is to have none in ourselves — is to work without one — is to result in perpetual mortification and failure.

Whoever looks into the facts of nature with the eyes of a man (and no other eye can see her), does proclaim with his whole consciousness that *God is good* ! Thence it follows that every effect or phenomenon, however, unpromising it may appear, in the last analysis, justifies it off ause ; or in other words, reveals to us that, as to intent, it is both wise and good. Chemical changes and phenomena — forms of vegetable and animal life, for ages deemed evil, and *only* evil ; yield the jewels alike with every other, when subjected to the chemistry of thorough knowledge.

The acts of individuals or of nations — the sale of Joseph, the crucifixion of Jesus, and the persecution of the Puritans, though execrated by contemporary virtue, and denounced by the historian, follow the same law, and yield a like result to reason enlightened by experience. Geological revolution and political rebellion, the war of element and the war of races, the fierce heat of the sun and the burning rods of persecution — look where we may *within*, this apparent antagonism, whether of human nature or of "mother nature," will be found the golden chord of unity : binding them to the incarnation of a common result ; showing them to have a common origin, to act in obedience to a single intelligence and to be the *one* — *very link* in the chain of a specific purpose — the intention of a Divine mind.

When this idea, honored in a sort of left-handed way by admission of all creeds, is received, not merely by *the faith*, through *precept*, but unto the understanding by *induction* ; its Divine magnetism lifts the *veil* from off the face of every manifestation, and reveals to us what the poet saw, as an inevitable sequence of a Divine central soul — that to Him there is :

"no high, no low, no great, no small :  
He fills, he bounds, contains and equals all."

In the light of this truth, a search after the cause of evil, becomes greatly simplified ; and when found, we are astonished that it should have been overlooked so long.

That which under the name of evil so afflicts the world, is a necessity of inexperience.

Humanity is born into the consciousness of the seeming, only ; not of the real. Now, the truth is to be sought for within the seeming ; and childhood or inexperience, which naturally accepts all appearance as *fixed*, is inevitably beset by the mistakes incidental to the state, or plane of its development.

Of all these mistakes, there is none greater than that which attaches to these errors of babylonia, the name of evil, in its popular signification. Experience finds no difficulty in tracing them to their source in the fountain of inexperience. It is able to separate the fact from the fallacy, and, finally, to discriminate with certainty, between the real and the seeming as contained in this theological enigma of evil.

The moment we abandon assumption and appeal to fact, the problem begins to clear itself. We find that the manifestation of all life is from its germ, of which we have no abstract knowledge, except that *it is*. This we know, and further, that to build up atomic organisms or individualities, the force of what we usually call the *law of attraction*, is indispensible. We know also, that there must be a limit to the action of this force, as originating in any given center or individuality ; otherwise there could be but one organic form in the universe. It is known that each of these life-centers attracts certain substances from its surroundings, and manufactures them according to the bent of its ability, into an expression of itself. Both quality and quantity are limited to the precise needs or ultimate possibility of the central germs. Each takes what it requires, and rejects the infinite remainder.

That quartz and gold do not live together by affinity, but by outside pressure ; just as an innocent man may be locked in a cell with felons, or as one who dislikes tobacco smoke, is compelled to inhale it when he comes within the sphere of a Dutchman, to whom it is fragrance itself. Thus an oak has no affinity for the essential peculiarities of the pine ; wood does not blend with iron ; the rose and the thorn apple, though standing side by side, are wide apart as the poles.

Look where we will upon the vast area of organic life stretching out below the human, we observe that antagonism or repulsion enacts an important part in the economy of individuality as affinity or attraction. We observe also, that a true comprehension of these individual differences, resolves all their apparent antagonism in harmony, and that on the plane of use, their values blend. It is seen, that the atmosphere, or emanation, or action of genus and species, and of each member of these, though repellent in a certain sense to every other, in that great *atmosphere of uses*, becomes a law of mutual beauty — that great embodiment of its many hues — a precious crystal of adulterated goodness and truth !



as in mathematics; and certainly will, when we observe the same method in the one case as in the other. As it is, the school of physics finds a central God to help her, whereas the school of metaphysics finds only five hundred thousand priests to instruct her.

It can be here again realized that science is a brother and that physics and metaphysics in relation to each other, are as body and soul—that the theory which is true, and the astro-theory that is demonstrable, can never quarrel—that the sound theory and the certain physiology, the true self-knowledge and the true knowledge are in closest accord—when we derive our wisdom as we do our physics, from the same divine fountain of Divinity's truth—then shall we have of a truth that the love of God and the love of ignorance are identical—that the same plan of salvation which has so surely justified its redemptive power in the workshop and the primary school—a plan which is founded on the desire inherent in man, and which morally antecedes to it nothing but the truth that can be demonstrated applied to moral ignorance, will save it as surely as it converts the infidel to a professed of language, and the every-day man an omniscient.

When we contrast the success of the school in what it sets out to do, with the failure of the Church in that which it always to accomplish, the cause is at once revealed in the differences of method which obtain in each. The school system re-enforces the fact that moral ignorance is not filthy, but reverent; that both the capacity and the desire to know are laudable; in fact, that the desire springs from the capacity, and is the true prophecy. Having upon this basis, which it takes care never to wound or distract by denunciation or discouragement, it proceeds as before stated, through the attraction of desire or curiosity, to unfold the germ of capacity by a presentation (one of grace-work and assumption,) best of substantial truth. This ever-present desire to know, stimulated as it is, by imaginative faith in the teacher, forms the basis of the whole scheme of intellectual redemption.

In its application, the teacher takes care that these are never dispensed through any act of his. Inexperience or ignorance abounds, and the reformer of the scholastic phase of it is careful that it is not cast in vain. First, he feels or has faith, or sees, or can say, intuitively, that the teacher is in error himself, and believes in his own doctrine; and now it is known to be so, because he deliberately steps to the blackboard, and exhibits a partial demonstration of the truth he asserts. Thus, by losing his way, by preserving this faith and confidence intact, by justifying his right to teach, through ability and care to demonstrate the truth of his teaching; the "ungod me" against the "baptizer" is purged away, and the master is made happy in the salvation which is of their knowing.

But with the change in the Trinity, both the ground-plan and the working-method are exactly the reverse. The course of treatment rests upon the fact, action that an inherent nature is to be subverted—not enlightened, but annihilated, and an angel planted in its place. Instead of being as much as an effort to aid the individual in the expression of himself, it appears as a whole effort to the destruction of what it finds there; that is to say, it attempts an impugnancy, and facts of the very beginning. We have, in all directions leading to man, it is the approved method to invite questions, the Church-method approves it. In the place of knowledge, it insists upon belief, instead of presenting his subjects with truth which it can demonstrate, it brings them a creed to be signed. Instead of deepening the master's faith of inexperience in whatever professed the ability to enlighten it, it is let be seen that the instructor has no confidence in his own doctrine, for in place of demonstrating there upon the blackboard with as much as a piece of chalk, he announces given there the lie in every act of his life! In the first law of confidence is the root of all future infidelity; the master finds that the whole scheme is an unsupported assumption, and that the saint's faith in it is as unsubstantiated as his own.

From the Church-method of curing evil is a failure in the beginning, because it is an attempt to subvert nature, and a double failure in the end, by its perversion of the natural relations between teacher and pupil, through being as wise as those whom it would instruct. For knowledge and wisdom, it has only authority and position. But these powers received a mortal wound in the battle of "the Reformation," and the "Reformation" and its three years are increasing as weak through degeneracy, until they can command neither respect nor fear.

Now, then follow on the part of the Master of Trinity to come—*and* and the universal success which attends the teacher—*and* every other, point unerringly to the true method. It is not a use of census and cards, and multiplication tables, that imagination desires to know—the desire for knowing is sufficient. True belief is born from the question in grammatical phrase, *What art thou, what art thou of God, and of the universe?*

To this interrogative process of inquiry, bring nothing but the truth that can be demonstrated, in reply. If, in reply, he gives it back, *What art thou, and forever!* Teach the truth which you do not fully see, but know; or he death before your judgment, by proof and by life the truth that only can be known to be a reality; this will the golden links of confidence, which bind him fast to you. Bind him to mortal truth, and the processes of material right.

