

dual and eternal. For if there were no first cause, male and female, in these respective elements, there could be no possibility of any at all female or male, in them.

The supposition that there is but one eternal principle, and that good destroys entirely the distinctions between virtue and vice, and life and misery. And, to say that virtue is a real good, is saying that vice is real evil, or else they are not opposites, and the distinction between them is of course destroyed: is which case a vice is of the same nature and quality, and as virtuous as the truth.

These positions are as perfectly obvious to my mind as is the fact that that which does not possess a bitter quality can not possibly emit bitterness, and as that that which does not possess sweetness can not possibly give out that which is sweet. Or the apparent evil (or even good) is only a deceptive illusion, having no real existence, and therefore, in fact, is nothing; and all opposition to it is worse than chimeras—yes, a delusion, an error, a labor. Therefore we must conclude that the primary principle of evil, as well as the primary principle of good, is eternally existent and eternal. At least, so say my reason and rational understanding.

Now can God, who, in his very nature, is essential, absolute, unmitigated light and good, ever exhibit, by or in, anything he has created, or may create, that which is opposite to, or unlike himself—darkness or evil. For the source of good, or goodness, can not originate or send forth evil. Nor can the source of evil put forth or originate good, in any sense or degree.

This view of the subject is in accordance with the teachings of Jesus Christ, who said: "A good tree" (or source) "can not bring forth evil fruit. Nor can a corrupt" (or evil) "tree" (or source) "bring forth good fruit. For every tree" (or source) "is known by its own fruit. A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil."

Nor can good be changed into, or become evil; nor can evil become, or be changed into good, any more than can darkness become light, or light become darkness. But darkness may give place to light and light may give place to darkness: so evil (in us) may be removed, and so give place to good; and as good (in us) may also give place to evil.

Again: Good and evil, being eternal opposites, can never be mixed, so as to form a compound; although immeasurably they may, and really do, for a time, respectively exist in every man and woman in their present condition. But they are necessarily distinct and antagonistic, and therefore are never in union with, or assistant of, each other, any more than are light and darkness, truth and error, ease and pain, or life and death. They always oppose each other. And this warfare and conflict for the mastery, will continue in every human creature until (as must finally be the case), an entire separation of one from the other shall be made. Indeed in every sense of the word, evil is opposed to, and absolutely the reverse of, good.

This position is equally true of the sources whence emanate evil and good. Hence all the operations of the Spirit of eternal darkness and death—the Devil, when placed in contrast with the Spirit of eternal light and life, God—must be as cold is to heat, as pain is to ease, as misery is to felicity, and as death is to life.

Although it is not much that we know of the essential nature and attributes of either God or the Devil, yet we do know that purity and impurity are not alike, that truth and falsehood are not alike, that righteousness and injustice are not alike, that goodness and malice are not alike, and that love and hatred are not alike. And we may therefore safely conclude, that whatever may be the result of the operations of the essential and necessary attributes of God, the very opposite thereof will be the result of the operations of the attributes and qualities that are inherent in the Devil. So that, inasmuch as God is good and light, and the Devil evil and darkness, of course, in regard to all that is good, the Devil may be truly said to be and do precisely the opposite.

In regard to truth, power, and rationality, in that which is good, the Devil is false, weak, and irrational as is evident in the fact that the necessary tendency of all sin, or evil, is to introduce error and reduce the soul to a state of error, falsity, weakness, irrationality, and insanity.

God, who is eternal goodness, wisdom, truth, and righteousness, can not produce, generate, nor can error of any kind or do

good proceed from him, for he only is the source of truth; and, if there be anything in this or any other world that is contrary or opposed to truth, it must have proceeded from another source. It could not have come from God. And as that which is opposed to truth is error and falsity—evil—and leads to, and produces evil, it must have had an evil source and fountain. For truth and error must be as widely separate from each other as are good and evil.

Therefore all atheism, infidelity, and error in regard to God and Christ; and all false systems of religion, and false religious doctrines; all false systems and principles of government and law—both political, ecclesiastical, and civil—all false systems of science and philosophy, so-called; all false systems of education, all false theories and false practice of every possible character, and indeed, every error of every possible kind, whether pertaining to God or man, to this world or the Spirit world, must have had a primary and uncreated, identical and personal evil source.

And had man maintained his fidelity to the true, interior law of his God-given nature, and kept his union with his God-appointed guardian Spirits, throughout his probationary condition, and thus never yielded to the tempting insinuations of evil or Satanic Spirits, no one of these errors, nor error of any kind, could possibly have ever proceeded from him, for they would never have been in him. Their course, or source, is the Devil; and from Adam down to ourselves they have flowed, and will continue to flow to, and proceed from (secondarily) mankind, through Satanic spiritual agency.

They are evils—great moral and spiritual evils—and lead to more and more evil, and even lead to spiritual and eternal death, and their primary source and first cause is only eternal evil.

And most certainly, neither error, falsity, nor deception of any kind whatever, could ever have been attached to, or fastened upon the nature of man, if no other eternal being existed than God, whose nature is only eternal truth and good; and therefore the fact of these evils being known to us, is the best possible proof we can have that another eternal being (called "Apollyon" or "the Devil") whose nature is exclusively evil, does really exist.

God possesses the power to produce and continue life in that which is good. The Devil has no power either to produce or continue life in that which is good. On the contrary, blasting and death of goodness and good principles in any soul are the unavoidable tendencies and effects of all his operations therein.

God takes pleasure and delight in the intelligent productions of his goodness, power and wisdom; but the Devil can have no possible delight or pleasure in any such productions; nor is it possible for him to derive any pleasure higher than fiendish (which is much lower than brutal, from the results of the operations of the elements of evil, as the fall of angels, and the fall of man, and the consequent loss of goodness in, and misery of, immortal and responsible beings.

God's operative goodness results only in good; whereas the operations of the Spirit of eternal darkness can result only in evil.

An approach to and union with God, or the Spirit and element of good or goodness, necessarily produces in the soul light, purity, innocence, wisdom, power, holiness, love, felicity and harmony. But an approach to and union with the Spirit and element of evil are as necessarily the cause of shame, darkness, weakness, folly, enmity, guilt, misery, division and strife.

God is the fountain and source whence flow all good principles and elements for the benefit and happiness of all rational and responsible beings. The Devil being evil, and only evil, is the cause, source and projector of all evil principles and elements to the destruction of peace, contentment and happiness, of every intelligent creature who unites with those evil elements and principles.

And when, through the designing insinuations and seductive influences and temptations of this enemy of God and man, any of God's intelligent creatures become disobedient to the laws of their being; that is, to the laws which God originally implanted in man's nature for his preservation and continuity in life and goodness, then, in such cases, so far as the operative influence of the Spirit and element of evil pervade or take possession of them, of course through their voluntary union with those elements, the likeness and nature of the Devil is produced within them, and in that sense they are his children; as Jesus said to

to some in his day: "Ye are of your father the Devil, and his lusts" (or evil deeds) "of your father ye will do."

Mankind having fallen into sin or evil, and being impregnated with the very nature thereof, they can, and do, by the three elements of evil within them—the lust of the flesh, the lust of the eye, and the pride of life—by which they are generally controlled and governed, necessarily beget evil in the souls of their offspring, and all who are influenced in their conduct by the evil thus begotten within them—to that extent they resemble and bear the likeness and image of the Devil, the primary cause and source of those three ruling elements of evil.

To my mind these positions are settled facts. Yet, notwithstanding that the simple reasoning I have used is accompanied with clear, logical demonstrations, some may still ask for more proof. To such I would remark: If you will set about the work, and prove, to your own satisfaction, the existence of an independent, eternal spiritual identity and element of light and good, you will then possess all the evidences and logical arguments by which to prove, to your fullest satisfaction, the existence of an equally independent, eternal spiritual identity and element of darkness and evil. For all and every argument in favor of the truth of the doctrine of an eternal first cause of good, God will equally apply to the eternal first cause of evil, the Devil; and I believe there is no argument or course of reasoning, that can be brought in support of the non-existence of a primary source of evil, and a personal, uncreated Devil, that can not, with equal force, be urged against the existence of a primary source, or first cause of good, and a personal, uncreated God.

Having thus stated what I believe respecting the first cause or primary fountain of evil, I will now proceed to show what I believe respecting the secondary source, or "Cause of Evil," yea, of all the evils, sufferings, misery and wretchedness—physical, mental, moral and spiritual—that have fallen upon, and are being endured (more or less) by every member of the human family, and which they must continue to suffer with increase, unless the means of the "cure" thereof shall, after being revealed and presented to them, be adopted, and heartily and perseveringly used. For, be it known, the "cure," if ever effected, must be effected by our own personal indefatigable exertions within ourselves, to destroy the "cause;" for certainly so long as the "cause" exists, and is united with by any one, its legitimate effects will continue to follow.

The fact that man was created rational and intelligent, enabled him to do what no inferior animal could possibly have done, viz: keep his union with that which is good, from which he received his existence; or if he chose so to do, to unite with that which is evil, and so receive into himself an element contrary to his nature, which, if cultivated by him and his posterity, could do no otherwise than procure and secure to him, in all its appalling and multifarious forms, as it is now exhibited in every nation, city, town and village, and (more or less) in every family and individual of the human race.

