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NATURE.

HUMAN, SPIRITUAL, DIVINE.

[Original.]

MR. A. J. DAVIS.

I am not without hope that some competent friend will favor us with a synopsis of the philosophy attempted to be taught by Mr. Davis, arranged in a portable form, and divested of the extra verbiage with which he has encumbered it. He has many beautiful ideas; most of them, however, are obscured and covered up in the cumbersome verbosity of a large book, which everybody has always considered a "great evil." I say "everybody," but perhaps I ought to except authors who write them, and their immediate friends.

In a preceding article I referred to the title page of Mr. Davis's great work:

"The Principles of Nature. Her Divine Revelations."

In the order of superior wisdom, we suppose the *Divine* should be put first, as developing Nature; as we suppose that "Nature" is and must be what the *Divine* makes it. But Mr. D. makes the *Divine* follow Nature, for she makes *Divine Revelations*. To us, this language evinces an imperfection in Mr. Davis's wisdom faculties.

His use of the terms "*by* and *through*," is characteristic. "By and through Andrew Jackson Davis."—And, page 4, "Such brethren were the external means *by* and *through* which this book has made its appearance." The use of the prepositions and conjunctions is indicative of the want of clearness referred to in my other article. "A. J. Davis, the Poughkeepsie Seer and Clairvoyant." And he might have added "and the Somnambulist and the Magnetic Subject."

The following is one of his mottoes: "Any theory, hypothesis, philosophy, sect, creed, or institution, that fears investigation, openly manifests its own error."

Is there no tautology in this language? Again:

"Reason is a flower of the spirit, and its fragrance is liberty and knowledge."

Of what spirit? Not of all spirits,

for some spirits do not manifest "reason."

And, then, as to "liberty and knowledge," we should like to be informed if there are *objects* or *subjects* which gratify the *olfactory* senses? Do we judge of liberty and knowledge by the sense of *smell*?

His third motto (and three, for one title page, are enough,) reads thus:

"When distributive justice pervades the social world, virtue and morality will bloom with an immortal beauty: while the sun of righteousness will arise in the horizon of universal industry, and shed its genial rays over all the fields of peace, plenty, and HUMAN HAPPINESS."

Now, we might query as to how justice is ever to prevail all over the world, if, as Mr. Davis affirms, (page 7,) "The world exists on *wrong foundations*." If the *foundations* be injustice, then Mr. Davis's prediction can never be realized till the world's foundations are destroyed, and new foundations are laid.

As to the "horizon of universal industry," or how "*immortal beauty*" can ever be made to "bloom" in a "social world," whose very foundations are "*wrong*," we have yet to learn. Something must be allowed, probably, for Mr. Davis's juvenility, in each of these mottoes, and this, perhaps, is the best apology that can be made for his having called his somnambulist productions, "*DIVINE*." But why pursue this subject? Simply to assist in placing Mr. Davis's true claim, as a writer and teacher, before the readers of this paper. He has "addressed" himself to the whole world of mankind—I am one of that number.

I am aware that but for Prof. George Bush, of New York, Mr. Davis would scarcely have found one in a million, of this world, who would have taken the trouble to read his large book through. Prof. Bush, it is well known, has made the *amende honorable* to Truth, by warning the world against placing too much reliance on what Mr. Davis has uttered.

And to the Rev. W. Fishbough, as his faithful scribe, Mr. Davis is indebted for much of what there is commendable in his style as a teacher. Mr.

Fishbough, it must be remembered, was chosen by Mr. Davis himself, while in his "superior" state, to write out his "sayings." And neither Mr. W. M. Fernald, nor T. L. Harris, nor S. B. Brittan, who were the most intimate friends that Mr. Davis ever had, (each of whom have since left him,)—I say neither of these stood so near to Mr. Davis, or had so intimate a knowledge of his merits as a somnambulist teacher, as Mr. Fishbough. And yet Mr. Fishbough has also changed his views of Mr. Davis, as a teacher, and now, it seems, considers him no longer reliable. And thus it is that "the times change, and we change with them."

P.

Foxboro', Aug. 18, 1851.

[Original.]

UNMEANING TALK.

While wending my way through one of our streets last Sabbath eve, I was attracted by a light in the basement of one of our churches; and, ascertaining by inquiry of a bystander, that there was to be a meeting of believers in spiritualism, and having heard much concerning the spiritual demonstrations here, I concluded it would be a fine opportunity of investigating the strange phenomena. So I walked in and seated myself. Soon after, those assembled commenced singing a hymn; then a gentleman, who appeared to be a leader among them, kneeled and commenced talking with spirits. He told the spirits how very bad we all were, and how very good they were—how low down we were, and how very high up they were. He told them that we did not deserve any good thing, and that if they were just we should have been damned a long time ago!

Well, I was all attention, listening for responses from the spirits to his suggestions to them, but heard none; in fact, he did not appear as though he expected any answer; for he talked very fast for one addressing other persons, but soon he commenced asking for physical demonstrations. He asked the spirit to move the heart of the sinner, and to lift the light of his countenance, (if he had I do not see how we should have seen it if he was as high up as he said he was,) and make bare his arm; then he asked the spirit to

are told, and nothing but sorrow and privation can be expected until we go to our home in Heaven. But the Human Gospel says, *not so*—happiness can be enjoyed here if we will obey the laws of our being, and dwell together as brethren. The Human Gospel says there is plenty for all, and every man who accumulates wealth beyond a competency, and hoards it up, or withholds it from the public good, is depriving others of the produce of their toil, and creating privation and misery among men.

Not only must the people enjoy health and plenty, but they must be truly developed in all their mental powers. There must be the amplest education for all. Why? Because our conduct is as our minds. If our thoughts are correct, and feelings are pure, our lives will be a perpetual goodness. As there is harmony in our development, there will be harmony in our lives, and peace, and joy, and love, and beauty will bloom around us.

This development is necessary to the establishment of justice on which plenty depends; and we must have plenty before we can possess a full and harmonious development; both, therefore, must go hand in hand.

The Gospel that is preached meets not this demand of our nature. But the Human Gospel comprehends all that concerns our welfare, and looks to these demands as of the first importance—whose supply is of the very first necessity.

That which is called the Gospel takes no note of Education—it is a secular concern. It takes no note of Socialism—that is called ridiculous. It takes no note of Health—that belongs to the physician. It takes no note of Human Rights—that belongs to the lawyer. It takes no note of Politics—the clergyman would lose his place if he preached on Politics. It takes no note of Labor as the universal duty of all mankind, and without which no man has a right to eat.

If it thus neglects every human interest, *what does it attend to?*

It first speaks of Hell—a place that has no existence in the Universe nor in the Human Gospel. With many—and indeed in those churches that make the most converts—the burden of their discourses is Hell—*Hell* first—*Hell* secondly, and thirdly and lastly, *Hell*. A large portion of the time of clergymen is spent on that which has no place whatever in the Universe of God. Hell, however, as a place of suffering, is the Earth—and the object of the true Gospel is to convert this Hell into a Heaven. But the inhuman Gospel has no such end in view.

The next subject that engages the attention of the Church is the Fall of Man—a fall that *never took place*—a mere vagary of the human brain.