Hardly the method which has proved its power over ninety-nine evils, is at least worthy of a trial upon the hundredth, seeing that all others yet put in requisition have failed. It remains, then, if to our earnest consideration, as a cure for the one species of evil, denominational moral; not alone by notoriety of its known success over the other nearly nine hundred of the same genus, but from the fact in itself, that, in every case where we have experienced disappointment, the failure can be directly traced to an abandonment of the principle, and a substitution in its place, of that which obtains in the church theory, and has clothed its votaries in power over its inefficiency in the treatment of evil.

The outcome of the Reformer, whose platform is the theological hypothesis, (how far he may repudiate church dictation in his convictions) is to *reconcile*. While ten men set out to make a Quaker or a Presbyterian, the other is bent on producing a Unitarian or a Universalist. Both are intents not only upon an integer but a fraction, and what is worse they insist that the fraction shall express the exact value of themselves. They proceed by multiplying four-fifths into two-thirds and three-fourths, and at the final upshot we have two-fifths of one, as the ultimate result; instead of an integer, apparently a little less than when we first set out. Our multiplication has had the practical effect of reduction; we seem to have approached zero rather than unity—a result, as I learn, common to all such multiplication.

Now, whenever the reformer of intellectual evils sees of "the travail of his soul and is (not) satisfied," it is precisely because he has sought through psychology to produce an expression of his own life in the person of another, rather than the development of an integral man. Nay the reformer is a parent, who, as a farmer, merchant or mechanic, has accumulated a fortune by the work of his own hands; and should think, as is often the case, that his son shall make his mark upon the world in some way more eminent than his own parental ambition. The determination rests upon no recognized principle to be observed; but the shared method is at once involuntarily adopted. The only thing thought necessary to be done is, to transplant the parental desire into the affections of the child, and then to carefully nurse the exotic. The whole process is in entire ignorance on the part of the operator, of the power he has invoked, and when it has wrought its mischief, and his own desire is reflected back from the responsive soul, it is to him as though a god had spoken. The psychical state of the parent, through a natural law, is impressed upon the plastic negativity of the child, where it flourishes permanent for a time, during which it is mistaken by both as an orderly development of the individuality.

But nature, as we know, overrules all friends with gradual protraction and perversion. She it is that this psychical parasite shall run out; and in the struggle on the part of the true germinant to assert itself as against the intruder, many a noble youth has fallen, and many a parental head has been bowed in untimely sorrow.

The cure of this is to abandon the method and return to first principles. The reformer who places the cause of moral evil in the natural obstinacy and perverseness of the human will, and attempts its cure by a psychological injection of it to a religious creed or to a scientific scheme, will fail as surely as no one is true. The teacher in the primary school takes in thought whether his efforts are to ultimate in a farmer, merchant or minister; his ambition is to make a *man*—to keep that which is natural, best to express its nature. All the while he goes on when this plan is departed from. When jealousy is mistaken for growth, and a *subjugation of will* for "a change of heart," instead of curing an evil, we have but sown the seeds of a new crop.

The reformer must look deeper than the will; his eye must penetrate beyond the domain of psychological phenomena, where proverbs and parables, exoties and quips mixle their professed effervescence; and read the nature of the human soul as expressed in its own language through the involuntary or unrestrained impulse of childhood. The kitten in the justice as it gambols with a stray feather or a spool of cotton, indicates its future not more interesting than does the child under the same circumstances, and the inactive "bias" thus indicated, (be it remembered) can never be destroyed nor successfully subverted.

If he would have some insight as to the nature of his work and of the rapidity with which it most naturally progress, let him consider when is he likely to learn for himself and afterward to practice the lesson, that hording and stealing are identical in principle, and in spiritual or moral significance; that the "bunker's board" and the gaming-table are planks from the same tree; that insurance policies and lottery policies are alike cheating games by which the burden that belongs to one pair of shoulders is shifted upon another. And when he finds, as in the last analysis he assuredly will, that these things are really so, and then notes how his mortal lungs far behind, when quite out of hailing distance of, his own heart, he may learn perchance

"Gently to see his brother man,  
As gently sister woman;  
That they may go a-traveling,  
To stop soile in barren."

In one last effort, the cure of evil is, to follow (I had almost said to the very letter) the method of the reformer—to begin as he does, and be sure to end what he does, abandoning forever the whole system of psychological perversion. Jesus, nearly two thousand years ago, pronounced and declared it a miserable failure, and eighteen hundred years of sad experience,

have amply justified his opinion. What hope then is there in its success to-day?

By authority not only of Jesus, but of all past experience, the cure of evil is not to prescribe formulas, to build churches, ordain priests, or manufacture wooden models of spiritual profession, and beat them into the ear of public faith with a psychological drumstick; the true doctor is the truth-worker; he is never a tailor; his mission is to make men, not clothes. To reform, is first to inform; that in a good degree secured, the conforming will take care of itself.

He is the guardian angel of the cradled human life, not the high priest of a dead creed, nor yet of a dead materialism. His business is to instruct, not to damn—to demonstrate, not to dogmatize; in the garden of humanity, he is the Adam "to dress and to keep," not the Devil to sow it with falsehood and assumption. To find the true instincts of his pupil, he looks into the nursery, not into the Church; he is anxious to know what thing Nature has really produced, rather than what the priest has spoiled; and for this reason, he watches the child's play more carefully than he does its prayer. In these unguarded moments, when the priest is asleep, and the father is at the stock exchange, when the child is at play, and the instincts are wide awake, he sees as in a glass the true indications of the future man, and it is his divine mission to help him to express it.

Glorious! an omnipotent is the strength of man when he reaches to war with necessity, and walks in the light of God, as revealed in his own soul, and demonstrated in the eternal order of natural things. To such an one, there is no failure. To him, there is no God to be glorified, no answer to be rendered; only growth to be promoted, and God to be known. His method is not empirical, but divine. It is written in the oak which unfolds from the acorn—in the harvest which generates the springtime—in the light which dispels the darkness—in the immortal triumphs of human achievement, and the eternal progress of the ages!

Though the Bible Society may fail, and schemes for social reclamation come to naught; though government be perverted, and liberty be lost, he knows that he down beneath the stormy surface of the sea of life, lies the telegraphic cable which links the central aspiration of each human soul to the heart of God; and that the messages of love and light which traverse his mighty pathway from the Patriarchage, come laden with the elements of redeeming power; and in man himself, his deathless spirit still striving ever to express their Divine purity, to reach the glorious assurance—

"That He who wrought high and wise,  
Nor paus'd in his plan,  
Will see the sun out of the skies  
The freedom out of man."

#### SCIENCE AND THE BIBLE COMPARED.

##### CHAPTER FIVE.

In the New Testament history of the birth and life of "the Son of Man," we are taught that his mother in a vision was told she should bear a son and should call his name Jesus. The history seems to show that he was by this name known unto his family and acquaintances. We also find that his disciples and followers, who were educated to hope for and expect the coming of a Messiah or Christ predicted and promised by the prophets who ministered to their fathers, after witnessing many wonderful things done by him, and having heard many of his teachings, concluded that he was this expected and promised Christ, who was to restore the kingdom, etc., and so declared to him. The record, also, teaches that Jesus admitted he was their expected and promised Messiah or Christ to which the prophets referred, and claimed that because he thus was, therefore man should repent of their sins, for the kingdom of heaven was nigh at hand.

The point I wish to consider in this article is, why Jesus was also called Christ, or, as is now the custom, Jesus Christ. The record seems to attach a special meaning to each of these names, though the writers seem to have been as confused and indefinite in defining the distinction thereof as our seers and Spirit-teachers are when using the terms soul and Spirit in their discourses on the nature and destiny of man. I shall argue for the theory that the name Jesus applied to him as a human spirit, the child of earth and nature, while the name Christ applied to his interior, divine selfhood or soul, the child of heaven and God—constituting in him the union or association of two distinct, conscious selfhoods, to wit: a living human spirit, and an immortal "living soul." In order to bring the question fairly before us, let me consider the general strain of exhortation urged in our day on our attention. Teachers in and out of the form describe us as weak, frail mortals, enslaved with animal passions and appetites, ever prompted to selfish actions, and earnestly exhort us to conceal, and be guided by, the interior light, Christ principle, and/or God within us. They assign as the reason for this that this interior, divine selfhood or soul is innately incor-

spiritual and pure—hence will ever guide us in the path of peace, enlivened with the intelligence which excludes it from perception—light, as I term it. They affirm that only by conforming our thoughts and affections to the propounding and teachings of this two extreme and opposite characters referred to, then they will attain light, life, and of Christ within us, can we enjoy a sound, direct, true to the Spirit; and the soul may be the same one mortal, in fact, I picture growth—hence that it is this desire of ours to live in this life, which will best fit us to meet the transition out of death.