I do not doubt that evil entered the first man and woman, figuratively set forth in the Scriptures. But it was evil only at its very beginning, like a stream attenuated as vapor, till, by cultivation in and by his posterity, it has condensed and increased into a mighty, overflowing river, yea, into a sea of corruption, filth and muddy waters, which, if only thought of, produces loathing.

No one, I think, will be so insane as to believe that, when by the agency of his holy, uncreative angels, God brought man—the crowning work (so to speak) of his power and wisdom—into existence, he sent him forth without at least a good and powerful law in his nature, by which to be preserved from the poisonous virus that would surely be infused into him if he should listen to the smooth, beguiling, yet devilish insinuations of Satan, or any other fallen Spirit that might approach him, as that which he gave to the lower animals for their preservation. Such an omission would have betrayed folly instead of wisdom in our Maker.

Man being a free agent, and not a mere animal, of course he must be left to choose for himself whether he would obey or not the law thus given for his protection; or, if compelled or caused to obey, he must have been reduced and degraded to the condition of a slave, or a living machine, and could never have known any more of the sweets of goodness than he could of the bitterness of evil. He would have been eternally without virtue, and therefore eternally without reward, or a share of bliss or approval.

This law was simple and brief. It had reference first to the generating of his offspring; and then, in the course of time, if never parted from, it would have developed itself in them in goodness, justice, wisdom, righteousness, etc., like its Author, God.

It was intended that the procreation of mankind should be subject to the government and control of angelic beings, and that the times and seasons for the sexual intercourse necessary for offspring should be sacred, and as regular (though not as frequent) as are the times and seasons for trees and plants to exhibit their signs of a condition for putting forth the blossoms which precede the fruit.

But the first man and woman, after witnessing for some years the increase of the animals, began to desire offspring, as something that would enhance their dignity and felicity. And, notwithstanding the law within them, and the visits of angels to protect them, they finally began to reason with an evil Spirit, perhaps Satan himself: [I do not mean Apollyon, or the Devil] and desire increased within them, till they could no longer resist the subtle and deceptive insinuations of the adversary; and, dropping into a state of unbelief of the consequences of breaking the law of their being, they, out of the proper time and season intended by God to be appropriated to that work, and for gratification, broke the law and covenant thus given to them, and did that which should not have been done, until they received permission from their good guardian angels; and thus they became allied to evil Spirits and evil elements, and consequently received into themselves a nature that was not of God, but of the Devil. It was lust—an exotic of hell.

This evil nature being fastened immediately upon the generative or life-giving principle in man, he (in course of time) lost all sense of times and seasons for the important work of begetting and bringing forth his offspring; until now, in our time, not only is not any regard paid to proper times and seasons, (as in the case of the inferior animals, which obey the law of their instincts) but scarcely ever is there any reference whatever made (in the work of coition) by either man or woman, whether single or married, to offspring, or even to their own mental or physical condition at the time.

Indeed, more than that; generally offspring is the first and only thing dreaded, and the last desired, as the result of sexual intercourse. Yea, more still. Even after life has been imparted to that which is to form the fetus and future child, there is still continued the practice of gratifying that carnal passion, by the parents of the child, even perhaps until the day of its birth.

Much more could be said upon this degrading conduct of the parents of the immortal souls of the children of men. But I forbear; it can be obtained from other sources.

Is not this an evil—is not this a monstrous evil? Could that have any other source or fountain than a Spirit and element necessarily evil, and not good? Does not this evil as nearly resemble and indicate the eternal Spirit and element of darkness—the Devil—as does any poisonous, bitter fruit betoken the nature of the plant or tree from which it proceeds? I think it does.

Need I go any farther to show the secondary "cause of evil," physical, moral and spiritual? Think of it, my friends. I have said that the evil nature—lust—is fastened upon (united to) the life-giving or generative principle in man and woman. If so—and I believe it is—then how will, or can, any child ever be begotten without inheriting or having entailed upon it the same evil principle or element? The thing is impossible. And oh, how much do parents suffer, physically, as well as mentally and morally, through this evil! Oh, how much do children suffer through diseases thus transmitted to them! Well may cripples and blind, deaf, dumb, club-footed, hump-backed, fingerless, armless, and other malformed and idiotic, consumptive, scrofulous and other imperfect, unhealthy and short-lived children abound in the cities, towns and villages of this and all other countries; beside the tens of thousands of abortions, procured or otherwise, which, if allowed, might have been intelligent existences like ourselves. Are not these evils? Are they of God? Are they not of the Devil?

Passing by the millions of those who physically suffer from other diseases, and even insanity, engendered by, and natural to, this secondary "cause of evil," lust, let us look at some of its operations morally upon such as (physically) are more favored, and who live to maturity.

Motives of the basest and most evil kind become their end, and women in almost all their various dealings with each other. Happily there are some exceptions; but as a general rule, the motives of the conduct of men and women, in even what passes for lawful business transactions, are not honest, are not true, are not generous, are not good, but are selfish—evil.

There are even legislators, governors, magistrates, judges, lawyers, etc., who profess to take care of the temporal interests of their fellows; then there are those who profess to take care of the sick bodies of their fellow-creatures—physicians and surgeons; then there are those who say that God has called them to care for souls, and show to them the way of salvation out of their sinful, sinning and dangerous condition. Can any of these say (with truth) that their motives, or even their conduct, frequently, in their respective professions, are not evil, but good? With some honorable exceptions, are they not time-serving hirelings, looking after their own selfish interests, instead of the weal of those who commit themselves to their tender mercies and wise directions? Indeed, do they not all live (more or less) in the cultivation and gratification of this foul passion, which is the very source (secondarily) of all the evils they profess to alleviate and remedy? And are not these things evil?

Behold the deception, lying, fraud, cheating, stealing, swearing, profanity, obscenity, adultery, anger, envy, malice, revenge, murder, war, slavery (of more kinds than one), and abominable secret doings, not proper to be even mentioned, beside thousands of other dark and dirty things! I ask, Do they come from God? I emphatically inquire: Could evils of such a quality, and to so great an extent, have proceeded from any other possible source than that which is of itself—in its undeveloped and unchangeable nature—positive, unmitigated evil? Let Jesus Christ answer. He says: "From within, out of the heart of men"—the life-giving principle, it being tainted with the evil element of lust—"proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man."

Does any one require farther proof that this element—lust—in man is the secondary source of evil? Well, then, I will, in a few words, endeavor to furnish him or her therewith.

Let any person, especially if a believer in Spiritualism, or if possessing any amount of religious impression, single or married, man or woman, observe—take notice of—the thoughts, feelings and desires (as well as the channel that will arise in the mind within the course of the first twenty-four hours after committing a deadly or carnal act of impropriety or any kind, in any manner, and he or she will perceive them (their thoughts, etc.) to be more unclean, deceitful, hard, turbulent and cruel, and productive of more anger, envy and pride, and, if tempted thereto, they will feel a stronger propensity to use profane and obscene language, to steal or cheat, and even, in some cases, to commit murder or suicide, and many other evil things, than were the desires, thoughts, etc., he or she possessed previous to committing the act of uncleanness; and thus he or she will know for him and herself that that poisonous, fatal nature, when gratified, not only makes its possessor morally worse, as physically worse; but it will thus be known that it is a "bottomless pit" that is, it can never be satisfied; and certainly there is no act that a man or woman can be guilty of, that will so effectually and immediately drive all religious influences and impressions from the mind, as will the carnal, polluting gratification of lust. Oh, it is indeed a potent, yea, the mighty, secondary "cause of evil." Moreover, by these unclean acts, the widest possible door of entrance to the mind is thrown open to evil Spirits of all grades, who thereby find ready access to, and can exert more tempting evil force upon the individual, than by any other conceivable means; and while this evil nature is perpetually making its demands upon the physical, moral and spiritual natures of our race, it is drawing them down to the bottomless pit of pollution, remorse, and bitter weal, from which there can be no hope of salvation, unless the means of the "cure of evil" shall be revealed to, and acted out by himself and herself individually, so that his and her own well, or wester, or, more properly, his and her real human nature—given of God—may be emptied and cleansed, and by which the soul can be read and entirely and forever free from, and impervious to, all sin, suffering and temptation; yea, free from all evil; for I am happy to know that, had all the

case is, yet all the good of humanity is not destroyed from any one of us; and also, I am glad to state that there is power and the means by which the human creature can be raised out of this fallen, degraded, dying condition, into which evil—has plunged him; for there is a cure for all this woe; and, by the help of good Spirits, men and women can save themselves, or "work out their own salvation."

And now, my friends, having disposed of the first part of our inquiry, namely, the "cause of evil;" and having, as I think, made known the primary as well as the secondary causes or sources of all evil, and of all the sin committed under their potent influences, and of all the misery and woe, past, present, and future, resulting therefrom to our race upon earth, and in the spirit-world, and also having disclosed the hiding-place in man's soul, as well as the real nature of the "man of sin," which was "to be revealed" and "destroyed" in this "great day of God Almighty," I will proceed to a statement of my views of the "cure of evil."

(To be concluded next week.)

IMPROVEMENT IN ICE-HOUSES.