In the third place, the church spends its time in setting forth the idea of the Redemption—another idea which, as it is understood in the old Gospel, has no reality whatever. There is a true Redemption which comprehends the healthy body and the harmonious mind. The man who is just and good, who loves his fellows as himself, and will seek the general happiness as much as his own; who is healthy from head to foot, and passes

life in a constant serenity,—such a man is redeemed under the Human Gospel. But there are none such on earth—redemption is only an end aimed at, and to be approximated as we grow wiser and better.

In the fourth place, the old Gospel teachers devote themselves to the defence of the Bible as an inspired Book—supernaturally and miraculously inspired. As I understand the Human Gospel, it makes no account of this idea of inspiration—it will have no words about the matter—it cares not whether it is inspired or not. It simply says that if the Bible be inspired—or a revelation—it is so in accordance with an eternal law—and when this law is obeyed, revelation pertains to our age as well as another.

Why? Because inspiration cannot give force to a single truth. Truth spoken by the humblest man or woman is as valuable as if spoken by God himself. A doctrine said to be found in the Bible, which I believe to be false, will be discarded by me, whether it be an inspired doctrine or not. But I shall not believe it inspired if I believe it false. God has made me a law unto myself—has given me and you the capacity to discover truth to a certain extent—as far as it is important for us to know. To suppose that He has declared certain doctrines by his prophets, and forbidden me and you to deny their truth if we cannot believe them, is to suppose He can be guilty of an inconsistency; for if he has given us minds to govern ourselves, he has not placed a limit upon the free action of our faculties. He has not prescribed the most zealous activity as the sole mode of mental development, and then turned round and told us to beware how we deny or even doubt a single doctrine of the Bible.

No; I contend that as we are, for ourselves, the sole judges of truth, and as truth is not the more truthful for being in the Bible, the question of plenary or even partial inspiration is of little account. All that interests us is—*what is true*.

The Human Gospel embraces truth from all sources—from all books, from all men, and from all nature. Science, literature, art, music—*everything* that contributes to development and happiness belongs to this Gospel. It grasps at all the truth there is in the Bible—all there is in the Koran, all there is in the Zanda-Vesta, all there is in the Book of Mormon, all there is in the Philosophies, all there is in all the scientific cabinets of the world,—and out of the whole it draws spiritual light, and life, and beauty, peace, pleasure, and happiness for this world *first*, and finally for that upper sphere to which we are all ascending. There, the question will not be asked, what we have *believed*, but what we have *done* for our own good—how fully have we opened our souls for the indwelling of the divine spirit.

Inasmuch, then, as this Gospel has nothing to do with disputation or religious dogmas, has no time to devote to the proof of revelation, of the Fall, of the Godship or Sonship of Christ, of the Redemption, whether by the blood of goats or men—inasmuch as it wastes no time on any of these things, or even on the

Devil himself, it follows that the believers in this Gospel have plenty of time to spend in advancing the welfare of man. This faith is ample for us all, and let us rejoice in its practice.

THE DIVINE.

What kind of a God is that which men worship, who is a compound of all that is good and all that is terrible? What kind of a monster is that that men have exalted in their imaginations upon the throne of the universe, who calls himself by the name of *Love*, and yet at times walks forth with an *omnipotent tread*, to crush the bodies and souls of the creatures of his own hand?

Oh, *what views men have of the blessed God!* Oh, it seems to me enough to try the heart of *Infinite Goodness* itself, if such a thing were possible, to see what a disposition men ascribe to God!

They impute properties and actions to him, that would be considered, on all hands, as a *disgrace even to humanity!*

Can it be possible, a man who has felt the *melting throbbings* of the heart of his heavenly Father in his *own bosom*, thus understands his *precious book*?

Yes, it can—for we once so understood these things. But, blessed be God, he has shown us a *higher meaning* to his word—and we hail it as life from the dead; for it was always a mystery to us how God could be *love*, and yet have a heart so full of vengeance.

We now see in these hitherto fearful announcements—instead of *literal destruction and death*—a graphic and Godlike description of the power that *divine truth* will have over the *false* and *evils of the human heart* in the “*latter day glory*” that God is about to bring in upon the world.

He who rides upon the white horse, or purified understanding—with his vesture dipped in blood, whose name is the “*Word of God*,” is the same “*Word that was made flesh and dwelt among us*,” or the divine principles of the Bible brought out into ultimates; and the blood upon his vesture is the divine life of its truths, which, flowing to the evil passions or affections of the human heart that are now reigning the *norse*, or *understanding*, down the declivity of death, will *sanctify* or *eradicate* those evil affections, and bring will and understanding under the control of the Divine Truths, their rightful governor.

Is not here the *quintessence* of the cause of the *infidelity* that prevails in the world, and walks abroad with *renewed vigor*, at the present day—and with her head made bare to the mid-day breezes of heaven, unblushingly declares her disbelief in the Christian's Bible and the Christian's God.

Is it not because the church has taken no higher views of the Word, than what appears upon its surface? And unless some deeper meaning can be rationally and intelligently drawn from

this book, I fear it will not long retain its hold upon the reasoning faculties of the race. Men are beginning to demand a reason for the things they are called upon to believe; and the plea of the past, that mysteries of God and revelation are the sacred relics of the Church, and must not be pried into, will suffice no longer. The human mind is waking from its long repose, and girding itself for a moral conflict with its spiritual oppressors; and every thing has got to pass the "fiery ordeal" of truth and logic—and woe be to the doctrines and creeds that cannot abide the scrutinizing test.

The expanding mind of man, as it goes out in the investigation of nature, and the laws that everywhere preside in her orderly domain, comes back, bringing with it the conviction that Nature's author is a being of goodness.

Oh, when will Christians believe the declarations of the Lord, that the letter of the Word killeth, while the spirit alone giveth life, and thus take a position where the shafts of Infidelity will fall harmless at their feet.

What is the church to do in the present emergency, into which *literal* views of the world have brought her?

She seems to be calmly folding her arms, and saying, "Well, God has written his book, and I believe it's true, but he must see to it that it is not overthrown." Oh, what a wholesale manner of committing the Word to the dominion of Satan.

She seems perfectly calm in her Jonah-like position, down in the sides of the ship, fast locked in the embrace of slumber, and almost entirely ignorant of the wild roar without of the angry billows of falsehood, that have been lashed into fury by the upheaving tempest.

The present prospect is that the mass of the church, instead of waking up to higher views of the Bible and its teachings, will remain immovably fixed in their stagnated position; and not only this, they will oppose and persecute those of her members who attempt to break away from her incongruous, inharmonious system of doctrines, to seek for more rational expositions of the Word of God.

But blessed be God, he has declared that he has yet watchmen upon the walls of his own Zion, who will not hold their peace, in darkness or light, till Jerusalem is made a praise in the earth.

He has also declared that when the enemy cometh in like a flood, the spirit of the Lord will lift up a standard against him—and, praised be his name, he has fulfilled the most sanguine expectations of his devout followers, in the present emergency. In his love and goodness he has given us an exposition of his Word, that completely puts to flight the "armies of the aliens," and makes Infidelity stand agast before its appalling front.

From Genesis to Revelations the harmonious chorus of the internal sense, is "Peace on earth and good will to men."

Every silver shaft of research that is sunk in the "rocky dells" of thought, brings up the startling announcement that the maker of all things is *goodness itself*.

Every breeze that fans the "feverish brow," proclaims, in musical accents, that "God is goodness." The springs of man's inner being vibrate to the harmonious declaration that "God is love." And can the Christian world much longer, in the face and eyes of all these increasing convictions, trust a God of wrath and vengeance, and expect him to be loved and revered? "I trow not."