I accept all this as founded in truth; but I beg to be enlightened on the question whether I and my soul, or the interior divine spirit, are one, and the same conscious identity and selfhood; and if not, who each of us is as to origin and nature respectively. The exhortation assumes that I, a personal self, or Spirit am naturally disposed to gratify selfish desires, &c., &c., & I with ignorance, and governed by animal propensities. Well, I accept this as probable—in fact, true. But if I, a Spirit am thus characterized, it seems to me nonsense to say that I am also infinitely incorruptible, pure, and so wise as ever to see and know the paths of peace, love and truth. I, a personal man now writing this paper, can not be rationally described as having at this present time these two directly opposite characteristics. One may, in fact, truly belong to me; but because it does, the other must belong to some other personal selfhood. If that other is the interior Christ, soul or God within me, then it follows that I, a living Spirit or child of Nature, and I, a living soul or child of God, are two, however apparently we are associated in one physical, organized structure. Hence it seems the exhortation is to be understood as urging the mortal animal Spirit to abandon the indulgence of its self propensities, and to seek and follow the counsels of the real Christ, or God within, the child of Deity. If this hypothesis is sound, then it seems clear that the name Jesus applied to the human or spirit-man, the Son born of Mary, while the name Christ applied to the divine or immortal soul dwelling in him as a Son born of God, the union of those two distinct personalizations with the Spirit and soul constituting, in reality, a manifestation of "God in the flesh." If Jesus was, as he alleged, the Messiah or Christ which was promised through the prophets to be in due time sent from God to Israel, then I submit the theory of the New Testament, that he was the (the) only begotten of the Father, and the first or elder of many brethren, in consonance with his claim to be the promised and true Messiah. This view will also harmonize with the doctrine of John the Baptist, himself and the sons of Zebedee, when coming to him with the baptismal that Jesus baptized withal shall be called Christ—particularly if we except the teaching of Eliud, the Sadducee, John the Baptist who so graphically describes the mission of Jesus was "to baptize them with the Holy Ghost."

A dash to be brief, prior to my here quoting the numerous writings which I think sustain these views, but I must remind my readers of the teachings which declare that it was only after Jesus had risen, &c., that the Holy Ghost, Comforter or Spirit of Truth, was sent or bestowed on any of his followers. Our views, I believe, contend that the Holy Ghost there spoke of is what we term the Christ principle within us, but this does not mean the person. The theory of the New Testament is, that in Jesus Christ only the promised Messiah sent from God, and that before his advent the Christ principle or Messiah had not come from God to man. It will be conceded that this is what constitutes us immortal—in fact that this is the child of deity, and made in his image, and it follows that if it was first manifested in Jesus, then all who were born before him were destined thereunto, whether all then then have or have not partaken me out of sight; and it seems I that I was gone out of sight to myself. He then raised me up again, and said, "you shall never again taste of death, but I will change you in a moment, in the twinkling of an eye. You do not belong to the Baptist church any more, for there is but one church—the Church of God; and the whole universe of nations, kindreds and tongues belong to that Church. You are to call no hard names—use no harsh words, but talk mild and soft, and explain the Scriptures so clearly that all can understand. It is not those who make the longest prayers and speeches, who are the best Christians. One can be rationally explained.

I am free to confess that if any of our savants, or if the New York Conference, can intelligently explain the philosophy of one childman.

I then seem I to be striving for more light, for the light I had was not the right way, and so I strove until I found the right way, and it seemed so easy and clear that it was no wonder, can possess the wisdom which guides unto truth, and be dear that God should say; "My yoke is easy and my burden is

light." Again the Lord said, "Put no confidence in man, but in God; for great deceivers are going about deceiving many. Go not after them; for if it were possible they would deceive the very elect." And again, the invisible Being whom I felt to be the Lord, told me to have these things printed, and send them about the country.

Now this is the actual truth as it appeared to me as I lay in a trance for six hours. My friends and neighbors did not expect that I should ever come to again; but when I did, they asked me if I thought I should ever get well again. I told them yes; for the Lord had told me that I should live to bring up my children, and I believed what he told me. They, however did not believe it, until I got well. After I got about again, a neighbor came in and said, "I heard that you had got to be a Universalist." I told him that I had thought nothing about the name; but that I should believe what the Lord told me to be true, rather than man.

ROBERT WILKINSON

#### A FEW FREE THOUGHTS.

Mrs. PARTRIDGE:

Dear Sir—I would say a few words in relation to modern and ancient Spiritualism, if you feel disposed to notice me. I am one of the simple; but for some cause I have been made to realize the truth of an invisible, intelligent power aside from man in the flesh; and unless I can believe that nothing can come in contact with something, I must also believe that that invisible something is also material. But I will be as short as I can. I have been what some term an impressional medium, and for three months at a time, could converse with what purported to be persons who had changed their earthly bodies for a less gross condition, and from that experience I am led to believe, that evil Spirits as well as good ones are among them. Evil Spirits I understand, are such as are not developed in the higher principles; and I am also of opinion, that so long as a person in the flesh is in an undeveloped condition, such Spirits are not apt to be troublesome to them, but so soon as they are baptized into the higher principles, then comes their time to be taken by them into the wilderness.

I read many statements of lying Spirits: I am of opinion from my experience that there are such Spirits as do wilfully lie to mortals, but still I am strongly of opinion that many statements which seem false to us are in reality the most pure and spiritual truths. I wish to refer to an instance which you are all familiar with, viz.: the communication to Adam and Eve in relation to their partaking of the forbidden fruit. One says, "In the day thou eatest thereof thou shalt surely die." The other says: "Thou shalt not surely die." It is evident that in the latter, or in a literal sense, the latter statement was true. But if disobedience to God's laws brings moral or spiritual death, then the first declaration was the highest truth.

Thomas Paine was a strong man in the letter. I think that no man ever sublimated the truth of three words contained in the Bible as did Thomas Paine, viz.: "The latter killeth."

As I used the term baptism, I wish to say a few words more to explain my views further.

The book of Spiritual Communications says: Believe, be baptized, and ye shall be saved. Now the next question comes, Believe what?

My answer is, not in an image, but in the principles taught by the Holy Spirit through Jesus, and recorded in the New Testament. The next question comes, how baptized? I answer, not merely by a literal ordinance, but by obedience to that doctrine taught by Jesus as a medium, and the Holy Spirit as authority. Baptism is obedience, not a literal ordinance. "And you shall be saved." Question: saved from what? Answer: from sin and its consequences. Jesus was baptized with water. For whatsoever Jesus spoke and performed in parables, his baptism was as much as to say, "Be obedient to my doctrine, and the Holy Spirit will descend upon you."

These are some of my present views formed from what I deem to be impressionable. I consider them perfectly safe to live and die by. I was of Taorma Paine's school for some twenty-five years before experiencing any of those down Spiritual phenomena.

I desire that I may be led and instructed by the spirit of truth, and have the good Shepherd to watch over me, and if the wolf comes, (or an evil Spirit) that I may not be left by my shepherd because he is a hooligan.

Yours truly,  
L. KENDALL  
Groton, N. H., Sept. 9, 1858.



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

CHARLES PARKER DODGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 2, 1858.