The following communication to the *Scientific American* suggests a valuable improvement in the construction of ice houses in the country. It is the addition of an adjoining chamber, with a floor sloping regularly from the level of the floor of the ice house. The adjacent chamber to be used as a preserving room for a dairy. Here is the letter:

The best time for building ice houses is now almost past, and as it is generally known that with a little additional expense, an ice house can be constructed so as to answer the double purpose of a spring house, and preserving milk, butter, etc., I will give a description of one for the benefit of your numerous readers, which I built in the Fall of 1897, was a preserving chamber for this purpose.

It can be kept in large quantities during the whole winter season in houses built nearly above ground; but where it is desired to have a preserving chamber, and to secure a sufficiently low degree of temperature to obtain good results, it is indispensably necessary that the earth should be backed up to the height of several feet against the outside of the building. In constructing my ice house, I took the advantage of a convenient and descending spring, sunk a pit fifteen by eight feet, and from four to five feet deep, walked it up to the height of about four feet, heaped the earth up to the top of the wall all around, except a space for the doorway; upon the wall I put a frame six feet high, which gave a light inside from the bottom to the comb of chimney, of over twenty feet. I put in heavy sills in the bottom, except in a space four feet square for the preserving chamber. Upon the sills I put a floor of two inch oak plank, and on the top of this a floor of one inch plank, covered closely. The floor has a drainage of two inches toward the preserving chamber, and it conducts the water from the ice to this chamber. I put in an inside frame, and lined it inside; this left a space of an inch between the floor and the wall to fill with sawdust, and the partition between the ice and preserving chamber is also double, and filled with sawdust.

To complete the preserving chamber, I first put in a door and to the depth of four inches, then paved it with medium burned bricks, being preferable to hard on account of their capacity to absorb and retain a large amount of water. Pails were taken to have the door-tight, and to the construction and also very tight on that side of the door, water from the ice still be conducted to and distributed regularly, after the manner of the spring house. This keeps from so constantly cold as to preserve milk, butter, etc., in the winter, for from thirty-three to thirty-four degrees, perfectly good, and better very hard. One valuable feature belonging to this mode of preserving milk and butter is that during the warmest weather of the summer season, when cold water milk and butter, of a degree of solidity equal to that of the winter season is appreciated as one of our greatest luxuries, we can have it so from the simple fact that all that particular time the supply of the cold ice water is abundant.

Better made and kept in this way does not become so much with other being brought to this table as that which has been kept in a spring of water, and the cold-water supply is to have the development of a light milk. We have noted no perceptible difference in the length of time which the milk has remained sweet in regard to longer storage than I have observed at other times by placing the thermometer within one foot of the inside of the preserving chamber, that the temperature was about thirty-four degrees, while it was thirty-five in the other season. The cold underneath the bricks of the chamber has an important purpose by regulating the water and supplying it to the bricks by capillary attraction as such there as there is a great supply of water from the ice.

The space above the preserving chamber should be open and gradually sloped to the roof, and over the ice there should be good ventilation to the roof, in every way the vapor which may arise from the milk.

An ice-house constructed in this manner is one of the best of the kind, and for a large ice house, the best way of preserving milk and butter is to have a separate chamber for each, and to have a separate drainage for each, and to have a separate ventilation for each. These houses were built upon the ice, which required to have a very deep and very strong foundation in the very warm weather of last June. Vegetables may also be preserved in this manner by having a separate chamber for each, and to have a separate drainage for each, and to have a separate ventilation for each.

SAMUEL L. DEANEY.

Wanted from the East.—Robert L. Peck of Underhill Co., N. Y., is a very successful fruit raiser and fish raiser. He has demonstrated that it is as easy to raise fish as it is corn. It is already as good as proven. There is no reason why a farmer should not grow as well as feed.

Under this culture (he said) has become a fresh water fish. The peck-eel are in a pond by themselves, as they destroy all other fish; they also are of rapid growth, but will attain great age and immense size. They are fed on young shad. The trout are also in comparative pond, and are very abundant, large and fat. The quantity of food can be used, and about fourteen bushels. I would advise that there is no difficulty whatever in the cultivation of fish, and as to the profit, Mr. Peck has stated he believed to be that more profit can be derived from a pond of a single acre, devoted to pick out than from one acre employed in any other way. The same, no doubt, is true at home, where fish will be cultivated in this country for market quite as profitably as in England or potatoes now are.

PHILOSOPHICAL AND MORAL DEPARTMENT.

MANIFESTATIONS IN LOUISVILLE, KY.

LOUISVILLE, KY., Nov. 1, 1854

CHARLES PARTMUR, Esq.:

Dear Sir—Having read with interest the reports of the New York spiritual Conference in the *Telegraph* and *Ave*, I cannot refrain from giving you in this letter a few extracts of my own individual experience. I can not date back when I became a Spiritualist, and can only say that I have been one so far in the past as memory goes. I had manifestations before I heard of the so-called Rochester rappings. I could not account for them, but frequently expressed my opinion by saying the reasons were haunted. I have my truly, with many others, if I had no evidence of spiritual manifestations except by and through other persons, called mediums, (and I have had some apparently very good tests through mediums,) I would this day be in a great quandary. But thanks to Spirit friends, they have always given me the best tests of their presence. When alone last spring, in April, (I am an early riser, always rising between the hours of four and five in the morning,) about five o'clock, or a few minutes earlier, I thought I must go into the parlor. The room was perfectly dark: one could not see anything at all. I felt my way to the sofa, and waiting myself, in a few minutes I heard the rattling of paper on the center-table. It appeared as if some one had it in their hand, crumpling it together, as we to make quite a noise. I asked mentally if that was the work of Spirit. They rattled still louder and lifted up a book and let it fall with a great sound upon the floor. They then rapped about a large rocking-chair that sat in the middle of the room. I saw a beautiful light just over the chair, that disappeared, and near the chair there appeared a pillar of vapor or whitish fog, about the height of a tall person, covered with a mantle of vapor. That disappeared, and they rapped loudly in another part of the room, as if intimating that their performance was through; and that was their exit.

What could have impressed me to go into the parlor so early, and in the dark, and who could have produced these sounds and lights? No one was up in that part of the house. I have exactly where these were who were up, and what they were doing, for I had just left them when I came into the room. Of course it is understood that I know precisely the position of all these pieces of furniture in the room, as I had been the last to leave the room the evening previous. I remained in the room until you could see everything distinctly by opening the shutters; as there could be no impression in the case.

Now, almost any time in the morning when I sit alone, I receive proofs of the presence of departed friends, that had once been inhabitants of this world. I have had things thrown about the room when alone, making such a noise as to startle me.

Yours, etc.

CHARLES P. PARTMUR

SPIRIT COMMUNICATIONS.

FREDERICK PARTMUR.

As you have been kind enough to print my former communications, I am sure a few more, which you may not, or by which you may be interested. These communications were all copied by myself from the original manuscripts, in 1854, in California. I have one on the "Action of Mind."

"April 18, 1856. What I was trying to explain was the action of mind in connection with hearing. For when in that there are different grades of mind of the same quality. You see the word quality, when you should see the word quantity, and by using the word intelligently, instead of the word mind, you would find that my idea would be correct. For instance, A is a mind of a high order, and can comprehend more of a subject than B, on the contrary, has a mind of a low order of grade, but in our group or comprehend the same idea that A can, in proportion to the quantity of mind that is endowed with. C possesses a mind of the same order or quality of A, but he can not comprehend the same subject. B has the same quantity of mind that B has, and he can comprehend more of the subject than C, and he can comprehend more than A can, although he, A, has a much greater quantity of mind."

ANOTHER EXTRA.

"Do not conceive that (Luna's) judgment, but does that they fault. The facts upon which you establish the great truth that mankind does not retrograde after leaving this earth. One of the greatest errors that has ever been promulgated is the

doctrine of eternal punishment, and that has done more to enslave the mind, and blind the reason, than any ten errors that have been committed. Denial it altogether, it is a libel upon the Almighty, and a disgrace to those who promulgate it. If such a punishment could be merited, they, of all others, would most deserve it. The great God who directs the mighty machinery of the universe is a just God."

A. CLAY.

Some persons are opposed to Spiritualism, from the fact of its tendency (as they say) to insanity. Now, I grant that it does lead to insanity in many cases, but it is the abuse of it. Spiritualism, if properly studied, is the best mental discipline that can be found. It expands the mind to a much greater extent than any other subject, given a fair time to morality than any other creed or work, and is worthy a place in company with the other branches of speculative philosophy in our academies and colleges. It can never be reduced to a perfect demonstration, for there is no way of bringing proof that will be received. Almost any one can receive sufficient proof to satisfy his own mind, but this will not satisfy others. A. CLAY."

MYSTERIOUS RAPPINGS.

BLOOMSBURG, ILL., October 27, 1854

MR. PARTMUR.

Dear Sir—Three years ago this winter, my sister, who lived in Pennsylvania, sent me a little pamphlet, in which the writer describes the method by which a lady first became a medium—by hearing thousands of little sharp raps or cracks in her breast. The raps and cracks continued in various ways until she became a full medium. I thought reading the little book about eleven o'clock, and when I went to bed, my head had already touched the pillow, when it seemed to me there were ten thousand of little sharp cracks on my pillow. In fact they commenced presently in the same way as described in the book which I had just been reading.