The universal cry of alarm has already gone forth along the embattled legions of the church, that Infidelity is making deadly thrusts upon her supposed impregnable ramparts; and unless she bestirs herself in the repulsion of the enemy, all that is sacred and of good report will be demolished, and the Bible and its precious principles trampled under foot.

Goliath is defying the armies of Israel anew, and unless David, or the spiritual man, casts away the unwieldy "armor of Saul," or the literal sense of the Word, and goes forth to meet him, with the "smooth stone from the brook" or the higher and internal sense—this modern giant will vanquish the combined hosts of Christendom.

There is positively no argument drawn from the letter of the Word, that can stand against the infidelity of the present hour.

Passing over all those irrefutable objections brought against those portions of the Bible that represent God as a sanctioner of exterminating wars and wholesale slaughter, which, if literally true, flatly contradict all the other portions that represent him as a lovely, meek, and lowly being—let us glance at a few milder, and at the same time quite as forcible reasons which men are bringing, in this day of investigation, against the authenticity of the Scriptures.

A. C. FROST.

—The Medium.

[From the Newcastle Gazette.]

SPIRITUAL.

Messrs. Editors,—I read your article under the above caption, in your paper of the 19th ult., and I must say I was sorry and mortified to see such an article in the New Castle Gazette. It is in very bad taste, in my judgment, in all respects. However, the idea of invoking the spirit of a dog or a horse, was not original with you, and consequently the following remark is not intended for your benefit. To him, with whom it was original, I would just say that he who degrades himself so much to the level of a brute as to invoke the spirit of a brute, may very reasonably expect a brute's answer. In fact, though he may have the figure and some of the external marks of a man, yet I suspect, when you get below the skin, into the interior of the man, where the soul ordinarily resides, you will find him a good deal brutish.

Now, gentlemen, I see that you must entertain a very different opinion from mine, upon the subject of these manifestations, or you would never publish such an article as the one above referred to. My opinion is, from the most attentive consideration and examination of the subject, that they are sent to this world upon an errand of mercy, to establish upon a sure and undoubted basis, that fundamental doctrine of the Christian religion—the immortality of the soul. In the beautiful language of Mrs. Whitman, "I believe the inhabitants of the spiritual spheres are seeking, through these manifestations, to benefit our race—to minister to the purest affections and loftiest aspirations of humanity."

If you have not paid particular attention to the subject, you cannot be aware of the great amount of doubting which now exists in the world, in regard to the subject of religion, not alone to the immortality of the soul, but other kindred subjects. Prof. Lewis, of New York, has recently published a work entitled *Platonic Theology*. At the close of his introduction, he makes this startling remark: "The next great battle ground of Infidelity will not be the Scriptures. *What faith there may remain*, will be summoned to defend the very being of a God—the great truth, involving every other moral and religious truth—the primal truth that He is, and that He is the Rewarder of all who diligently seek Him." And as some evidence of the truth of this prediction, I see that the talented Miss Martineau, of England, has recently come out with a work, in which she denies the existence of a Supreme Being! I have not seen the book, and know nothing of her grounds of belief, but suppose she builds upon the old foundation of Hume and others of his faith.

Alexander Campbell, in his letter of the 8th of January last, seems to look at the matter in the same light I do. He had not, at that time, witnessed the rappings, and knew nothing of them except from hearsay. Here is an extract from his letter: "But should it prove to be what it purports to be, then indeed has a new and glorious era dawned on our dark and benighted world." Mark these two words, dark and benighted. "Man's immortality is tangibly demonstrated, and the thick darkness which has heretofore environed him, will soon be dispelled by the ushering in of a light from the eternal world." This is very emphatic language, and coming from such a man as Mr. Campbell, cannot fail to produce a strong impression upon all who may read it.

Mr. Campbell knows that the Jewish religion teaches very little of the immortality of the soul. The word immortality, I believe, is never once mentioned in the Old Testament. Moses, so far as I now recollect, does not, in a single instance, directly or indirectly, allude to a future state; and when Jesus Christ came into the world, only the Pharisees alone believed in disem-

bodied spirits. Now, gentlemen, if these demonstrations be what they purport to be, communications from departed spirits, our fathers, mothers, our brothers, sisters, and children, who have gone before us, they will do more to establish this fundamental doctrine of the Christian religion—the immortality of the soul—than all the books, and all the sermons that have been put forth by man since Christ ascended to heaven. What though some lying spirits should attempt to deceive, and should even succeed in a few instances? What else have we any reason to expect of them? It should be remembered that the crucifiers of Jesus are now spirits. What good do we expect from them? They were liars while on earth: Have they improved much, think you? I fear not. But if we get the great truth—that “life and immortality have been brought to light”—will not this truth do us more good, by a million of times, than all these lies will do us harm? Surely. Fear not the lies, then, nor the lying spirits; their reign will soon, I trust, come to an end, for “truth is mighty and will prevail.”

Let me exhort you then, gentlemen, to let truth have fair play and free course. Attempt not to sneer or laugh it down. In regard to these rappings, let facts decide. Hearken attentively to the testimony in the case, and upon that make up your verdict, and not upon mere hearsay or prejudice, “for if this counsel or this work be of men, it will come to naught, but if it be of God ye cannot overthrow it.”

Respectfully yours,
C. T. W.

July 10, 1851.

[From the Boston Transcript.]

THE NEW COSTUME.

There are several things connected with this movement, which may be mentioned in order.

First, There is need of reform. This is admitted on all hands. Never did a nation bend the neck more to a foreign tyranny, than the masses of men and women do to the tyrant Fashion. We have nearly all of us suffered and groaned in this bondage in various ways, and it is time now that some master PRINCIPLE should start up, which shall “never surrender.”

Second, It must not be confined to the women alone. Nothing is more unbecoming among woman-kind — nothing half so unbecoming as a man's dress; especially the hat, long coat, and many times, the pantaloons. There is little of grace, comfort, health, to say nothing of modesty, about them.

Third, Nature must be the standard for dress. The human form must shape and fashion the external covering. Pray tell us why a man and a woman should go so differently clothed. Their natural forms are similar. And yet, a man and a woman can be distinguished by mere dress as far as the eye can see them. I submit that this is not according to truth. The sexes should be externally distinguished,

but not so much by the mere *form* of the dress. Colors, embroidery, variegation of fancy, corresponding to the loves, attractions, graces, with a decided preponderance of the flowing, should rather distinguish woman.

But man himself has no more right to the snug and ill-becoming difference from the dress of the woman, than woman has to the difference from the man. He also should appear in a more flowing style, with something of the Turkish; and even the North American Indian, with his robe and girdle, comes nearer to the truth of nature, than a suit of the fashionable gentleman. There should be equally the grace of the man and the grace of the woman, and no more difference in the form and general appearance than nature herself has bestowed upon the sexes. Certainly, such a dress would be as convenient as the frock-coat, for all purposes of business. Once start the principle, and custom and convenience will suggest all proper particulars. This may be looking a great ways ahead, but we cannot begin to talk too early.

I ask if there is not something spiritual in all this. In the first place, the body itself is only the clothing of the spirit, developed by the spirit, and suited to it. In like manner, the dress should correspond both to the spirit and the external form.

Indulge me, Sir, for if this subject is worth attending to at all, it is worth attending to well. I now quote highest authority.