### HOW IS SPIRITUALISM TO FILL ITS MISSION?

A few years ago the people were electrified with the announcement that Spirits communicated with mortals. Some persons scoffed and doubted, but the masses waited in anxious suspense for an opportunity to investigate, and those who did so fairly, became convinced of its reality, and many were inspired with its uses to mankind and have endeavored earnestly to live it, and carry its hallowed influences and consolations to the neighbor. But some who believed, and many who doubt, never had any higher or broader idea of the uses of Spiritualism, or of any thing else, than that it should magnify to the people *their personal importance* as apostles, prophets, teachers, leaders of some organization, clique, or other childish ambition mainly to receive homage and be supported by the masses. Certain of the Press could see no possible use in Spirits' communicating, unless they brought to *them* the price current of merchandise in England in advance of the mail or the Atlantic Telegraph. In a word, it was dull and dreary to the selfish, unless it could be made to pander to their commercial interests, or personal fame. The only religion the people have, (and there are *few* of them,) is self-aggrandizement, and the religion of *cheat, deception, and taking advantage of the neighbor in a legal manner, or in any manner to evade the law, which is in common parlance called *swindling*.*

Certain of the church, too, have examined the current manifestations, to see if they could be made subservient to their *peculiar* to help magnify their modicum of alleged truth; but all these have failed to divert its Divine and humanitarian mission into the channels of personal ambition; and these men and cliques turn now, and treat it as they do other obstacles in the way of their daring pursuits.

The scroffs and ridicule of the unprincipled and disinterested men have seemed to cool the ardor of many of its earnest friends. Believing as we do, that the new dispensation of spiritual gifts and influences is pregnant with important uses to the present and future generation of men, we are sorry to see *misleading* storms of noise and misrepresentation, such as sink from duty and responsibility, and relinquish their efforts to defend and disseminate the blessing.

A wicked indiscretion on the part of friends, also, has seemed to *provide* the spiritual fraternity with regard to encouraging into being new periodicals having no real basis of success, and soon leaving them to languish and die out. Many good and earnest men have been peculiarly ruined, their ardor quenched, their good feelings for the cause and for those they supposed to be *constant* friends of themselves and their enterprise, have been snared, and the cause and humanity have suffered loss through this misdirected zeal to do good. The cause has had no need of these publishing enterprises, since the volume of the older papers are open to the expression of every phase of thought on the subject; but the effect upon these pioneers has been to withdraw support from them, and to cripple their energies.

We have heretofore, and do now, offer to those who feel the *need* of a local paper, and will get on half the number of subscribers which will warrant the enterprise—*all the room they want in these columns, or in addition which we will make to the use of the paper, and give to such persons the papers they require at less price than their master can be published on an independent sheet.* Moreover, we are ready at any time to loan for this paper to whomsoever our friends think will manage it more satisfactorily to them and *more* fully to the cause of Spiritualism at a low price. We by no means wish to control the friends by *any* party, but wish to see them considerate, discreet, and with the bonds of sympathy and affection, and by *equally* strong *but* *more* *moderate* than our favors to pre-emptate the *terms* of the new dispensation, and do good to humanity.

*Discreet—discreet,* not only in publishing, but in gold,

ging and fine speculations, and the odium with which the cause is unjustly charged in consequence of the speech and conduct of moral delinquents who take advantage of spiritual toleration to obtrude their grievances, or put out their speculations, tend also to slacken the hold of honest, earnest friends. This should not be. If we have a truth, we should live it out, irrespective of the influences and odium which the conduct and private enterprises of others exert. If modern Spiritualism has any mission to mankind, it must needs have discreet, steady, earnest workers as the means of inaugurating its uses in the lives of men generally.

The question has been raised, whether we shall continue our free platforms, and perfect toleration toward all persons who claim to be heard, irrespective of their moral reputation, their loyalty to the cause to which our platforms are consecrated, or whether we shall form an organization and a creed, and prohibit all utterances not in accordance with our Shiloheth. We do not hesitate as to the side we must take of this question. We have no more respect for that popularity which is based on a lie, a deception or fraud, than we have for the Press, pulpit or man who attempts to bring odium on our just and good cause, by charging Spiritualism with the immoralities it repudiates, and by imputations against its discreet, moral, upright and earnest advocates, to whom are transferred the moral delinquencies of others who came from the bosom of the church and other portions of society, to be healed.

These slanders should not and will not deter any strong and true friend of our glorious cause, but will bind them the firmer to duty, and call forth greater energies. We demand for ourselves, our spiritual friends and others, the right to live in accordance with justice, truth, and moral integrity, to enjoy and express our relative views, and to be tolerant to those who differ from us, without being coupled with, or held responsible for, their errors in opinions or morals; and this right we demand without the paraphernalia of an organized inquisition with its unjust and debasing influences. If modern Spiritualism has any one mission to mankind more prominent than another, it is to make *individuals*—to bring them out from conglomerated masses and organized societies, and to inspire them with glorious thoughts, and impel them to noble actions—not because an organization requires them, but because of truth, righteousness, and individual responsibility.

Spiritualism has already made many thinking, discreet, sterling men and women, who have resolved to be loyal to themselves, to truth and the best interests of mankind, rather than dwell longer in the bonds of vulgar prejudice, and in the infidelity of organizations. These are they on whom modern Spiritualism depends for the inauguration of its mission in the earth, and we would say to these friends, see that you realize the responsibilities which the new dispensation has called you to assume. Be discreet, and honor your office, in every good word and work.

### LITERARY NOTICE.

BY J. A. WHISSE, M. D.

We have to congratulate the Democratic party, and the public at large, that Charles Edward Lester has become the *Relator or Clerk* of the *Democratic Age*. Mr. Lester is a grandson of Jonathan Edwards; he is the author of "The Glory and Shame of England;" he has represented this country abroad, and has seen life in all its phases. Such a man is well calculated to influence a heterogeneous compound like that of the Democratic party, which, after all, seems the only party possible, and the only one capable of ruling this country. Without it, the Union would drop to pieces in the midst of strife and civil war. Since the dawn of this Republic, all the other parties, under whatever name, have not seemed to have affinity enough to keep together for ten years. Unlike the *magi* of old, their leaders never had a guiding star, or a great principle. It was either a High Tariff, a National Bank, Free Soil, Negro Emancipation, or something equally sectional and narrow, sometimes even moral and religious topics, such as Temperance, Capital Punishment, Keeping of the Sabbath, etc., were dragged into their politics as a bait and subterfuge.

The Democratic party, from its very origin, has always proclaimed, and still proclaims, "Universal Emancipation, Individual Freedom," a principle as deep as the foundation of the earth, as broad as the universe, and lasting as mankind, a watch-word that can rally the children of the earth, and of the

spheres; a guiding star that can march planets, systems, constellations and galaxies.

The October number of the *Democratic Age* is redolent with strong commonsense and practical articles, that should be read by all classes of society, as they evince, not only high literary attainment, but *Statesmanship, Science, Art, and, above all, Poetry*, to all of which this Monthly devotes its hundred pages.

In the very vestibule of this able periodical, we find "The Law of Empire in the Western Hemisphere" laid down in a masterly manner. If its finale were as lofty as its initiate, Solon, Trebonius and Montesquieu would pronounce it unique; as it is, they can not help nodding and whispering encouragement to its author.

"A Day at Mount Vernon" I. bespeaks the feelings, as "The Law of Empire in the Western Hemisphere" bespeaks the intellect and imagination. "International Copyright—Injustice to Authors," is novel in its presentation, and will carry conviction to every disinterested mind. I have always been opposed to an international copyright law; but the facts and logic of this article have convinced me of the wisdom and justice of the measure.

There are other subjects of interest and usefulness in this pamphlet, among which may be mentioned "The Past and the Future of the Arts in America;" "What is Socialism?" "Mercantile Agencies and the Morale of the Credit System;" "A Word to Merchants and Literary Men," etc.

Its illustrations are graphic and piquant. It may be truly said that the *Democratic Age* is thoroughly American, without being illiberal or inhospitable to foreigners.

But the strongest and boldest article among all these gems is entitled "A Fearful Question." To give the reader an idea of the tone and style of this able paper, we shall give the article in full.