These sharp rappings continued for some time; at length they increased in number and force, and eventually spread all over my bed, increasing in their forced movements until they became almost frightful. From that time to the present the raps have continued, together with a variety of other demonstrations. I never have been able to exercise the least control over these things, except that, by a mental request, I could induce them to go or come as I would desire.

Now, all I can say is this, that I do know this manifestation was, and has been, produced without any agency on my part or that of any other person. I have seen and heard things that are not by human power. Is it likely I could produce all these strange things, and that for three long years, and that only to deceive myself? Surely I was not a believer in such at the time, nor never have been until quite recently. When the war was over of all the world got together in convention and made these things to have been done through human agency, why, then, a little child who is a medium, will be able to put all these wonders in the flesh. Or I have seen those do that which no human power could begin to do.

Now, Mr. Editor, I believe the cause of there being no more reports in spiritual manifestations is, that in the first place people are not fully conversant of the immortality of the soul, and if they were, it would be impossible for them to doubt the evidence which is piled up mountains high in proof of the Spirit manifestation. The Bible is full of such proof; all persons who are full of it, especially the Roman and Catholic hierarchy. Can Spirits, or all Spirits, pass through solid matter as persons do? I am led to this inquiry from what I see in design. I have seen works, which convey the idea that only the more advanced or advanced Spirits could pass through solid matter.

Truly yours,

MRS. J. J. J.

A FACT.

MR. PARTMUR.

As I believe, it is your wish to have facts collected with regard to Spiritualism forwarded you, I send the following account of an incident that occurred at Dr. Robinson's public circle last Tuesday night.

Our circle had been seated for a short time, during which various communications had been received by some of the party, when, from a table in the room, the gas was suddenly extinguished. While waiting for the lights to be put out, one Spirit friend appeared, and gave me some very interesting communications. During this time, and until the gas was relighted, the medium's hands were freely changed by persons sit-

ting on each side of him. Shortly after our darkness was the medium, in consequence of a dose having been left upon, a lady rose to change it, and in doing so, found that "the shirt of her dress was firmly fastened by a knot to that of a lady sitting on the opposite side of the table." This led to the removal of a communication which had been received by the lady first attached to, with directions to defer reaching it for a while, and as it also was told that "her Spirit husband was the operator." Now as it was impossible for any one to get under the table without detection, and as our medium was well cared for by his adjacent friends, I would be glad to know how the medium's clothes will survive for the occurrence, denying, as of course they will, that it was the act of a Spirit?

While writing, I feel I am doing investigators a kindness by directing their attention to the spaces which are held at Dr. Robinson's, 108 Fourth Avenue, on every Tuesday and Thursday evening. I have now been a constant attendant at them for weeks, and have witnessed the giving of some most extraordinary tests of Spirit presence, under circumstances which preclude all possibility of their emanating from the medium's mind. Indeed, everything connected with these circles is done in so perfectly fair and open a manner, that that mind must be deplorably blinded by skepticism, or deeply involved in duplicity, that can assign any other cause for the manifestations there made, save that which is claimed for them.

E. A.

New York, October 31, 1854.

We are sorry that persons who have witnessed important spiritual manifestations, should ever fear to state them over their own proper name. We have generally declined to publish such facts without giving the name, but we allow this to form an exception to the general rule. We think persons ought rather to fear for not testifying openly to so important a phenomenon. E. A.

P. B. RANDOLPH IN THE "MINISTRY."

BROOKS SEVERAL TIMES: OXFORD, Nov. 1, 1854.

Dear Sir: No doubt you were, from what you observed at the late Convention, somewhat prepared for the step recently taken by one who has, in times past, done good and noble service in the spiritual ranks. I refer to Dr. Randolph, who has left his post and gone over to the church. I have had a long talk with this now reformed gentleman, as I suppose he must have felt the call, and have arrived at the conclusion that in the years gone by, he drank so largely of the philosophic fountain that he became excited, and hence the recent rash. Mr. R. is just as good a Spiritualist to-day as he ever was, believing in the reality of Spirits, good and bad, as he did in the heyday of his remarkable evangelism. But (and here you have the whole secret) Mr. R. realized a point where his mind needed rest—religious rest—and not being able to find that in Spiritualism, he now seeks it in Christianity. I heard his so-called conversion, and as the press is widely circulating the story of his defection, I hasten to give you the real one and substance of his recent speeches. That rests the real cause to all parties. He expressly stated that his insanity, under which he labored nearly three years, was the result of blind adherence to Spirits—his constant dwelling on the now engrossing topic—and the madness there resulting to master himself. He believes in dramatic possession, and having seen much tribulation by so-called mediums, is inclined to throw up the whole thing, and seek rest in religious organization. His accepts Spirit words but holds that religion shall be the truth, and not philosophy. Respectfully, a son.

A VISION.

The following account of a vision, beheld by Miss Mary Ann of Oxford, Chester County, Pa., I obtained last spring, intending to offer it for publication, but have neglected to do so till the present time. I give it, pretty much word for word as related to me by the medium.

There appeared to be no number of persons, or building, present in the medium's view—apparently only hundreds of feet in diameter each way. The dress and features were of a Greek style of architecture. The material of which the building was composed appeared to be large, and of shining rods of granite of a dark gray color. The material appeared to be surrounded with blood, streams of blood were visible through it. The foundation appeared to be resting on a solid foundation of broken skeletons. Here and there a skeleton of a man, and a child, as all its identity between that of a man, and a child, extending out from beneath the foundation. The scene of darkness appeared to be some five or six miles in extent.



"Every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, NOVEMBER 13, 1858.

RELIGIOUS FANATICISM.

Perhaps it is superfluous to qualify fanaticism by the word *religious*, in order to indicate the character of this article, since fanaticism is conceded to be an ally or common outgrowth of our common religion; or, in other words, that it is our common religion gone to seed.

When we contemplate the subject of religion from a rational stand point, it seems surprising that the word fanaticism, or any other word which signifies wild enthusiasm and mental frenzy, should become so intimately connected with it, and we must look deeply into religion itself, and know what it is and what it is not, in order to know why fanaticism has become so prevalent, and why it is almost exclusively connected with religion.

What, then, let us ask, is genuine religion? We reject at once and forever the definition given of religion by Webster and others, who knew but little or nothing of it, and claim to stand in the effulgence of the nineteenth century, and ask *what is genuine religion?* Is it the popular theological dogmas? Is it a scheme of an infinite Creator who knew all things from the beginning, and created human beings knowing at the time that he was making subjects for the devil to torment? Is it a scheme of omniscience and omnipotence to indulge in creating human beings haphazard, and then, by after thought and a supplementary scheme, to attempt to save his children from eternal damnation? Is it a scheme of divine wisdom to create me to be damned, and my brother to be saved, and he, my brother, to live here as the elect of God upon my hard earnings, and do nothing but intercede for my salvation hereafter, while he eats out my substance here? Is it a scheme by which certain men may live by selling out the privileges of salvation to the dead, and be buried in pretentiously consecrated ground? In a word, is it a scheme of deception in the most sacred things of human existence, to frighten and defraud the ignorant and the credulous out of their happiness here and hereafter, and their moral integrity and wit, and their hard earnings?

No! This is not genuine religion; it is the popular, fashionable, and false religion of the nineteenth century. Genuine religion involves the most sacred interests of all mankind. It challenges a serene observation and contemplation of unfolding nature—the relations of mind to matter, man to man, to the universe, and to his Creator. It inspires confidence in an even-tempered, impartial, all-wise and omnipotent Father, on whose bounty, and in whose blessings, men live, move, deliberate, and have their being. It honors skill and industry with its bounty, and observation truth and honesty with peace and happiness. It has no element of fanaticism, or any alliance with it, but it is grounded in sober sense, in industry and honesty, in observation and attestation of each and all of the human senses, in the deep serenity of the human soul, and the profoundest deliberation of the human intellect.

This religion has no indolent priesthood, no cant, no deep-lies, no fraud, no threats, no fear, no devil, and, consequently, no means of defrauding the neighbor out of his legitimate earnings under pretense of saving him. It has no policy, no fanaticism, and no partialities. It is fraternal, bold, outspoken, truthful, straightforward, just, deep-thinking, earnest-working, steady and progressive in laudable and divine purposes. Popular religion must give place to this, or religionists will run riot with insanity. The religion of to-day is illegitimate, and scorns the facts, even, on which genuine religion is based. Its priests preach and pray that the people may believe that a life awaits them beyond the grave, but if one of them affirm to its truth, and declare that there are tangible evidences of it, and that they have conversed with spirits, they are at once denounced as impostors, or mad, or heretics, and are hustled out of the church; and all this for simply affirming by a living experience, that

what the priests say is true. This shows clearly that such preaching and praying is merely a farce, and that there is no sincerity in it.