Swedenborg says — “Garments correspond to spiritual truths; which is especially evident from things which appear in another life, as from the angels, when they are presented visibly, in which case the interiors beam forth from the face, and the exteriors are represented both in the body and also in their clothing, inasmuch that every one may there know, from their clothing alone, what is their quality, for they are real substances, thus essences in form.”

The garments of the angels are spiritual substances developed from their own internal character correspondentially.

“The divine truth, or divine spiritual, which appears as light, is what invests, [or clothes.] But so great ignorance prevails in the world, that it is not known that angels and spirits are in a human form, and appear to themselves as men, and also that they see each other, hear, and converse together; and it is still less known that they appear clothed in garments. Yet the heavens are full of men, who are angels, and they are clothed in garments of various degrees of splendor.”

That they also have appeared clothed in garments to men in the world, is manifest from all the accounts we have of them in the sacred history.

Again — “The garments with which angels are clothed, like the other things, correspond; and because they correspond, they also really exist. Their garments correspond to their intelligence; and because one excels another in intelligence, therefore, one has more excellent garments than another. The most intelligent have garments glittering as from flame, some shining as from light; the less intelligent have bright and white garments

without splendor; and the still less intelligent have garments of diverse colors. Their garments are also changed according to the changes of their state.”

Now, whether all your readers will believe a word of this or not, all must see the exact truth of the principle. And whether or not we consider spirits unclothed of the body, it is manifest enough that the dress of men and women in the world is no trivial or unimportant matter. It should be of the utmost taste and fitness, and, with the differences before alluded to, correspond to their forms and nature, as their bodies themselves correspond to their spirits. In fact, is not the whole of external material nature a perfect and fitting correspondence to the principles and interior essences of things — birds, beasts, flowers, trees, &c., &c.? Why, then, suppose that there are no philosophical principles by which to regulate our dress? It is certainly from an ignorance and disregard of fundamental principles, that not only in our dress, but in our manners, customs and opinions, we are cutting such an awkward and ridiculous figure in the world.

“O wad some power the giftie gie us

To see oursels as others see us,

It wad frae mony a blunder free us,

And foolish notion;

What airs in dress and gait wad lea’e us,

And e’en devotion!”

I suggest, then, a reform among both sexes, so that, in dress as well as mind, they may be more equal, graceful and becoming. I have not the least faith that this new movement is to be totally put down. There may be no modifications, but it is bound to achieve a victory, sooner or later, over this most absurd and exacting of all tyrants, Fashion.

We are living in a peculiar age. We are often told this. And I cannot but hope that among the many endeavors and noble sacrifices to elevate woman, and to put men and women more upon an equality, this innovation of dress has sprung from a deeper principle, and has a more significant internal meaning, than mere novelty or fashion. It requires, however, a bold front to carry it through. Every true man knows how to sympathize with this movement.

Sergeant Atkinson, we are informed by Fielding, would have marched at the head of his platoon, up to a masked battery, with less apprehension than he could come into a room full of ladies. And in such a reform as this in contemplation, it requires, frequently, on the part of the female sex, quite as much bravery and intrepidity. And in conclusion, one cannot (and I call upon all editors to heed this matter,) see the low and base conduct of those appearances of men, towards the venturing and independent women who are trying to do something to lead in this reform, without feeling an immoderate horror. Such an account as that from New York, of a gang of two hundred boys and men, molesting a lady in the new dress, because of the dress, so that she was obliged to take to an omnibus and ride home! Similar scenes are repeated among us! Rowdy and miserable men, outraging thus all decency and moral principle! I know not of a greater evidence of the stolid,

unprincipled depravity of man, and his loss to every principle of purity and manliness, than appears in this slight cause of such miserable and reckless demonstrations. Shame and imprisonment upon ye!

If any one now asks why I have written on such a subject, or suggests if men had not better let it alone, I answer, I have written because I have seen nothing yet, presenting the subject on universal principles, as it regards both sexes, and going to its depth and importance, and because also I wish to be understood as serious. Hats, coats, and pantaloons, all need reforming, and the men are quite as much out of taste as the women.

What could be mere unsightly and unhealthy than a man's hat! closed tightly over his head!—no outlet for steam and heat; this in contact with the head, too, one of the most important parts to be protected from unhealthy influences; frequently nipping the forehead, and doing both physical and mental damage there; and the whole looking as unsightly as a short joint of stove-funnel!

A long coat is about as becoming as a sparrow's tail would be to a monkey. And pantaloons are for the most part, especially some late fashions in front, as unseemly and ridiculous as anything could be. How much better would an approach to the "Bloomer" be even for the man! What so graceful as the Turkish flow, and modifications according to conditions!

Finally, what is there in a man's present dress that can at all compare with even the *unreformed* dress of a tasteful woman? Behold the flowing skirt, the neat mantilla, the beautiful bonnet, and the whole habiliment and form moving along the walk. We had almost said, what can be more graceful?

Now see a man!—with his stiff hat, shrivelled coat, and pantaloons fitted to his legs so unmanly, — what could be more out of all character and nature?

Reform! reform! we say. Both male and female, so much alike from the hands of your Creator, attend to this external samilitude. How becomingly, then, would be a couple promenading together! The one distinguished mainly by colors, embroidery, fancy and finery; the other by a more staid and manly dress, but, in the cut and figure, in due accordance with agreeing nature.

Mr. Editor, some of your readers may think my views fantastical, but I am of opinion that the above remarks are not far from sound doctrine.

EXPOSURE OF THE RAPPINGS.—We offer an argument against all that may be said on this important subject. To our knowledge there are \$11,000 reward offered for the detection of this humbug. We have had the rappings, and of course must know how they are made; if we know we can expose them and claim the prize. It is fair to presume that we would do this unless there is a strong hope of making more than this sum. But if they are false they must be exposed and we cannot hope for any thing unless we turn states' evidence. Now, why don't we claim the money? Will somebody solve this mystery?—*Wheeling Luminary.*

THAT EXPLANATION.

We availed ourselves of the opportunity to hear the Messrs. Burr, ("my brother and I") expose the infamous rappers. When we went, from our knowledge of the reputation and course of the men, we were prepared in a degree for the demonstrations manifested; but we looked for some better show of reason and philosophy than they gave the audience. For our own part, we saw or heard nothing to dispel the facts of which we are cognizant, and we presume the first lecture is the basis of the others. It is very apparent that these gentlemen who profess so much philanthropy are floating with the popular current; that they have been happy in the selection of their views, at least to make money, is evident. And that this is their primary object we have no doubt.

The Rappings they make bear about as close a resemblance to the genuine as a horse does to a hog. And the only persons convinced by his demonstrations, are such as are already unbelievers. There may be a few exceptions elsewhere; we don't believe there is one in Wheeling. It takes no master strokes of legerdemain to imitate to the minds of the ignorant things of which they know nothing. It is also a very easy matter to burlesque the most sacred things, and to excite the risibles of such as cry in advance, "crush the wretch." These gentlemen have no difficult task to perform. But they do that poorly, except the representation of Fabian's Horn. We know nothing of Fabian's Horn, nor of those who have christened those sounds as such; but we are satisfied that the Burrs can easily be detected in that, and every other representation bearing any resemblance to the Rappings. We can find a lady in town who can beat them; and she will use her ankle joints; we can beat them ourself all out, in imitating the sounds, and yet we cannot make them. The positions assumed by C. Burr, are untenable in the man, and the application of them entirely sophistical; unsatisfactory to an investigating mind.