### A FEARFUL QUESTION.

There is a struggle going on in this nation, and among all nations. The Waterloo and Austerlitz fields of our times are filled with fighting men; but it is no longer a struggle of cavalry and infantry, of Gaul and Cossack. A sterner, harder, longer battle is being fought. It is a war of opinion—the war predicted by George Canning—the fiercest, the most unrelenting of all wars. What may lie beyond it, we can not tell; for the mass of mankind know not why they are struggling, nor for what. They only know that they suffer, and that somebody is to blame for it; and like beasts in pain, they vent their rage on the first that approaches. Hence, revolutions which invariably spring from a wrong state of things, like revolutions to themselves, are sometimes blind, undiscriminating. The innocent are struck down with the guilty. Wrong has been done, and somebody must suffer. The first blood shed makes the atonement. It was so in France, in her first revolution. In some sense, it must be so in the great revolution on which mankind have begun to enter. We speak now of the war of opinion. It is general—it is fast becoming universal. The scene of it has shifted from the court yard of the imperial palace at Vienna, from the square of the University of Berlin, from the *Piazza del Quirinale* of Rome, from Kennington Common in London, from the Boulevards of Paris. *Wherever a people go, there goes the war of opinion.* Nations are everywhere in arms against the present state of things; and the form of government seems to have little to do with it. Republics are as powerless as monarchies against this universal onset of discontented men. The entire body of humanity is agitated by new ideas—becoming conscious of new wants, and longing for their gratification. What is the struggle for?

And is this discontent universal at home, as well as abroad? under a republic as well as under a monarchy? We will show that it is, or fast becoming so. Where is this struggle waging?

It is not in England and in Ireland only where a colossal system of wrong has dressed one man in gold, and sent him to the House of Lords, and a million in rags and sent them to the work house. It is not in France, where half a million of armed men are sustaining a bold pretender. Nor is it even in Hungary, where an entire nation is crushed by the overwhelming onset of the Muscovite. Nor in old Rome, where the general of one newborn republic bombards the capital of another, shattering with Parthenon balls the tomb of Brutus himself. Not on the magic shores of the Gulf of Venetie, where heroic men were betrayed by Bourbon spies, and butchered by Bourbon tyrants. *It is on our own soil, where we are as yet unripe for a national cause.* It will here, perhaps, grow faster than elsewhere, for it is not on our side of the Atlantic, a struggle with *royalists*. It is now almost a century that we strangled the despotism of kings, the tyranny of priests, and made Spelloberg, Bastille, and Castelletti, impossible in the new world. We have fought out the *battle of fame*. And yet the struggle is going on among us; we have leveled the walls of the City of Despair, we have prostrated the bulwark—but we have only reached the citadel—the castle is still unbreathed. The main point is yet to be achieved; the stronghold yet to be taken.

We have got beyond zero, we have said. It is true. And we have at last reached the *king*; we have grappled with the *adversary*. And what is it?

It is in some sense the grand evil of all ages, but pre-eminently of ours. The same curse which has rested on humanity from its beginning; under all skies, under all forms of government. In all conditions of society, ever recurring. And what is this grand pestilence which has haunted the human brain so constantly, through so many cycles of time and civilization? In tempests in its exactions of woes, to smite in its tributes on the human heart; to trouble us of fogs of government; so superior to the tyranny of laws which blind all things *evil, human and divine!*

We have basked in a sun which has given but few certain rays, and left others to any man. It may be dumb to us, as it has been to millions. But we adventure, albeit with never so much caution, within the veil, not impudently, we hope, but reluctantly we will advance. We feel that some response ought to be given to *those* advances.

iniquity—and we feel, too, that we have a right to invoke it, and we will.

To be as plain as we can—What have we, after all, gained by our freedom from kingship, popery and despotism? Republicanism! And is this all? Let us honestly ask ourselves a few questions, and give the answers like true men—what has Republicanism done for us?

Has it secured to three millions of marriage happiness? How many of those three million bridal altars are not hung with wreaths of secret sorrow? How many of them are not embittered by green-eyed jealousy?—that invincible hydra who never ceases to multiply himself, and who is never subdued? Is a true history of the married men and women of New York were written, who would dare to read it? Is marriage made happy by Republicanism? Has it exempted the toiling millions from the curse of *ceaseless labor*? Ask twenty thousand seamstresses in this city who are making up shop-shop clothing for slaves, and even threepence a piece! Ask the hundred thousand hod-carriers, mechanics, artisans, painters, hard workers of all sorts in this Sleepy-Hollow of toll and suffering—What has Republicanism done for you? It has made you a voter! Yes, it has given you bread, if you work all the time for it; but has it given you *happiness*? Has it exempted you from unceasing toll? Has it shortened the hours of labor, or lightened the load? Has it, in a word, given you anything but a vote, which once a year you can put into a square green box for one of two men, both of whom are equally powerless to help you?

We might go on. We stop with the question: What do we still want in this country? What do all nations now want? What are we all battling for? What means this tireless, endless struggle of mankind?

We have thought long and earnestly on this subject. We may have reached little pure truth; we may still be in the dark. We are. We confess it. But some gleamings seem to be beckoning us on, which do not look uncertain. What we see and feel, we shall record.

#### Mr. Britton's Movements.

We learn from the last Number of the *Spiritual Age*, that Mr. S. B. Britton has just completed a lecturing tour through Connecticut and Massachusetts, and that now, as soon as arrangements can be completed, he will turn his face toward the setting sun, and follow him over the great fields of the West. Mr. Britton is prepared to lecture upon the general facts philosophy and moral bearings of Spiritualism, together with its relations to, and influence on, the existing institutions of the church and the world. His course, as laid down in his programme, will comprehend, in a general way, the following subjects:

1. Relations of the Visible and Invisible Worlds.
2. Relations of the Soul to the Body.
3. Nature of the Intercourse between Spirits and Men.
4. Laws of Spirit-mediumship.
5. Classification of Spiritual Phenomena.
6. Philosophy of Life, Health, Disease, Death, and Life in the world to come.
7. Spiritualism of the Bible, and Philosophy of Miracles.
8. The Spiritual Idea an Integral Element in all Religions.
9. Fundamental Principles and *Legitimate* claims of Christianity vindicated, and Popular Materialism subverted.
10. Clashes of Science and Religion Harmonized.
11. Religion made Philosophical, and Philosophy invested with a Religious importance.
12. "The Unity of the Spirit in the bonds of Peace," on the broad basis of a Natural Theology and a truly Spiritual Worship.

Persons residing in any of the cities, towns or villages of this or any of the Western States, and who are desirous of having lectures on either of these or kindred subjects, can do no better than to forward their requests immediately to Mr. Britton, who is amply qualified by long and varied experience, and by his superior gifts as an orator and a reasoner, to treat these themes in a thorough and satisfactory manner.

Should Mr. B. receive a sufficient number of invitations to warrant the undertaking, he proposes also to journey southward during the coming winter, lecturing in the various places to which he may be called, extending his travels, perhaps, as far as Galveston, Texas.

#### The Kiantone Convention.

We were unable to attend the Convention at Kiantone, and have learned nothing of its proceedings, except by a communication published in the *Tabernacle* this (Monday) morning. From the known propensities of the Press to misrepresent Spiritualism, we can not rely on the account given, further than as respects its statement, that there was a large gathering, and that Dr. Wellington and Mrs. Britt, made the most stirring speeches. We may give some further report when we know more.

#### Mr. Davis's Convention Address.

As Mr. Davis contemplates publishing his discourses at the late Utica Convention, upon the various theories respecting *et al.*, a full report of his remarks has not been attempted. Mr. D.'s discourses, we understand will be issued in pamphlet form.

The report of the proceedings of the Utica Convention, will be contained in two or three issues, or until finished.

To "E. J. C."—In reply to your inquiries, we find on examination, that the marks made on paper, as you say by Spirit-influence, are more striking and were doubtless the effect of Spirits trying to get signatures of your hand to make proper letters and intelligent sentences. If you allow them to continue, we trust it will ultimate in taking you a writing medium.

The "E. J. C." noticed page 226 of this paper. Price \$3, payable in advance. Subscribers may address C. P. Lester, Esq., 40 Park Row, Daily Pic & New Buildings, New York.