Preachers do not seek to instruct, but to excite and amuse speculative minds. There is but little or no genuine practical truth in popular preaching. There is a pretense of sacredness, but it is the sacredness and reverence of ignorance; neither the preacher nor hearer knows why they esteem it sacred or reverential. True religion and genuine Spiritualism are one and the same thing, having for their basis the same or similar phenomena and experience—namely, spiritual manifestations. And we ask, in the name of common sense, what there is or can be in communion with the spirits of our friends from the invisible world, more than there is in communion with them here, that should bewilder minds and make fanatics? We affirm, without the fear of successful contradiction, that if any body has become bewildered or fanatical about Spiritualism, after having enjoyed communion with spirit friends, or experienced other genuine spirit manifestations, the cause lays *outside of Spiritualism and of genuine religion*; and we venture to affirm also, that the real cause is to be found in the false and frightful religious teachings before spoken of. Who ever heard of a so-called infidel or scientist becoming fanatical over Spiritualism? Nobody. They have had the good sense to reject this terror preaching, and to believe rather, that the Author of our being was at least humane and sane, and not worse at least than men, and therefore they can witness facts demonstrating the existence of God and spirits without going mad over them. They are seeking for truth, and have no fear that truth will hurt them, wheresoever found, or howsoever it is opposed to their former opinions. They are calm and serene in their researches, and generally evince more confidence in God than the so-called Christians of our day.

All the fanaticism and immorality, too, with which modern Spiritualism has been troubled, (so far as we know,) has been manifested through those who have been subjected to the horrible terror doctrine of the popular church, and have come out of the old church, unshorn of its terrors and its nonsense. They are authoritarians, having been instructed to believe that everything which claims to have come from the Spirit or invisible world, is the word of God, or, at least, is absolute truth—"thus saith the Lord." Consequently, they believe they must do something quick and grand, or be damned; and fanaticism takes the form of a mission to Jericho, Mountain Cove, or the Kilauea Springs, where a St. Paul—a Christ—or, lately, the "Angel Movement," can be inaugurated on the authority of a "thus saith the Lord."

The insignia of all fanaticism is the bombast and cant of popular religion, of which we give the following fresh specimen from J. Van Dusen, the inaugurator of "the Angel Movement":

"We! we! we! unto the inhabitants of the earth. Because of deceit, treachery, and guile. As a whirlwind shall destruction now come upon them, saith the Lord God." J. VAN DUSEN, Medium.

Mr. Van Dusen writes us that the above communication was given by impression on his mind, as he was walking through Bleeker-street, from the rooms designed for his "Angel Movement," and that he wrote it down on the margin of a newspaper.

Now, here is a man walking our streets without a straight jacket, pretending to be the medium of the "Lord God," and seriously, as it seems, putting forth the old stale threats and fears of popular religion, whereby to decoy the credulous, and to raise money from those who hope thereby to be saved, or to receive a reward. He has the audacity to put forth this consummate nonsense as evidence of his importance and his spiritual mission. This man is the Mormon renegade, and we believe he has run through several religions before. We have published some of his letters and advertisements, not because we had any confidence in his pretensions as to his mediumship and "the Angel Movement," but because we are unwilling to sit as an inquisition over anybody, but are willing everybody shall utter themselves, we claiming equal rights to do so. We may be mistaken, but we have no respect for any "thus saith the Lord God."

We have another communication, dated September 1, purporting to come through a medium in another quarter, and from Christ, who was coming on the fifteenth of September last—"to destroy the far-famed great city of Babylon of North America. This communication is made up chiefly of threats, sectarian cant, and bombast. Indeed, all, or nearly all, the communications we have seen or heard of, claiming to come from such church,

dignitaries, are of this character. They seem to emanate from bombast and conceit. Who, in his senses, believes that these communications have any better origin than the wild enthusiasm of popular religionists? These pretending mediums deceive themselves with vain ambition and desire to be mediums for some of the Apostles, Christ, or "the Lord God," and they have not sense or judgment enough to know they are not mediums for anything but their vanity.

We by no means deny that the Apostles, or Christ, may communicate with mortals, but we do not believe they are fanatics, or would talk so foolish as the specimens we have seen. Finally, modern Spiritualism is troubled with the same character of fanatics that are so numerous in the popular church, and whose Spiritualism, religion, and God, are no more nor less than their vanity. Neither Spiritualism nor genuine religion should be adjudged by or from them.

Mr. Pierrepont at Dodworth's Academy.

Rev. John Pierrepont has been re-engaged for three Sundays, to speak for the Spiritualists at Dodworth's Academy. Last Sunday he related some of his personal experience, which was very interesting. One case was briefly as follows: On the 27th of August, 1857, Mr. Pierrepont addressed a letter to Dr. Channing, in the Spirit-world, stating that he had, through several mediums, been requested by what purported to be his Spirit, to make himself acquainted with the facts and philosophy of Spiritualism, and that, if it was true, he wished Dr. Channing to so inform him, and give him such other information as he might perceive that he needed. The letter was put in an envelope, pasted, and sealed with his seal, and sent to J. V. Mansfield for answer, without his opening it. No person knew that he had written such a letter, and he waited some two weeks for a reply, and received none. His granddaughter, who was a medium, called on him, and Mr. P. asked if the Spirit of Dr. Channing was present. The answer was written, "yes." Mr. P. asked him, "Are you aware that I have written you a letter?" Ans. "Yes; and I have been trying to get the control of Mr. Mansfield, so as to reply to it through him." A few days after this, he received a lengthy and specific answer from Mr. Mansfield, which he read, and which contained several extracts from his letter, and the replies were such as to show conclusively that the writer knew not only the contents of the letter, but several other private matters not mentioned in the letter. Mr. P. exhibited his letter sent to Dr. Channing, care of Mr. Mansfield, with the seal and envelope unbroken, and it seemed to be a clear case.

Mr. Pierrepont was ill in New York, and Dr. Parly attended him several days, without giving relief. Mr. P. wrote a letter to his old physician, Dr. Gorham, who went to the Spirit-world many years since, and prior to the birth of his granddaughter, to whose care he addressed the letter, she living at the time in New Bedford. Mr. P. soon received an answer from Dr. Gorham, recommending him what to do, which soon relieved him; but in Dr. Gorham's reply, he said, there are two Dr. Parkers in New York, one Willard, and the other Edward Parker, (we believe these are the names he gave). This fact Mr. Pierrepont did not at the time know; he only knew Dr. Willard Parker, who attended him; his granddaughter had no means of knowing either. He asked where this information came from.

Mr. P. related many other seemingly conclusive proofs that spirits communicate. Next Sunday morning Mr. Pierrepont will speak on the Odic Lights, in which he has had a large experience, and no doubt will give an interesting lecture not only to Spiritualists, but to scientists.

Short Articles.

Our supply of brief articles now falls a little short, and we would thank our kind correspondents to remember us in this regard. Communications which would make from half a column to two columns, presenting any important and well-digested thoughts on any branch of our spiritual philosophy or collateral subjects, will always be thankfully received, and will stand a far better chance of speedy insertion than articles that are much longer. It is, however, of course understood to be the editor's duty to his readers to exercise a discriminating judgment as to what matter would, and what would not, be proper and profitable to publish; and in the exercise of this duty we are often obliged to reject communications that are furnished us, as either being incompatible with the objects of our paper, or not adapted to interest or instruct our readers. Of contributions that have shared the fate of rejection, it has

heretofore happened that a large proportion have been those which purported to be dictated by illustrious personages in the spiritual world—such as Washington, Franklin, Jefferson, Webster, Napoleon, Shelly, Byron, Socrates, etc., but which unfortunately have had *nothing* to recommend them except their *great names*. If unthralled medium would moderate their ambition to be in such illustrious company until their own personal planes of wisdom and goodness become such as to render the coveted association fitting and spontaneous, they would probably be far less liable to be imposed upon, either by their own vain fancies, or by counterfeit Spirits.

We will here say, again, as heretofore, that any interesting and well authenticated *facts* that may be sent us, will always be sure of insertion. However inartistically they may be written, we will undertake to correct the composition, or re-write it, if necessary. Our friends will bear in mind that we always require a *respectable name* sent with any article concerning which there may afterward be any questionings or dispute, though if it is particularly desirable that the name should be withheld from the public, we will preserve it in confidence until we may have occasion to use it.

EDITORS WITH SPIRITS.

C. W. Webster, Esq., editor of the Mohawk Valley Register, says, "Our partner," meaning his wife, "witnessed some manifestations," and he in a very manly way gives the benefit of this observation to his readers. It is so rare that editors are fair and honest in giving reports of Spiritualism, that we desire to give full credit for this marked specimen of candor from such sources, and we presume a large share of the praise is justly due in this case to the "better half" of the editor of the Register. Women are more observing, appreciative, and earnest, in respect to spiritual things, than men, and if their influence were more fully represented in the new paper press, Spiritualism would doubtless stand a far better chance for a fair representation before the public.