The public will find, that because gas lights illumine the city, it is not deducible that the sun does not shine; and because there are false teachers and Christs, it is not palpable that there are no true ones; or because wicked men are in the church, that there are none pious. And yet such arguments are as logical as those assumed by C. Burr; and we are ready to show it.

Mr. Burr is setting some snares that will entangle his own feet ere he is aware of it. We do not hesitate to affirm that his reasoning is sophistical, his experiments unsatisfactory to nearly all those who have no personal evidence in the case. His rules are unreasonable and contrary to precedent. His manner at times is exceedingly disgusting, and the result of it shows the vitiated state of the public mind. His sweeping denunciations made in private, but modified in public; especially his charge against the media without exception; as he did not hesitate to make in advance in the case of Miss Fish, if we heard aright, are gratuitous and unsupported except by his assertions.

We would like to ask a few questions:

1. Why do not they claim the \$11,000 offered for the solution of the facts at Stratford and at Sunderland's?
2. Why do not the Rappings cease where these luminaries shed their light?
3. Have they been stopped in any single town by their demonstrations?
4. Have the rappers ever made as much money as those who pretend to expose them?
5. Why is it that men who receive no remuneration continue to spend time and money to convince the public?—*Wheeling (Va.) Luminary.*

A POETICAL IDEA.—A correspondent of the *Boston Museum*, writing from Bangor, mentions the fact of his meeting in that city with a promising young artist by the name of Paine, and examining some specimens of his skill in crayon drawing, and the moulding or plaster busts of different individuals, which he pronounces superior in execution, and remarkably life-like. He adds—"But the best thing of the kind we ever saw, was an original design of his own—which is in clay, and therefore not yet finished—representing the birth of a husband in the spirit world. The spirit of his wife, who had previously died, is bending over the prostrate form, her right hand gently placed upon his forehead, and with a quiet, holy and patient smile, is waiting the gradual change which shall, in a few minutes, bring into life the now unconscious form of her beloved husband. Six other spirits, no two looking alike, but all having an expression of innocence and indescribable loveliness, are in attendance, sympathizing with the wife, and anxiously awaiting the approaching consciousness of the sleeping body. To add in the scene, the sun of the spirit world is just arising."

DIVINE PROVIDENCE.—They who think from worldly things concerning the Divine Providence, conclude from them that it is only universal, and that singulars appertain to man. But such persons do not know the arcana of heaven, for they form their conclusions only from the loves of self and of the world, and their pleasures; wherefore, when they see the evil exalted to honors, and acquire wealth more than the good, and that success attends them according to their artifices, they say in their hearts, that this would not be the case if the Divine Providence were in all things and singulars; not considering that the Divine Providence does not regard that which briefly passes away, and ends with the life of man in the world, but that it regards that which remains to eternity, thus which has no end. What has no end, that is? but what has an end, that respectively is not. Let him who is capable consider, whether a hundred thousand years be any thing to eternity, and he will perceive that they are not; what then are some years of life in the world?—*Swedenborg.*

Air may be so rarified by heat as to occupy five or six hundred times the space it did before.

EDITORIAL.

BOSTON, SATURDAY, SEPT. 13, 1851.

TESTING SPIRITS.

We have been asked, What should be considered as a perfectly conclusive test of identity?

Answer: The test should be *appropriate* both to the *subject* and the *parties*.

1. To the *subject*. In chemistry, we apply chemical tests; in mathematics, we apply the laws of that science. In all external investigations we apply the rules that are appropriate to the external senses. So in respect to spirits, we must compare "spiritual things with spiritual."

In the nature of things it must be impossible to *test* the identity of spirits by external sounds. It cannot be done. The external cannot comprehend the invisible.

Properly speaking, therefore, what we want is a *knowledge of Pneumatology*, or those *LAWs which appertain to the spiritual world*. Spirits must be known by the spiritual—they must be tested by the laws of *spiritual affinity*. Whom do you most *love* in the spiritual world? And how much do you *love* them? The answer to these questions will determine how *near* you may be to certain spirits whom you once knew and loved in this world. And upon what, pray, should a mortal *rely*, if not upon his *love*? Upon a few uncertain "sounds" made upon the floor or the table? "He that loveth hath the witness in himself." If you do *intensely love*, the spirit you love is ever present, whether it makes sounds for your external senses, or not; and when it does make "sounds" for you, you will not be left to conjecture as to what they mean.

Hence, we see that there is, and must be, such a heaven-wide difference between the external and spiritual, that spirits can never be tested as to their identity, by external sounds. And then, if they are tested once, and satisfy us as to their identity, this would only suffice for that particular interview. An external test answers only for the time when it is given. The next interview you will want another equal test, without which you cannot know but that it is another spirit. As to what are called "signals," or a certain number of "raps," they may be imitated, and have been, from the highest to the lowest, as we know very well. We set it down, therefore, as an indisputable axiom, that in the nature of things it is, and must be, impossible for any spirits to give external tests of their identity.

2. The tests should be *appropriate* to the parties concerned. That is, the questions that are put, or the communications made, should relate to the personal knowledge of each of the parties, with each other,

before death. Each mortal must judge for himself as to what answers from spirits would be satisfactory, and whether it would be satisfactory to have certain questions answered in a circle where any mortal knew what the answer should be. For some things might be satisfactory at one time, that would not be so considered at another. The first time that I conversed with spirits by the "sounds," I was satisfied with answers that would not satisfy me at the present time, because I know more about it now than I did then. To enable the reader to see what my views are upon this subject, then, I will state:

(1.) That *external tests*, to be satisfactory, as far as they go, should be given *voluntarily and freely*. It is not, generally, a favorable sign when spirits have to be asked and *urged* to give tests of their identity. True, love may ask and *urge*; but what kind of love is that which needs asking, urging?

(2.) Tests should be *characteristic*.—That is, the spirit should make known something characteristic of his previous life, character, occupation, of which some mortal now living has *personal* knowledge. If the information is given *indirectly*, so much the better. The method of communication is not direct, and, as we have seen, it cannot be direct between *spirits* and mortals. In order to approach one another, mortals, so to speak, must become less external, and spirits less spiritual. Thus approaching each other's spheres, communications can be made, indirectly, and (like the rays of light, when conveyed through a dense medium,) they will be deflected, according to the nature of the medium through which they are made.

(3.) The most conclusive tests are such as are given by spirits, in pursuance of an *agreement* to that effect, in a circle where no mortal knew, at the time, what the test was to be. This can easily be done thus: A, on his death bed, says to his brother B, "If permitted to do so, after my departure, I will make myself known to you by repeating the text that is preached upon at my funeral." This process is known to no other person beside the two brothers.

In a few weeks after A's death, a medium, before wholly unknown to B, comes to him, and says, "A spirit, purporting to be your brother, spelled out to me the following text of Scripture, and desired me to bring it to you." The text proves to be the one preached upon at the funeral of A. "And further," says the medium, "the spirit A, purporting to be your brother, gave me a certain word, which he said he would spell out to you, through another medium, and to satisfy you, I have enclosed the word in this sealed envelope, which shall

be left with our friend C till you shall have received the word from the spirit of your brother."