#### SPIRITAL AGEUM AND CONFERENCE.

##### TWENTY-FIFTH SESSION.

Dr. Orox called the Conference to order, and solicited the members to submit a subject for discussion. It was decided to continue the one considered on the previous evening, viz.: "What good evidence have we that Spirits communicate with mortals?" The Dr. said: I was favored a few days since with a view of some extraordinary paintings, said to have been produced by Spirit agency. There were some hundreds of them, embracing as many varieties of plants, flowers and fruits. Their exceeding beauty and their exact fidelity to nature can not be too highly extolled. I examined them with a microscope, and discovered a skill and dexterity of execution which, in my opinion, was never exceeded and perhaps never equalled by human art. The medium through whose agency these works were performed is a lady who has passed the meridian of life, and who had never previously taken lessons in painting. The short time in which these works were executed, varying from ten to forty minutes each, together with their extraordinary beauty of finish, furnishes to my mind good evidence of Spirit control. Last evening, in the presence of Mr. Redman, I saw a dining-table, with a vase of flowers upon its top, raised from the floor, and waived in the atmosphere as if to imitate the motions made by the extended wings of a bird.

Mr. Whitman said: A short time since, I was in company with some friends, when a Spirit friend of a lady who was present, and who, it was supposed, had died at sea, made himself manifest by moving a heavy oaken extension-table, so as to cause an exact imitation of the motion andreaking sound of a ship in a storm. Subsequently the table was shoved apart, the center leaf removed from one end and adhering to the other, and afterward undoubled by an unseen power, and then the table closed together again. Such a manifestation is certainly good evidence of a power and intelligence outside of man in the body.

Mr. Partridge said: I am anxious that all facts, claiming to be spiritual, should be closely criticized, not for the mere purpose of disputation, but that their exposure to the fire of investigation may make them stronger than ever, if possible. Every manifestation should be carefully and thoroughly sifted. A manifestation that transcends the ability of man to perform, is not, solely on that account, good evidence of the existence of human Spirits. Before we accredit the production of the painting alluded to, to Spirits, who, in that case must be able to work quicker and better through a medium organism, than they could have done through their own while living on earth, we must first have it demonstrated that a Spirit makes sufficient progress in the other world to justify such improvement in his powers. Until this progress is proven, we have no right to claim it in argument.

Mr. BRUNING stated that he had seen some very rapid sketching of portraits by the hands of a young lady who was said to be controlled by the Spirit of Ioman, who was known to have been quite expert in that branch of art. He also stated some curious facts in reference to certain paintings then in his possession. He is in the habit of attending a circle once a week, where a six-legged table is raised in the air, and is then made to come down and strike the floor with its six legs simultaneously, so as to give a sound equivalent to one rap. He had also seen the table raised free from the floor, with two men on it. There was a good light in the room and fourteen persons were witness to the manifestation. He however did not consider such to be of the greatest importance in the investigation of Spiritualism. He thought it best to search for truths rather than tests. Any truth which will demonstrate immortality, and teach man his duty, should be regarded as of more real worth than the thousand and one side issues which we are constantly called upon to consider.

Dr. Gurney said: I wish to give variety to the evidences adduced, and therefore will offer an instance of interior manifestation which comes within my own experience. Some two or three years ago, I attended a series of circles where I became much interested in the manifestations through a speaking medium. The originality of his style, his quaint logic, his graphic, and sometimes humorous illustrations, satisfied me that a Spirit of more than ordinary power had possession of the helm. I asked the name of the Spirit, but it refused to give it. Neither had the medium any consciousness of the identity of the power which controlled him. A short time since I heard this medium, who is no longer consciously controlled by Spirits, speak in his usual normal condition, and in the train of thought which he pursued, as well as in his manner of handling his subject, I discovered indications of the same Spirit which had controlled him in his days of mediumship. I mentally asked the Spirit if he controlled the speaker. He answered me by impression that he did. I then asked the gentleman if he felt that a Spirit controlled him? He answered very decidedly that he did not, but felt very positive that he had only spoken his own thoughts in his own way. I then asked the Spirit if he would meet me at night when I should arrive home. He said he would. By the time I reached my house, which was some hours after the conversation I have narrated, the subject had altogether escaped my memory, but my mind was brought back to it again on entering my chamber, and finding a Spirit present who informed me that he was the one who had made the appointment to meet me. I then held the following dialogue with him, receiving his answers by impression: From the style and quality of your speech I should judge you to have lived some years ago, in what I may call simple times? "Yes." Were you engaged in the Revolutionary war? "Yes." Were you an officer? "No." A soldier? "No." Did you live south of Mason and Dixon's line? "No." Did you live in the Northern State? "No." Where then, did you live and what was your name? "I lived in Vermont and my name was Ethan Allen." On consulting the history of Ethan Allen, I find that this apparently

conflicting statement of fact. He was in the war, and yet neither a soldier nor an officer. He was a self-made original man, and what fighting he did was on his own hook, and under his own generalship. was now by tracing these statements all through, I think we can discover good evidence of Spirit exist in and identity.

Dr. Gurney said: The history of manhood has presented us with innumerable facts which clearly demonstrate, that there are certain conditions in which man is capable of performing acts altogether superior to anything he is able to accomplish in his ordinary state. These conditions are of various shades and extend from a state of coma to full consciousness. Zehobka, the Swiss author, assures us that occasionally he saw distinctly the exact state of persons with whom he was thrown in contact. Without any external knowledge whatever, he could trace through the past life of a perfect stranger, and relate to him scenes and events which had occurred years before. Meeting some strangers one night at a Swiss Tavern, the conversation turned upon the subjects of mesmerism, physiognomy, etc. One of the company was particularly prodigal of coarse and sweeping epithets, which he showered upon the heads of Meurer, Leyer and other like philosophers. Zehobka turned his eye upon him, and at a glance saw the whole life of the pseudo critic. He unfolded to the company the young man's school-boy efforts, the acts of his youth step by step up to manhood and concluded by describing an act of theft, giving the particulars of the size and furnishing of the room, the location of the strong box, and the means by which it was opened, so accurately, as to completely confound the culprit and to compel him to a confession of his error. A similar manifestation made to-day would be easily accredited to Spirits. And yet Zehobka was in his usual normal condition when these cases of interior illumination occurred. I knew a very enthusiastic gentleman who fancied he had communication with Demosthenes, Cicero, Caesar and a host of other virtuous, ancient and modern. These Spirits communicated by slight raps upon the back of the chair upon which the gentleman was seated. They promised him great things, and assured him that through his agency the world was to be redeemed from bondage. On a close investigation, I found that my friend, instead of conversing with the heroes of antiquity, was simply holding a parley with himself. When he asked a question, he would, unconsciously to himself, make a slight movement in his chair, which would cause the faint sound which he mistook for a Spirit-rap. This discovery shut the doors in the faces of Meurer, Cicero and Cicero, and in consequence our poor world still remains in bondage. In the consideration of our question, we should exclude all manifestations that are possibly within the power of man to perform. We do not yet know all the powers of the human mind.

Mr. Whitman said: In the case of the drawing which had been spoken of, there seemed to be a power displayed which mortals were never known to possess. From fifteen to twenty colors were used, varying in shade from the dull brown to the brilliant green; and with these, a mere novice, who knew nothing of painting, had produced, in an incredibly short time, a series of beautiful drawings, whose delicate lines, accurate forms and graceful shadings could not be equalled by an educated artist. How can we account for such productions, unless we acknowledge the aid of Spirits?

Dr. Gray said: We can not tell how they were done. We only know that in all ages poets, painters and sculptors have been inspired, but by whom, or by what we do not know. The ancient bards sang by inspiration. The modern improvisatore is positively inspired. We all acknowledge inspirations, but are as yet undecided as to their cause.

Mrs. Seaman described a manifestation she had lately witnessed at a spiritual circle. A medium present said she saw the Spirit of a sailor; that he stood by the side of Mrs. Scriber, and claimed to be her brother. The medium becoming deeply entranced threw herself upon the table, and began to imitate a person in the act of swimming. Falling from the table to the floor, she went through the distressing scene of death by drowning. Mrs. Scriber had a brother who went to sea some twenty years ago, and from whom no word has since been heard. He was undoubtedly drowned. Now, was not this manifestation good evidence of the power of her brother's spirit to come back to earth and assure her of his existence, by giving such unmistakable proof of identity through a medium who knew nothing of the supposed or real facts?