It is exceedingly rare that an editor reports anything of Spiritualism, even when able to speak from his own experience and observations, without interspersing it with such remarks as are calculated to ward off the force of facts. Such remarks they use as physicians use sugar in their medicines to make their patients take the small moiety of the healing element. The editor says:

"Most of our readers have heard more or less about 'Spirit rappings.' Marvellous stories have been narrated by the press, which require a deal of credulity to believe, although corroborated by the highest testimony. So irreconcilable with our ordinary conceptions of cause and effect are the phenomena witnessed on these occasions, that even the witnesses who behold them are loth to believe that they are not the work of jugglery and collusion. Being so remarkable as to be considered delusions by eye-witnesses, it is not in the least strange that others should be skeptical. So mystical and successful have been the arts of the magician, that we are apt to attribute to his wand those exhibitions that can not be solved by natural principles. But, in what are denominated 'Spirit rappings,' there are some mysterious features, beyond the usual scope of the magician, which impart to them additional character and importance. And, however extraordinary they may seem, if they are the result of fraud, the secret remains yet to be discovered and divulged. Our partner, while at Buffalo the other day, witnessed some 'manifestations,' which, we presume, our readers will be interested in; so we furnish the facts as related, for their entertainment and consideration:

"Through the politeness of a friend I was invited to visit a 'medium' in the city of Buffalo, on Friday evening last, and witness the manifestations of the 'Spirits.' The party consisted of one lady beside the medium, and three gentlemen. The medium was a girl about thirteen years of age, unassuming in manner, and seemingly free from the trickery ascribed to persons in such capacity. While these manifestations are usually conducted in the dark, in this case not only was the room illuminated, but the medium actually required it in order to call the Spirits in play. Hence the chance for deception was diminished. The first intimation of the presence of 'Spirits' was by beating a tune, as with a hammer, upon the floor, while the little girl entered the room. The next was the removal of a heavy table, covered with books from the wall to the center of the room, with not a hand near it. Questions were answered with marvelous accuracy, by raps—one for no, and three for yes. A guitar was placed under the table, and the 'Spirits' requested to keep time to the singing of the medium, which was done with great correctness; after which the guitar was thrown three or more feet in the room, and broken against the wall. Chairs were moved from one room into another, and each of the spectators was in turn rocked in rocking chairs, and tipped from them by the invisible agency. A common lead pencil was placed by me under the table, and at my request was removed into a back bedroom in the story above, where I found it on resorting to the room. At my like request it was again restored to the room below—and in its transit both ways we heard it rattling upon the floor. The girl asked the 'Spirits' to lift her from the floor, when at once she was raised about a foot and a half, by merely resting two fingers of one hand gently upon the shoulder of the lady present. A light sheet-iron stove was so carefully held by the power that a pair of stout arms could not stir it. The 'Spirits' told me when a friend of mine was to be married, courtship with the day fixed for the nuptials; how old I was; how many members I had in my family; and other facts which staggered my incredulity. To test the nature of a personal contact, I asked the 'Spirits' to give me a kick on the shin, when I received a 'demonstration' on my pedal extremity which well nigh brought me to the floor. I asked for no further demonstration of this character. I left the house, believing more firmly that there are more things in heaven and earth than are dreamed of in our philosophy."

THE DEMONIACS OF MORZINE.

The Paris *Revue Spirituelle* republishes from the *Journal de Genève*, an account of a singular demoniac possession, or what appeared to be such, which prevailed some months since at the little village of Morzine, situated in the Alps, in Savoy, about three leagues from Thonon, on the road to Samoens. The *Journal* is skeptical as to the alleged connection of Spirits with the affair, but gives the facts as it had well ascertained them from a direct source of information; and from the account we translate and condense the following:

"In the month of March, 1857, after a fright, a young girl of nine years, fell into a singular state. It was a state of profound slumber, which continued from fifteen to thirty minutes each day, during which time she was entirely motionless. If one of her limbs were lifted, it would fall lazily and inert, and one might have believed her dead if she had not continued to breathe in her normal manner. At the end of a month this condition changed, and her eyes commenced to move and to open; they seemed strongly convulsed, and rolled in their sockets with extreme rapidity. Then her form, which was insensible, expressed great terror, and all at once she commenced uttering shrieks, unintelligible at first, but subsequently speaking with a crying and forced voice.

"At the same epoch (May 1857), a second girl of twelve years, was taken in a similar manner, and presented similar phenomena. After several days of these periodical crises, she also began to speak.

"These girls both declared that it was not they who acted and vociferated in that manner, but the *demons* who were in them. They continually spoke of serpents, devils, and swore at each other at pleasure. They were believed to be possessed, and the curate had the imprudence to exorcise them. But they mocked him and called him a fool, and declared that there would soon be other young girls who, like them, would be possessed of demons."

The writer in the *Journal* thinks that this declaration, by working on the imagination of others, had, of itself, the effect of producing what followed. Be this as it may, it was not long before three children, one of whom was only seven years old, fell into this same singular state; and soon afterward the number was increased to twenty-two, among whom there were but two who were as old as twenty years. Only one boy was affected, and he was thirteen years old.

"Meanwhile the intensity of the phenomena increased, and the little demoniacs commenced to run through the fields and the woods, mount up trees with extraordinary agility, and poise themselves on their tops. But if the crises ceased while they were up in these heights, nothing was more singular than their embarrassment to know how to descend. These children, moreover, never on awaking remembered anything which took place during their crises.

"One of them, Victoire V..., aged sixteen years, of a countenance and character very mild, was the most wicked. Not only did she ascend and descend the trees with extreme rapidity, but when she was up, she would balance herself, and jump from one sapling to another after the manner of a squirrel or a monkey. Then at the grand ceremony of exorcism in the church, in February, 1858, where the curate had brought them all together, to the number of thirty, it was she who, seizing hold of the communion table, and of the robe of the curate, rolled in atrocious convulsions, and, foaming at the mouth, cried, 'You can not cure me, you poor wretch; you are not the strongest; the demons laugh you to scorn; they make grimaces at you!'

"All the others also uttered terrible cries, and it was a fearful spectacle to see all these unhappy girls writhe in convulsions, and insult and blaspheme things the most holy.

"One of them pretended that the demon who possessed her was an Austrian, and she spoke a gibberish of which no person understood a word, but which was declared to be the purest German.

"The priest spoke to another in Latin, and was satisfied with the responses he received in French."

The exorcisms of the priest proving totally ineffectual, four of these unhappy creatures were afterward cured by magnetism, and others, at last reports, were under the same treatment with fair prospects of relief. The malady, however, continued to propagate itself at Morzine, and at the last accounts there were about forty persons under its influence; and it was reported that it had also appeared at Taninges, a neighboring village.

It is easy to set down all this, as the *Journal de Genève* does, to the score of *imagination*; but it would be difficult, we apprehend, to point out any well-ascertained and clearly defined physiological or psychological law that can account for any considerable portion of the phenomena. Let it be admitted that the fright which the first girl experienced, may have been sufficient of itself to produce the periodical crises of abnormal slumber, and her subsequent contortions and vociferations; yet what but a power similar to that which has been recognized as *flowing*

through, but not possessed by, "developing medium," (as they have been called,) can account for the strange and rapid propagation of this "malady," as it was termed? And what was it in the realm of merely *physical* causes, that could have fixed in the minds of the innocent and unsophisticated girls, the idea of demons as the agents of those movements which they themselves were unconsciously performing? And who was it that instructed them how to so exactly imitate the peculiar actions which the psychological history of all ages has attributed to demons, and of which it may be presumed that most if not all of them were totally ignorant? And whence their strange and unconscious powers of leaping, climbing, speaking and understanding foreign tongues, etc.? And whence the intelligent and consistent concert of speech and action between themselves, except by sharing foreign intelligences which perfectly understood each other? And whence the apparent wickedness of those manifested dispositions which it was acknowledged were not natural to themselves?

"The Herald of Light."

This Magazine for the month of November, has just been received. It contains articles with the following titles: Revivals of Religion in the New Church; Apathy Controversy; The Children of Hymen; Internal Order of the New Jerusalem; Who and What is Jesus Christ; Heavenly Creation; The Hushing at Dæmon; Forgive; Goodness; Divine Order of the New Church; Finding the Saviour; First Book of the Christian Religion; The Cross.

The *Herald* is edited by Rev. T. L. Harris and published at 117 Broome Street, at \$1.50 per annum. Single copies for sale at this office, at 15 cents.

To Correspondents.

We fear that the treatise of "P. O." of Mobile, as he describes it, would be far too lengthy, as well as too speculative and heavy, to be well adapted to the columns of the *Telegraph*. It is usually best to publish a treatise of that kind in the book or pamphlet form.

"N. P." of Dodge's Corner, Waukegan, Ill., writes to inform that we know nothing of his Manuscript further than that a single installment of it was brought to our office some months ago, and after we had decided not to publish it, it was taken away by the same hand who brought it. We presume that if "N. P." will write to the office to which he forwarded his MSS., enclosing stamps to prepay postage, they will be safely returned to him, and all necessity for further "blow ups" will be happily obviated.

SPIRITUAL LYCEUM AND CONFERENCE.

THIRTY-FIRST SESSION.

Question: What are the causes and conditions of the phenomena, and the reasons for and against the supposition that they are produced by Spirits?