A "pass word" given in this manner, would be good evidence of identity—though we admit it would not be absolutely conclusive, because the method of communication is indirect, and therefore cannot be perfectly conclusive—for all the above might be counterfeited by an apochryphal spirit, as far as we know.

Thus far, the reports from all parts of the country where responses are made, seem to confirm the idea before advanced, that but few, very few, if indeed any tests, are given that are wholly unknown at the time, by some one mortal in the circle, at the time they are given. Hence, we seem to be justified in taking every precaution for preventing mistakes. I have witnessed too much of spiritual manifestations to be perfectly satisfied with tests that are not given until the spirit has been begged and urged, and even when given, it is done in the presence of a mortal who has in his memory every word of all that is "spelled out." And how often do spirits *hesitate* in making the attempt! Sometimes they have to be asked and urged again and again; while they will "spell out" anything and every thing but *the* one thing wanted—the whole having the tendency to show that the spirit will give you the test just as soon as the spirit who makes the sounds at the time finds out from your own mind, what it is you want! In the mean time, you will often find that if you (incidentally) make known to the medium what it is you want, the spirit (medium, perhaps,) who makes the sounds, being able to read the mind of the external medium, will tell you at once. When I visited Mrs. Benedict, in Auburn, the sounds were made to me instantly, and very loud, by her associate spirits, purporting to be St. Luke and St. Paul—for thus they promptly announced themselves (and much to my surprise, as I anticipated nothing of the kind); but when I asked them to give some evidence of their identity, they were *silent*! Coming to me unasked, as they did, and announcing *themselves* as apostles, they were bound to give evidence of their apostleship. But they gave none because they had none to give.

My experience does not confirm Swedenborg's affirmations about the *facilities* with which spirits [at least those who make the "sounds,"] obtain a knowledge of man's mind; nor does it confirm the common ideas as to the *constant* vigilance of "guardian spirits"—if those spirits are to be called "guardian" who make the "sounds."

It would seem, indeed, that spirits who make the sounds, easily obtain a knowledge of those minds whom they can obsess. At

best, their knowledge of the external world is obtained only, or mainly, through those called mediums, and hence the knowledge that is given back and forth, from mortals to spirits, and *vice versa*, is very much confined to cases of obsession, or those spirits and mortals who, when united, make a medium for the external sounds.

Nor do I admit that it is an easy matter, if indeed it be possible, to determine the identity of spirits by whom the mediums are obsessed. The mediums themselves do not know; indeed, they may be deceived and misled more easily than other persons, as I have demonstrated beyond all doubt.

And hence it is, that so far from being surprised that media should be found now, in almost every part of the country, who tell us that the Apostles, Dr. Franklin, George Washington, &c., respond through them, this is precisely what we should expect if we take into view all the circumstances of the case.

Nor is it a matter of any greater surprise when we see mortals preaching sermons, forming "circles," concocting theological "creeds" called "The Doctrine of Spirits," and running into the extremes of sectarian fanaticism, so easy a matter has it become now-a-days, to get the sanction of apocryphal spirits—for anything and everything—which man's ignorance may dispose him to believe.

INFORMATION.

The Tables Reversed.

Heretofore it has been the method for all the questions to be put by mortals, when conversing with spirits. But of late, this method has been reversed, in a few instances here. If the mortal is pertinaciously inquisitive, the spirit-medium turns upon him with such questions as these: "What is your name?" "What was the name of your great-great-grand-father?" &c. &c.

"O breathe not his name."

A correspondent of the Spirit Messenger gives a candid account of Mr. W. Fishbough's defection towards the old theology, but entirely omits the bare mention of his name. The Messenger publishes the names of spirits whom we do not know, and omits the names of mortals whom we ought to know.

Digging for Money.

Allusions have been made in the papers, to a company of men, who, for the last four or five weeks, have been engaged in digging for money, on what is called Stratford Beach, Conn. They were put up to this work, it is said, by communications purporting to come from spirits. According to an old tradition, money was buried there, "long time ago," by pirates, and the "spir-

its" have recently directed where to dig in order to find it. A gentleman from that vicinity informs us that various places have been dug over; and failing in one place, the spirits would direct to another—and so they have fixed on different locations and different times where and when the treasure should be found. But as yet it is not found!

This money digging, by direction of the spirits, reminds us of the theological teachings followed by Mr. Fishbough and the Auburn circle.

The Shekinah.

Speaking of this work, the Providence Mirror says:

"In the first number the editor is so extremely careful as hardly to make his position understood."

A correspondent has defined Mr. Brittan's position to us; but we prefer to have him define it himself; or, if he does not choose to do this, then we must place him where he places himself.

Obsession.

It must be borne in mind that we do not use this word to signify the possession of evil spirits only. Whether the obsession be good or evil, must be determined by the effects. To us it seems to be a most unreasonable conclusion that so-called "evil" spirits should possess human beings, and not those that are good, also. If spirits have access to mortals at all, why not the good as well as the evil?

"What are these among so many?"

The population of New York city is 515,000, of which there is only one *professed* Christian for every ten persons—leaving four-fifths, or 300,000, of the population of that city disconnected with any church of any name.

Now, is it unreasonable to suppose that if the *true* Gospel were preached to that vast multitude, they would not embrace it?

The population of Cincinnati, including suburbs, on both sides of the river, is 150,000. And out of this number, some 12,000 or 15,000 are supposed to be truly Christian. And are not the others children, also, of the same Father in Heaven?

In Boston we have some 100 churches in a population of 136,000. This, allowing the large number of 500 hearers to a church, leaves a mass of nearly 100,000 people, or the great majority, who are not attracted to any place of public religious instruction, in this "Athens of America." Can any one doubt but that if the right kind of Gospel were offered to this multitude, they would most of them, accept of it?

New Experiments in Spiritualism.

With some four or five media, in this city, we have continued our investigations,

commenced some time since, for finding out the laws which appertain to spiritual manifestations. The results shall be laid before our readers, in due time. To such as are disposed to the trial, we make the following suggestion: See if you can induce your guardian spirits to spell out any given sentence *which is not known to any one mortal in the circle, at the time it is spelled out.*

Trine of Theology, Philosophy, and Science.

1—Read Theodore Parker's Discourse on Religion; 2—The writings of Swedenborg [Heaven and Hell, Divine Love and Divine Wisdom,] and A. J. Davis's Revelations; 3—Equitable Commerce, and the Science of Society, advertised in our present number. In these different works you will find information which appertains to your soul and body and your God.

To Reformers.

The attention of our readers is particularly requested to the advertisement under this head, on our last page. These books can be sent by mail, and when the postage is *pre-paid*, (as it should be, in all cases) it is not heavy. Any amount of money entrusted to us for these works, will be faithfully appropriated.

"Rappings" on Shipboard at Sea.

A letter from C. H. D'Wolf, editor of the Oldtown (Me.) Index, dated Liverpool, (Eng.) July 8, 1851, informs us that he and Ossian E. Dodge, (who roomed with him,) on board the steamer America, on their passage to Liverpool, heard "sounds," made, as he believes, by spirits, in their state room, while at sea. The spirits also made "sounds" in his room at Liverpool, while writing his letter.

Love of Approbation.

This faculty, when unevenly developed in mediums, makes them unwilling to have their associate spirits tested. Hence, in such cases, if you detect mistakes or falsehoods, at sittings with them, they will be apt to become offended, and that stops the "sounds," at once. We have known the associate spirit of the medium to evince a willingness to admit error, when they have been forbidden to do so, by the external medium.