Dr. Gray did not deny but that Mrs. Scriber's spirit brother did actually manifest himself to her. But the fact was not fully demonstrated. It is possible the medium may have been in the same state as Zehobke, and may have, by interior sight, seen actual occurrences. Presumptive evidence will not satisfy us. We must have positive demonstration.

D. Orton informed the audience that a well-known scientific gentleman had been made acquainted by the Spirits with the laws and conditions by which tables and other heavy bodies could be moved without human contact.

Dr. Mason hoped that the discussion of this subject would be continued. It is the most important one that can be considered. He was sorry to see much valuable time lost by asking false questions, which have no direct bearing upon the point at issue.

Mr. Coates thought the subject before the Conference could not be too closely scrutinized. Spiritualists should not be too hasty in their investigations, or feel hurt at the feeble with which their evidence is sifted. We had better digest a ton of facts than to embrace one or two of error.

Adjourned. ——————  
Wednesday, October 10.  
Rev. J. H. Prentiss will address the students at Dr. Doolittle's Academy, Tuesday morning and evening, October 10.

## GOD AND DEVIL-GOOD AND EVIL.

EDISON TELEGRAPH:—NEW YORK, Sept. 4, 1858.

As the subject of God and Devil, good and evil, seems to be a matter about which there is diversity of opinion among the enlightened and talented, I am induced to put a few thoughts upon this subject, which you can enter on record or cast aside, as seemeth best to your judgment.

Who and what is God? The all, that is—the only—Then what is good? God—or all that is; for if God is the all, the only, there can be nothing that is not good, and hence, Devil or evil, is nothing, and these are only terms used to designate that which is from *aspects*—to describe the condition of one part relatively to another part of the whole, the all, the only. God is the infinite, the all; man is a part of that all; there are other parts aside from man, which are as good and necessary to the infinite, as is man, and when these come in contact with man, and affect him pleasantly, this he calls good; but when they affect him unpleasantly, this he calls evil; and because this is so, it is no evidence that an actual agent or principle of evil exists. It is only evidence that man and those things which affect him are not relatively in harmony with each other, and the whole, the all, the infinite. And hence a violent and unpleasant effect is produced, and this we call evil.

And why this unhappy effect? Simply because he at such time has an *inharmonious* relation to that which unpleasantly affects him, for it is evident that the same thing which pleasantly affects him at one time, very unpleasantly affects him at another. As thus: If exhausted and overcome with heat, he enters into a close room heated to ninety degrees and covers himself up in a warm bed, it affects him unpleasantly, and this he would call evil to him. But, suppose he is chilled and benumbed with cold, he would call the same a great good, to be thus circumstanced. Is it not plain that it is alone his relative condition to those circumstances which makes all the good or evil that can be traced in all these things? That which is infinite is perfect, and that which is perfect, can not be unpleasantly affected, but parts of that whole may be unpleasantly affected, relatively to other parts, not through any principle of evil, but through a principle of good, which pervades the whole, and which is ever active and operative to produce new and higher results, and restore harmonious relations where such may have been temporarily disturbed by the more energetic and active operations of one good upon another good through the progress of life and being. And this seems to be the true principle governing the operations of all life and being throughout all nature, and hence, I conclude there is no positive principle of evil, save that which gives life and health in one instance, causes disease and death in another—(no, not death, but only exchange of life, for there is no death.) If these things be so, then God or good, is the all that is, and the Devil or evil is naught, or the absence of them.

—CUSTOS.

## SPIRIT EXPERIENCES IN NEW ORLEANS.

NEW ORLEANS, Aug. 14, 1858.

MR. CHAS. PARTRIDGE:

Dear Sir.—As I read the Seers of Provert and other tomes of like import, I thought there might be something in witches, apparitions, second sights, &c.; but in the year 1848, having met with losses, and imagining that fortune-tellers could tell me what to do, I went to several of them, and as they could not tell me what I knew had happened to the one, I put them down as impostors, and placed no further confidence in them, but continued to doubt in revelations, and sought solace in the reading of infidel books.

When Davis's works came out, I looked upon them as speculative, read them with distrust, and the "two joint snapping explanation" of the "Spirit-raps" at Buffalo, put an end to further investigation on my part until 1852, when I began anew to examine the subject, to read the *Telegraph* and other spiritual publications, both pro and con, with deeper interest, hoping that it might prove true; and now, in accordance with an invitation in your paper, I send you my experience.

At the close of the latter date, a very impudent young man, a good medium, by the name of Mr. Boatman, appeared in the village of Gretna, where I then resided, and suggested an invitation to form a circle at my house, and sat twice an hour each time at a table, with myself and myself, and by tipping it, spelled out, not exactly, but as the communications are voluminous, out that she would become a medium after sitting alone at the table half an hour daily, for fourteen days. At the time ap-

pointed the table moved, and in that way, during several months, either alone or in a circle, communications were received by her, before she wrote and spoke in the trance state, or heard the raps, or saw objects pictured by Spirits upon the retina of the eye, the imagination, or the spiritual vision itself, in the normal or natural state.

The communications were spelled out by the Spirits tipping the table at the letters required, and many seemed with joy to embrace the opportunity of sending short messages to their friends on earth, trying to convince them that although physically dead, their Spirits still existed, desiring in most instances, to benefit those still in the body; and they frequently expressed gratitude for being permitted to communicate to man, each in his own peculiar style, so as to be recognized by the receiver.

Many communications came from the Spirit-relatives of our family, but others, as Gen. Jackson, J. C. Calhoun, Gen. Taylor, Rev. J. N. Maidin, identified themselves by their style and other tests. And at one time when the circle was receiving a mild communication from the Spirit of a child, a change was felt; the hands of the medium were powerfully grasped by a Spirit, and there was spelled out in the same way, "Harry, give him hell," and signed, "Fitzkins," the name of a gentleman well known in the city of New Orleans.

There being no one in the room of the name of Harry, inquiries were made, when it was ascertained that a young man by the name Henry Gruber had entered an adjoining room, the door being open, and had heard the sentence read. There were about ten persons present, and all were surprised, knowing that the medium would, under any other circumstance, have shuddered at the enunciation of such an imprecation.

Mr. Gruber came forward and said that the deceased who sent him the message, always called him Harry, and that his manner of speaking, while living, resembled the sentence spelled out, and that he had been shot a few weeks before by a person named Fleming, who had waylaid him in Algiers, and was soon to be tried in New Orleans for the murder. The deceased lived only thirty hours after being shot. Mr. Gruber was present at the shooting, the friend of the deceased, and the principal witness against the accused.

The young gentleman who first sat at the table with us and lighted the Spirit-torch there, was a few months afterward accidentally drowned. He was taken, like thousands of others, no doubt, to prevent his pure spirit from being contaminated by the baser influences of earth. So death, who is generally considered a grim monster, is really not unfrequently an angel of mercy, sent to single out from the young the most symmetrical and chaste in person, and the most powerful in intellect, while those of coarser materials and of more limited faculties are left behind—saving the former from being engulfed in the vortex of popular folly, and allowing the latter to become refined in the crucible of time, by the subliming action, and the heat of their own eccentric passions, bringing out the pure principle like gold from the rock, by higher physical and chemical action.

Other circles were formed in the village, and in one of them strong physical manifestations were given, as well as impressive moral lessons. Mr. Henry Allendaffer and his wife became mediums, the table moved with the ends of their fingers on it, and with such force against the wall as to shake the house; the table turned over, climbed on the bed, turned bottom upward, and moved round so swiftly that the medium and others, with their fingers on the ends of the legs, could scarcely keep up with it, and with a person standing on it moved round, but not so rapidly. These manifestations were continued about one year, and were often witnessed by Mr. Albericus Allen, myself and many others. Mr. Allendaffer and his wife both died in about two years after they became mediums, and were interred in death about one year.

There are many circles among the French in the city of New Orleans, but as Spiritualism is unpopular, few speak publicly of what they have seen. Children have been entranced, have spoken and written, and many singular demonstrations are given, but I have not heard of "Spirit King" giving manifestations here.

In 1854 we formed a more powerful circle, which the Spirits numbered 1, A, in which many wonderful tests were given, some of which the circle have no objection to have published.

Yours very truly,

JOHN F. TAYLOR, M.D.

