

nature and uses of the plant. The *cure* of it is *knowledge* Were evil a natural fact instead of a natural mistake, it would be incurable ; that is to say, were man intrinsically bad, he could never be made good. Iron never becomes gold ; good alone can be changed into better and best ; hence that which is improvable, is good, and not evil.'

So speaks and so reasons Dr. Hallock. And as we are gathering up documents and statements for reviewing purposes, it will not be amiss, just here, to give ear to a word or two from Mr. C. M. Plumb, whose utterance, like that of the gentleman's now given, is endorsed by a Convention of Spiritualists. Mr. Plumb tells us, that—

'One all-sufficient ground for the rejection of the Christian theory of the source of evil, is, the reflection it casts upon the wisdom and goodness of the great creating Cause. We cannot believe that the Infinite God would give existence, and with it the curse of an evil nature ; but must rather look upon whatever manifestations of opposition to right that humanity may exhibit, as indications of an unprogressed stage of development. . . . We have looked *within* for the source of evil, when it lies *outside*, and the soul's normal effort is to overcome it, just as the child strives to walk and run and climb. . . . Only remove all obstacles to its full and free manifestation, and mankind will show that the element of goodness *lives* though it slumbers within them. It is not a caged fiend, but a sleeping enfeebled angel that dwells in the human soul.'

Such is Mr. Plumb's line with which he measures, whether a good Plumb-line or not.

We refer to these public expressions of Messrs. Newton, Hallock, and Plumb not only to evince that our statements relative to certain chief elements of Spiritualism are authorized, but also to indicate to some extent how the system, as far as it is a system, practically contemplates man. From the Spiritualist angle, looking at the world's family of intelligences, we discover that—

1. Man is more capable of understanding celestial lessons at this day than during the period when christianity was established.

2. The human pupil, in his search for goodness, and in his inquiry for what is its apparent opposite, is not to listen solely to twelve apostles, but to the hundreds, thousands, and millions of apostles formed and fashioned of things animate and inanimate within the fabric of nature.

3. Man, properly instructed, cannot find evil, simply because there is, really, no evil to be found.

4. Evil is not in man, nor does he receive evil positively—he makes mistakes, the fruits of which are only *seeming* evil.