Spread of the Manifestations.

We hear from various localities that the manifestations made by spirits, are on the increase. It is becoming quite common for families to get the "sounds," but nothing above them.

How to get the "Sounds."

Those who sit for them should, at first, be "congenial minds," all of the same family, or all of similar affinities. From two to half a dozen are enough. Meet regular-

ly; the evening is the best time, when all is still. Have but little external light, at first. Sit around a table. Converse about the subject which occupies your minds. Ask the spirits to make sounds.

If you are truthful and good you need not urge the spirits to spell this, that, and the other thing. If the invisibles appear to be good and truthful, let them have their own way; if not reliable, desire them to depart. For ascertaining who they are, follow the rules given you in this paper, from week to week. And it is a good rule to ask invisibles no questions about which they *could* deceive you, until you become fully satisfied as to the medium, both *external* and *internal*, through whom the answers must come.

A Mother's Love.

Poetry often recognizes the true doctrine in respect to spirits:

"A mother! when, like evening star,
Her course hath ceased before us,
From brighter worlds regards us still,
And watches fondly o'er us."

Shaking Hands in the Heart.

An address we once heard from an Indian chief, was concluded in these words: "I shake hands with you all, in my heart." So we often say, when reflecting on the numerous friends, all over the country, who have cheered us by their letters. I may never look upon your external forms, but I do cordially shake hands with you all, in my heart.

"A Thousand Questions."

A correspondent wants to ask us a thousand questions! You may, perhaps, find the most of them already answered in the first and second volumes of this paper. Read them and see.

Mrs. Tamlin.

This lady, an excellent medium, formerly of Auburn, N. Y. has removed to Illinois. We do not know her Post Office address. Wherever her lot may fall, our friends will find her a most worthy and reliable woman. It was in her presence that I first heard the sweet music made by the angels.

"Spirit Doctrines."

This is the title of an article written by Reverend William Fishbough, in the "Spiritual and Moral Instructor." We understand him to have undertaken to tell what doctrines the spirits teach at Auburn. But it is not satisfactory. It is a mixture of views peculiar to New Churchmen, and other notions, that no one can tell what to understand by them. Indeed, we doubt if Mr. Fishbough himself could tell. And then we doubt the propriety of mixing up the views of Swedenborg, and A. J. Davis, and then calling this mixture "The Doctrines of the Spirits." What notions have

the spirits not taught in Auburn and elsewhere! It is an easy matter, indeed, for mortals to conjure up a set of cant phrases, and then get the spirits to "rap," when they repeat them.

Henry D. Barron.

What has become of our friend Barron? He must not be forgotten by our readers. Young and ardent, he gave his early years to the services of the Spiritual World, and with E. W. Capron, became a pioneer in this cause. Mr. Capron, we see, puts in a good word for the spirits, now and then, in the Providence Mirror. He wields a caustic pen when the theologists come in his way.

Who shall decide?

One of our cotemporaries publishes willingly, and without manifesting any distrust, the "Hopeful Thoughts," said to have been uttered (in some way, but how is not stated) by a spirit at Glen's Falls:

"There is not a soul that shall not enter heaven. All spirits are *parts of the Divinity*."

We do not dispute this statement, but desire all our readers to determine for themselves, what it amounts to, when contrasted with what has been uttering in Stratford, Connecticut, Providence, R. I. And other places, thus:

"This earth is to be destroyed in four years, from now. Spirits that are near this earth, are hovering near it for the purpose of re-entering their external bodies again, when they shall have been raised from the dead. Some spirits are so miserable, that they have no hope of ever being happy."

We do not object to the publication of any thing uttered by spirits,—what we desire is, that the *whole* story should be told, as the spirits themselves tell it.

Apparition!

A young man by the name of Thurber, was lost in the steamboat Lexington. His mother lived in Providence R. I. He had been a voyage before, and was on his way home. That evening, when he was lost, his mother went into the basement of her house, in Providence, with a lighted lamp, and distinctly saw the form of her son standing before her! Her lamp was instantly put out, and she felt a sensation as if two cold hands were placed upon her shoulders. Mrs. S. has always believed that was the spirit of her son that she saw, and, that his last thoughts before death, were upon his mother.

Waukesha Democrat.

Since the paragraph above was written in reference to Mr. Henry D. Barron, we have received a copy of the Waukesha Democrat, (Wisconsin,) of which we perceive Mr. Barron is senior editor. Good! That he will "magnify" that "office," we have no doubt.

CORRESPONDENCE.

Boston, Sept. 4, 1851.

Brother Sunderland,—I observe that my article which appeared in the "Spirit World," headed "Remarkable Fulfillment of a Dream," has been copied into the "Spirit Messenger" from your paper, without credit. Was it extremely hard to say "Spirit World?" How easy to talk of "invidious reflections" and "harmony" and "charity," but how difficult, sometimes, to practice. JOHN HARDY.

Cambridge, Sept. 6, 1851.

Mr. Sunderland,—Will you please say in your next number, that I do not acknowledge the name which you fix upon me, viz. "Swedenborgian." Nor am I a "convert to Swedenborgianism." True, I am so happy as to have escaped the errors of mere Pantheism and Naturalism, however so much infused with spirits; but I cannot pin my faith to any man. I acknowledge no name but that of *Christian*, as indicative of the highest point of theology. I do believe that Swedenborg is the man among men, for spiritual and theological truths; but I am certain that he also was in error. I am more tolerant and liberal than ever, to all sorts and shades of opinion, seeing that no two can think alike, and that doctrines and thoughts divide and disintegrate, and love only cements and unites. I am a little more independent than ever, and still nothing at all in myself;—thankful for what truth I have, and seeking more light.

W. M. FERNALD.

UNITY.

ATTRACTION, HARMONY, HEAVEN.

SECTARIANISM.

The true doctrine of *Manhood* is Individual Sovereignty. Sectarianism is the *denial* of this doctrine; it is the assumption of the right of *dictation*, of *censure*, and of punishment, merely on account of difference in opinion. That man is, therefore, a sectarian, who theoretically denies the doctrine of man's individual sovereignty.

And when this denunciation is carried out in censures, denunciations, or the infliction of pains, on account of a mere difference of opinion, it becomes *persecution*. Hence, the greatest sectarians have always been the greatest bigots and persecutors.

It is a peculiarity of sectarianism, that while it *proscribes* others, its own votaries are more or less blinded by its influence, and unable to see the injustice of their own conduct; so that while they often cruelly persecute their neighbors, they imagine they are doing God service.

As sectarianism is always made up of ignorance and bigotry, so we know its

iron arm has often been raised against the plainest dictates of science.

Galileo was twice denounced in the Inquisition—in 1615 and 1633. On the former occasion it was decreed that—

1. The proposition that the sun is in the centre of the world, and immovable from its place, is absurd, philosophically false, and formally heretical, because it is expressly contrary to the Holy Scripture; and that,

2. The proposition that the earth is not the centre of the world, nor immovable, but that it moves, and also with a diurnal motion, is also absurd, philosophically false, and theologically considered, at least erroneous in faith.

The philosopher having persevered in teaching this alleged heresy, was cited to Rome in 1633, where he was compelled to "abjure, curse, and detest the error and heresy of the motion of the earth." So far from being permitted to prove his doctrine by astronomical reasoning, rather than Scripture, he was condemned for having maintained "that an opinion can be held and supported as probable, after it has been declared and finally decreed contrary to Holy Scripture." His punishment was imprisonment during the pleasure of the Inquisitors, and the recital of the seven penitential psalms once a week for three years.