## THE VEXED QUESTION.

"Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." This rebuff of Christ to the Devil, may be taken as a pertinent and complete answer to the continual string of questions, or expressed notion, that Spiritualism, or this, or the other ism, theory, creed or project, is *the* *one* which is to *reform the world*. As though it were a necessity to know the fact precisely, and beforehand, so that we might do something for that great object, or as though the reforming of the world was a *job* that could be "let" and completed, "done brown" and closed up, and that some particular agent, or set of agents, were, sooner or later, to happen along for that special purpose!

Sacred history informs us that it took *full six days* for so powerful a being as the God of Heaven to get together the raw material and set to work this little world of ours. And is it now to be brought to its perfection in a given time, through certain finite agency, or means?

"By every word that proceedeth out of the mouth of God"—by every good act, word, or thought, by whomsoever put forth, from the dawn of human reason till the closing of the day of eternity, will the world be reformed. Since the day in which the Lord God said, "Behold the man is become as one of us, to know good and evil," have truth and error held deadly conflict over the human race. The conflict is eternal, and the victory will be eternal. Truth is almighty, and though sometimes "crushed to earth," she will "rise again," and must prevail forever.

Every intelligent being who knows an evil, and opposes it with a good, is God's ordained reformer, and his influence moves onward, and onward, till it dashes against the outer walls of limitless space, and produces in the chords of universal love, a thrill of music, which will re-echo through the halls of eternity.

Inasmuch, then, as Spiritualism evolves more light, knowledge, truth and love to affect the race, than any other agency, by so much will it be *the* reformer of the world.

CAMPVILLE, Tioga Co., N. Y.

## A PLEASING INCIDENT.

MR. PARTRIDGE:

FELTVILLE, N. J.

Dear Sir.—Sometime ago I addressed a letter to the Spirit of a deceased friend, and laid it before a medium who received answers to sealed letters, and was also a trance seeing medium. The Spirit addressed was that of a lovely young lady, who died shortly after her marriage. I had been in daily intercourse with her for years, and had attended her wedding. I therefore requested in my letter, that she would appear to the medium in the dress in which I saw her married; and, in addition to this, with a wreath of orange flowers or white roses on her head. The medium went into the trance state, and gave a most beautiful and accurate description of my deceased friend, but when she came to speak of the wreath of flowers, she felt at a loss how to describe them. She had never seen such flowers before. Were they white roses? No. What, then, did they resemble? She proceeded to inform me, as nearly as she could; sufficiently so to assure me that they were not orange flowers. I felt some little disappointment at this; and went away only about half satisfied. Some eight months afterward, I was present at a wedding party in another part of the country, when observing a wreath of flowers in the bonnet of the bride, that exactly answered the description of that worn by the apparition of my deceased friend, I demanded to know what they were. "They are orange flowers" answered the happy wearer. She had been in the South, was an intelligent spirit, and had just been united to a southern gentleman. You may imagine my surprise. I thought that of course I knew what orange flowers were, for I too had been in the South. But it is clear I did not. Neither did the medium; for she was both unlettered and untravelled.

Here is an incident which, I think, will fully set aside the theory of mind-reading put forth by some doubters. Had the medium read the letter, or had she read my mind, this would not have helped her in the least; for neither of us knew what orange flowers were. It was a third mind that read the letter, and that mind could have been none other than the mind of my deceased friend. The only question that can be raised respecting it, is the question of identity. The resolution of that will depend upon other circumstances. We must, however, under every and any circumstance, attribute the response to an *intelligence*—a personal intelligence. Thus, as a proof that Spirits do communicate, is inconceivable.

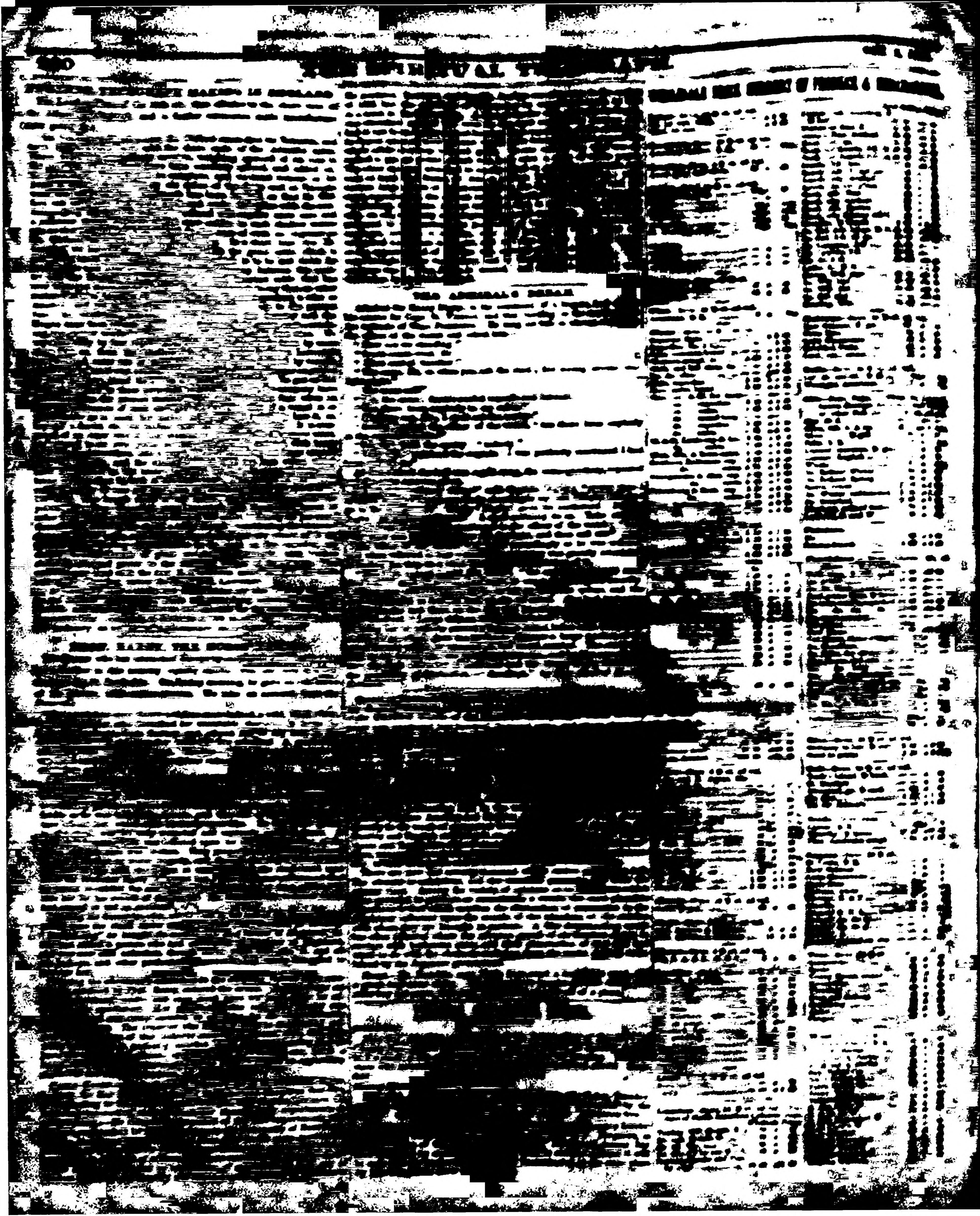
## THE "ANGEL MOVEMENT."

LOUISVILLE, Ky., Sept. 19, 1858.

Mr. Editor.—I beg leave of the Editor-in-Chief of "The Tribune" to article entitled, "Angel Births and More on the Angel Movement" by J. Van Doren, of Albany, N.Y. I would say in reply to the article of Mr. Van Doren, that I was informed of the occurrence of our poor friend—yes, I say poor, for he was not aware that he was dead. Poor Mediums of the past, and others, until notice given, have had but few, if any, real proofs of their powers, until notice given, that they will be successful in proving them. Sincerely hoping Mr. Van Doren will be successful in proving the incant to carry out the idea of our Spirit friend, I remain yours for truth,

BOBBIE A. WILSON





11 PRINCIPLES OF TELEGRAPHY