Dr. ORTON said: Most persons present would doubtless agree that the cause of the phenomena was spiritual. With respect to the conditions inquired for, he thinks the physical phenomena depend entirely upon some physical peculiarity of mediums, and are not in the least dependent upon their intellectual or moral nature; that is to say, a person on a very low plane as to morals, may be an excellent medium, nevertheless, for phenomena which appeal merely to the external senses. But there is another plane of manifestation, higher, internal, not obvious to the external senses, which requires as a condition an elevation of the affections and a purification of the moral nature. For the strong reasons in favor of the spiritual origin of the phenomena, we must go back to a careful analysis of human nature, when the rationality of spiritual intercourse will be apparent. The facts of mesmerism prove that mind can impress mind, independently of the body. If rain it is demonstrated that *mind can act*, and this is the basis of rationality upon which he rests the mental or higher-plane phenomena of Spiritualism. The reasons for the spiritual origin of the lower or physical, may be stated, briefly, to be the manifestations of power and intelligence demanding the presence or potentiality of a human being, or bridge; and when, as in thousands of well-attested cases, these attributes can not be ascribed to persons in the form, as producing the phenomena they must, of necessity, be referred to human beings out of the form or, in other words, to Spirits.

Dr. GORTON said: Dr. Orton has truly intimated that we can not tell how these material causes operate; but the reason why they are put to requisition, he thinks may be known. As, for example, when a number of human lives are destroyed by the explosion of a steam boiler, the proximate cause may be partly manifest, but not the reason necessarily; for it may turn out that the captain did it on purpose. Now, it is to the same why we have spiritual manifestations and intercourse, that he would call the attention of Spiritualists. But for fear the reporter would pervert the natural flow of his argument with the ready volubility of his own materialistic propensities he had heaped up his idea some weeks before; and lest its moral purity might be endangered by longer confinement, he would ventilate it and clear his head.

ON OURSelves CONTRIBUTION TO THE SOLUTION OF THE PROBLEM.

I understand the philosophy of spiritualism to be that there are not their causes and effects, but an explanation of the causes and effects; and as I have heretofore remarked, I believe the great and universal principle of spiritualism, which pre-supposes the production of the production of spiritual phenomena, is a moral elevation by way of securing his future as well as present happiness. That it is a demand by more intelligent and responsible persons that there be a danger of our falling short of future felicity, and that our spiritual lives be given up to the service of the substance of demons, or even a different spirits. I propose to elaborate this question by supposing this hall to be a court and the Conference the officials, and that the parties

have joined issue and have proceeded in calling the witnesses until we find that Joel Tiffany, Judge Edmonds, Thomas L. Harris, Mr. S. B. Britton, Dr. J. R. Orlin, and Dr. J. L. Dods, occupying the stand—all of them old, intelligent, truthful, well-developed and normal mediums. Now to those who do not understand the evidence given in by these witnesses allow me to say that, after due inquiry, I find that they all solemnly declare that the result of their long experience is a firm belief in the existence of evil and suffering Spirits in the spheres.

I trust that after such an array of testimony, but few will be found having the temerity to publish to the world that there is no apparent evidence of the truth of this doctrine of evil Spirits. But our case is not yet disposed of; we must now call for the witnesses of the negative side, and in casting about for them, I am surprised to find how few there are of equal celebrity with those just presented. Indeed, I only know of one, and most unfortunately for the negative clients, he labors under a fatal disability. That A. J. Davis, in the other departments of Spiritualism, is a competent witness—that his noble service to our cause should immortalize him and his posterity—I most cheerfully concede. Nevertheless in his "Present Age and Future Life," page 90, according to his own showing, he has no right to meddle with moral teaching.

It is true that there are diverse respectable Spiritualists who stoutly advocate the anti-demon doctrine; but I can not learn that those learned and eloquent advocates, who have given most support and character to this doctrine, claim to have any personal mediumistic faculties by which they arrive at a knowledge of the facts; and if this be so, they must not be counted as witnesses, but mere lawyers, and however brilliant their illustrations of psychodynamic and anti-authoritarian law may be, yet their opinions as to the facts of the case, like the opinions of all lawyers, must ever fall like ropes of sand when confronted by the testimony of legal witnesses. One of the elements of legal procedure is the analysis of evidence; and lest we should be charged with superficiality, let me for a moment direct your attention to this point.

Frequent attempts have been made to strengthen the anti-demon doctrine, by affirming that those seers who purport to have seen suffering and evil Spirits always see at such a time, through a distorted imagination, a result of physical morbidity; and for proof, they refer to a time when one of the witnesses on the affirmative side of our present case, professed to see in a certain hall diverse strange truths and creeping things of arguminal and amphibious appearance. Now, they affirm that many others were present, and saw no such beasts or reptiles; and hence, on this subject, the witness can not be reliable. As we can afford to be generous, for the sake of the argument, we will concede the exception, and turn to the opposite side of the case; and here, although I see no *bona fide* witnesses to cross-question, yet I note one disputant of demon doctrine, whose opinions have obtained great weight, and as he professes to be favored with at least mediumistic symptoms, let us take a glimpse at the reliability of his conclusions. He affirms that once on a time the price of business was so great that his services required his presence in two places at the same time, when lo, he found the deed performed, and he actually believes that his Spirit did make a professional call without the knowledge of, or inconvenience to, his other self. I have only to say, if this duellistic enigma does not explain itself, let us with all due respect, resign its solution to Brother Roberts, while I hasten to my conclusion, that instead of Spiritualism pointing to no evidence of the existence of evil Spirits, I expect the jury in this case to bring in a verdict that the facts and philosophy of Spiritualism afford abundant and reliable evidence of the existence of suffering and evil Spirits in the other life.

The Doctor's "bottle" of spiritual champagne having run dry, Mr. Pennington remarked, that, as he understood the question before the Conference, it did not relate to the moral purity or impurity of spirits, but was rather an inquiry as to whether Spirits exist at all. Many persons have embraced Spiritualism from the supposition that the mental phenomena they may have witnessed, were veritable spiritual phenomena; that is to say, were produced by Spirits out of the form. Many of these recruits have had no physical demonstration through their senses of the existence of Spirits, and therefore, they naturally emerge from the dense fog of contradictory statement inevitable to mere word testimony, with a renunciation of their dismal experience all made out, and ready for market. Such Spiritualism as they profess, can not be renounced too soon. He does not deny that there may be Spiritualism in these mental phenomena, but if there be, it fails to demonstrate itself as a manifestation from beyond the grave. This hot bed process by which so much sympathetic impressibility gets itself dignified by the title of *mediumship for Spirits*, has been, and is, the fruitful source of mortification and misery. From this source springs the unknown quantity of reputed mediums, each claiming, on the bare authority of talking with the eyes rolled up, to be the only genuine and consecrated *channel* through whom God speaks, or "high Spirits" utter their commands; but what evidence of independent Spirit existence is there in all this? It may serve the purposes of personal ambition or pecuniary lust for a time; it may erect a few shanties in Atlantic, or build up a nest in New York; but in the end it will leave both its agents and votaries just the dullest they were at the beginning. Now, the evidence of Spiritualism is outside of this wordy claim of a part of these self-concocted oracles. When it is said to us by a seer, a fact which is not of our own invention, now we will give it as told to you, that you may know that we still exist—and as to the touch of mortal hand, it is done, we have entered upon a series of phenomena which amount to demonstration that they are produced by Spirits.

Mr. Weston stated what had occurred through Mr. Ruggles during the week. He said that after his return from the Conference on Friday

evening last, the table in their room was thrown over, no one touching it. It was banged upon the floor so loudly that it was heard by many persons in other parts of the house. The next night, while Mr. Ruggles was asleep, and himself in the rocking-chair reading, he discovered on the bureau a *wedding cake*, which had been taken from the bottom of his trunk, which had been locked, and the key in his pocket. The cake was a souvenir of his deceased wife—that, and her wedding dress, had been carefully deposited in the bottom of the trunk. He put the cake back, and locked the trunk as before, but on his getting into bed soon afterward, that cake bit him on the head. At the same time five pairs of stockings were thrown upon the bed. This time the cake was returned to the trunk in the same mysterious way that it was taken out, the key remaining in his pocket. Mr. Weston, after narrating several other occurrences of a similar character, stated that he had been informed by Mr. R., while in the trance, and purporting to be controlled by a Spirit, of certain singular phenomena which had occurred on Sunday evening last with Mr. Ruggles, while in Broadway, near Tenth-street. They consisted mainly of an interview with a policeman, and a conversation in French with the proprietor of a cigar store in that vicinity.

When Mr. Weston had finished the narrative of this street performance of Mr. R., the scene being laid in the immediate neighborhood, and of easy verification, if true, Mr. Baker volunteered an investigation, which, as reported to the Conference at a later hour, did not sustain the narrative of Mr. Weston in its most important feature.

Dr. STILES, of Bridgeport after alluding to the importance of the subject we were met to discuss, gave an outline of his own experience from childhood to the present time. He had been bred a Presbyterian of the straightest New England stamp, but had found little satisfaction therefrom, so that, during his adhesion to the puritanic faith, he felt himself as ignorant of immortality as though he had been born and bred a heathen. From a child he had been subject to strange influences, and he well remembers the anxiety of his mother, on his account, and the visit of the good old Quaker doctor, who fingered his pulse, and peered at his tongue, but could find no physical ailment about him, and so left his compliments and some assafetida pills to cure the shakes and twitches with which his mother represented him to be afflicted. But, as he did not get the pills down, they did not get the shakes up; only from some cause (probably not assafetida) he was bereft of their presence during the day time, and left to their solitary enjoyment at night. During his sojourn in the tents of the abbreviated "Westminster Catechism," his faith in the "New England Primer" waxed weak, and he became dissatisfied with the quarters provided by the "Assembly of Divines" for certain of his fellow-creatures, after they had done with this world; and through reading the Bible, became a Universalist without knowing it. Thus he went on for years.

When mesmerism came up, he subjected himself to different mesmerizers, but without effect upon himself; and in one instance, while seated before a celebrated operator, instead of going into the trance, as in duty bound, his magnetizer entered into that state and manifested some of the usual phenomena of clairvoyance. The Doctor then related an anecdote of one of his subjects while in the trance, to show that clairvoyance is not all mind-reading, but that persons in the trance can see and know, independently of the thoughts and opinions of those who may be in rapport with them. He is a seer or medium *himself*, and has to see whether he will or not, often against his will. This has been a life experience with him. He would give one instance: Not long since, while a lady was consulting him with respect to her health, he saw the form of a young man standing between the patient and himself, so as to interrupt the examination for a time. It was a spiritual presence not seen by the lady; but on describing his personal appearance, she said "That is my son who departed this life a few months past." She was much interested in the statement; for, though a Christian, she had been in sorrowful doubt as to whether or not her son lived. She wrote a letter to her son in the Spirit-world, and sent it to him (the Doctor) for the purpose of an answer. The letter was sealed, and he showed it in a public meeting, and had it examined thoroughly to see that it had not been broken. In two weeks from its reception, he took it, together with what purported to be an answer, to the same public meeting that they might have an opportunity of seeing that the letter had not been opened. The next day he sent it to the lady. The answers were correct, corresponding in every particular with the questions in the unopened letter, which were numbered. The question is, Who wrote that answer?

With respect to the physical evidences of Spiritualism, he has to say, that on his first interview, and while a skeptic as to that kind of evidence, being present for the express purpose of proving it a trick or mesmeric delusion, he saw the table lifted about one foot from the floor, no one touching it. His walking stick was brought by invisible power from a corner of the room, and thrown upon the table together with several chairs. There was light in the room, and the persons present were seated about two feet from the table, not touching it at all, when the table, with the chairs, etc., upon it, was raised from the floor, and danced to the tune of "Yankee Doodle," as gracefully as if it had been endowed with life and intelligence. This was done to let us know of immortality. It was not done for money, and there was no deception. The Doctor related several other facts of a similar kind which he had witnessed, and gave the names of persons who were present at the time of their occurrence. He is of the opinion that there are as many grades of character in the Spirit-world as in this. Were it otherwise, he should be under the profane necessity of accepting death as his savior, which, he thinks, is an honor not legitimately belonging to the mere gateway through which we enter the Spirit-world. Adjourned, A. T. MALLORY

GOD'S ANGELS.

BY THE UNKNOWN BARD.

Through the gates of heaven, streaming glory fell on angels dreaming. In their dreaming, it was seeming that the beaming face of him. Who, though ever seeming nearer, and forever growing dearer—Never nearer was, or clearer, even to the seraphim; And soft tones, so tuned for bearing pardon to the lost, despairing, That the swearing fiend, on hearing, would his erring have abhorred; Tones that, like the prophet's burning words, to light instantly turning, Kindled yearning thoughts of learning, and returning to the Lord. Fell those tones in liquid cadence, fell that light in softest radiance, On the sleeping angel maidens three, and this they sweetly heard: "Whosoever a soul would borrow hope and joy amid its sorrow, Wait not, kind ones, for to-morrow, but let haste waft mercy's phion; Gently seek ye for the falling—seek ye more the more appalling; Not in scorn, but kindness calling, hate the sin, but love its minion." Then the angels three descending, hear from many worlds the blending Of heart-rending prayers ascending, where the ending is of sin: From the battle fierce and stunning; from the death-scenes all are shunning;

From the temple which the cunning have enthroned themselves within; From the halls where taste enhances every joy that passion fancies, And in trances, and in dances, dust advances to its dust— From the boor whose soul in cottage, in his potage and besottage Finds its joys until in dotage it forgets its sacred trust— From the good who see the Devil where the many see no evil, As the farmer sees the weevil in the wheat that points above— Aye, from every knee low bending, to the Father's ear ascending, Cometh prayer for the descending flight of Might, and Light, and Love. In their flight, each twinkling aster, as they came to her and passed her, Grew a sun—a world—and vaster, then receded to a star; And they heard the starry chorus—anthem that shall yet restore us All the ages gone before us, when unstranded from life's bar. Light's year flight is but the basis of the measurement of spaces Through which, clear as lover's faces, ever come to angel eyes Pictures, in which they are viewing what the ages have been doing As their prototypes are going through their boundless paradise. Thus as earth, the star of folly, least, yet not the least unholy, With faint ray and melancholy nears to their angelic vision, First, with nebulous dark border, pregnant to the moon, her daughter; Then chaotic, then in order, then with flowery fields Elysian; Then the virgin world's first purity, and the shame of its maturity, Which all its bright futurity empaled in mournful hues; Then the prophets' words that freeze us, and the harp that still can please us;

Then the lovely face of Jesus as he smiles upon the Jews; Then the martyrs' lurid burning, to their light all peoples turning; Then our world, in freedom, learning all the paths to worlds above: Then more loving and depending prayers, blending and ascending Unto God for the descending flight of Might and Light, and Love. Now rebelling, but not quelling all the fear his bosom swelling— One whose mystic mind was dwelling on profound, mysterious themes, Not in scorn, but too sincerely, for he dearly loved truth merely— Pondered till he saw unclearly dreams in facts, and facts in dreams, 'Mid his volumes without number, which his struggling brain did cumber,

Oh, how prayed he for the slumber of a night of obliditka sleep; But as tossed—his compass lost—along a coast of ice and frost, Did he watch the clouds that crossed his mind, and weep. First the Might of God came o'er him, and his power shone before him. All the universe upbore him, and proclaimed the Great First Cause: Yet the student lost in wonder, still the creature worships under, Hearing not the Sinaic thunder, praised the skeptic's idol—Laws. Then in sisterly alliance came the sprite of Light and science. And anon in fond reliance on her tones the student hung; She revealed him half her treasures, and she promised many pleasures. And in soft, seductive measures, of her hidden charms she sang; Though his hair was growing greyer, yet before this wanton player All forgotten was his prayer as an exile's infant tongue; But when Love came o'er him stealing—lo, she found the student kneeling.

And his deepest heart of feeling breathed the sinner's humble story, And the clouds no more were o'er him, but a God of love before him, And he felt that to adore him was the highest, only glory. Millions at his might may cower, light may come with every hour, But to Love a boundless power is given on earth, beneath above; Nations know his might, and sin, few his light shall fail to win. But who will not gather in to the folding arms of Love?

A GEM, FROM THE PERSIAN.

Once from a cloud a drop of rain
Fell trembling in the sea,
And when she saw the wide spread main,
Shame called her modesty.

"What place in this wide sea have I,
What room is left for me?
Sure it were better that I die,
In this immensity!"

But while her self-abasing fear
Its loneliness confessed,
A light received and welcome'd her
And pressed her to its breast.

And I would that the drop had said
A pearl for royal eyes—
Exalted by its finely shame,
And humbled but to rise!

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DATE 08-28-2001 BY 60322 UCBAW

with the President and the Secretary of the United States.

<p> Wheat - 10 1/2 @ 100 lb. 100 00 Barley - 10 1/2 @ 100 lb. 100 00 Oats - 10 1/2 @ 100 lb. 100 00 Hay - 10 1/2 @ 100 lb. 100 00 Flax - 10 1/2 @ 100 lb. 100 00 Seed - 10 1/2 @ 100 lb. 100 00 Wool - 10 1/2 @ 100 lb. 100 00 Butter - 10 1/2 @ 100 lb. 100 00 Eggs - 10 1/2 @ 100 lb. 100 00 Cheese - 10 1/2 @ 100 lb. 100 00 Meat - 10 1/2 @ 100 lb. 100 00 Grain - 10 1/2 @ 100 lb. 100 00 Oil - 10 1/2 @ 100 lb. 100 00 Sugar - 10 1/2 @ 100 lb. 100 00 Spice - 10 1/2 @ 100 lb. 100 00 Herbs - 10 1/2 @ 100 lb. 100 00 Flowers - 10 1/2 @ 100 lb. 100 00 Vegetables - 10 1/2 @ 100 lb. 100 00 Fruit - 10 1/2 @ 100 lb. 100 00 Nuts - 10 1/2 @ 100 lb. 100 00 Seeds - 10 1/2 @ 100 lb. 100 00 Grains - 10 1/2 @ 100 lb. 100 00 Legumes - 10 1/2 @ 100 lb. 100 00 Cereals - 10 1/2 @ 100 lb. 100 00 Grasses - 10 1/2 @ 100 lb. 100 00 Forage - 10 1/2 @ 100 lb. 100 00 Feed - 10 1/2 @ 100 lb. 100 00 Supplement - 10 1/2 @ 100 lb. 100 00 Medicine - 10 1/2 @ 100 lb. 100 00 Chemicals - 10 1/2 @ 100 lb. 100 00 Drugs - 10 1/2 @ 100 lb. 100 00 Minerals - 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MRS. CAROLINE E. DORMAN,
THIS well known Electrolytic Physician,

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