Rome has declared that the earth stands still, and that the sun moves from east to west; or, in other words, that the earth does not go round the sun, but that the sun goes round the earth. Galileo taught the contrary—taught the true system—and was compelled to abjure it on his knees. Rome is infallible and unchangeable. What is the astronomical system taught in the Roman Catholic colleges of this country? We shall be thankful for information on this head. Galileo was not cast into the dungeons of the Inquisition, as is sometimes affirmed.—His imprisonment was light. But the fact of his persecution cannot be denied, and it is worse than useless to attempt to gloss it.—*Montreal Register*.

Sectarianism has always opposed human liberty, of which individual sovereignty is the only true foundation.

The following is extracted from the *Lalia*, Liberia, an Italian Journal:

In the time of Torquemada, the first Grand Inquisitor of Spain, (that is to say, from 1481 to 1498,) 10,220 persons were burned in effigy; and 97,071 were condemned to the galleys and to the prison. From 1495 to 1507, there were 2,598 persons burned alive; 820 burned in effigy; and 32,752 consigned to the prison or to the galleys.

From 1507, to 1517 the numbers who were burned, 3,504; burned in effigy, 2,252; condemned to prison and the galleys, 48,059.

From 1517 to 1521, under Adrian Floracio, the fourth Grand Inquisitor, the victims were, 1,620 burned alive; 560 burned in effigy; 5,060 sent to prison and the galleys.

From 1521 to 1522, there were 324 individuals burned alive; 112 burned in effigy; 4,481 condemned to the galleys and to prison.

Alphonso Mauriquez was Grand Inquisitor from 1523 to 1538, and during that time 2,250 individuals were brought to the stake; 1,122 were burnt in effigy; and 11,250 were condemned to the galleys and to prison.

From 1538 to 1545 there were burned alive 480; burned in effigy, 420; sentenced to imprisonment and the galleys, 6,550.

From 1545 to 1546, in the reign of Charles V., 1,305 suffered in the flames; 660 were burned in effigy, and 6,660 were condemned to prison and to the galleys.

During the reign of Philip II., the numbers were—burned alive 3,990; in effigy, 1,845; imprisoned or sent to galleys, 18,430. In the reign of Philip III., between 1597 and 1621, there were burned alive 692; burned in effigy 10,716; under Philip IV., from 1621 to 1665, there were burned alive, 546; in effigy, 652; under Philip V., from 1700 to 1746, they burned 1,600 persons alive; 760 in effigy, and 9,120 sent to the galleys and to prison.

In the reign of Charles VI., from 1788 to 1808, the numbers diminished still more. One person only was condemned to be burnt in effigy; and 42 were consigned to the galleys and the prison. It was evident that the time of desolation had come; the holy tribunal was forced to abdicate before the evil spirit of the age, it was sufficient for its glory that it had fulfilled its duty during 339 years.

What can be more eloquent than this naked summary of figures, in 339 years? Thanks to the decrees of the Holy Inquisition, 33,658 souls were "dismissed to the flames of hell, after their accursed bodies had been burnt to ashes at the stake!" 18,049 persons were burned in effigy, and 288,214 were condemned to prison and the galleys—a punishment, perhaps, involving greater misery than that of suffering at the stake.

The spirit of sectarianism is the same whether in Protestant or Papist. When one, two, or more combine and make efforts to impose their peculiar notions upon others, by *proscribing*, *threatening*, or denouncing them in the name of God or Religion, that is sectarianism. If I call you by opprobrious terms, on account of your dissent from me, that is sectarianism. Hence, when one party denounce another party, as "fallen," "sinners," and the like, on account of difference in opinion merely, it is pure sectarianism; and all this may be done on a small or a large scale.

Persecution or denunciation for opinion's sake, has generally been done by religious bigots who have relied most on the *priesthood* or the Bible for their *authority*. Hence we find, that as men depend upon *one man*, or *one book* for their *authority* in matters of Faith,

instead of *Truth*; or, when they look for truth, principally from one man or one book, instead of receiving it from the *Universal Heavens*, they then become *sectarians* and act accordingly. It is easy to see and repudiate the sectarianism of the Papists who have prescribed intelligence and put people to torture and death for their opinions merely; but, we overlook the numerous *little popes*, so to speak, scattered throughout Christendom, and the "Popish churches" on a small scale, which have sprung into existence all over the Protestant world.

INDIVIDUALITY.

BY S. P. ANDREWS.

I was saying that Individuality is the essential law of order. This is true throughout the universe. When every individual particle of matter obeys the law of its own attraction, and comes into that precise position, and moves in that precise direction which its own inherent individualities demand, the harmony of the spheres is evolved. By that means only natural classification, natural order, natural organization, natural harmony and agreement is attained. Every scheme or arrangement which is based upon the principle of thwarting the inherent affinities of the individual monads which compose any system or organism is essentially vicious, and the organization is false—a mere bundle of revolutionary and antagonistic atoms. It is time that human system builders should begin to discover this universal truth. The principle is self-evident. Objects bound together contrary to their nature, must and will seek to rectify themselves by breaking the bonds which confine them, while those which come together by their own affinities remain quiescent and content. Let human system makers of all sorts, then, admit the principles of an infinite Individuality among men, which cannot be suppressed, and which must be indulged and fostered, at all events, as one element in the solution of the problem they have before them. If they are unable to see clearly how all external restrictions can be removed with safety to the well-being of society, let them, nevertheless, not abandon a principle which is self-evident, but let them modestly suspect that there may be some other elements in the solution of the same problem, which their sagacity has not yet enabled them to discover. In all events, and at all hazards, this Individuality of every member of the human family must be recognized and indulged, because first, as we have seen, it is infinite, and cannot be measured or prescribed for; then, because it is inherent and cannot be conquered; and, finally, because it is the essential element of order, and cannot, consequently, be infringed without engendering infinite confusion, such as hitherto universally reigned, in the administration of human affairs.

If, now, Individuality is a universal law which must be obeyed if we would have

order and harmony in any sphere, and, consequently, if we would have a true constitution of human government, then the absolute Sovereignty of the Individual necessarily results. The monads or atoms of which human society is composed are the individual men and women in it. They must be so disposed of, as we have seen, in order that society may be harmonic, that the destiny of each shall be controlled by his or her own individualities of taste, conscience, intellect, capacities, and will. But man is a being endowed with consciousness. He, and no one else, knows the determining force of his own attractions. No one else can therefore decide for him, and hence Individuality can only become the law of human action by securing to each individual the sovereign determination of his own judgment and of his own conduct, in all things, with no right reserved either of punishment or censure on the part of any body else whomsoever; and that is what is meant by the Sovereignty of the Individual, limited only by the ever-accompanying condition, resulting from the equal Sovereignty of all others, that the onerous consequences of his actions be assumed by himself.

If my audience were composed chiefly of Catholics, or Monarchists, or Anti-Progressionists of any sort, I should develop this argument more at length, for as I have said, it is the real issue, and the only real issue between the reformatory and the conservative portions of mankind; but I suppose that I may, with propriety, assume that I am before an auditor who are in the main Protestant and Democratic, and assuming that I shall then be authorized to assume, in accordance with the principles I have endeavored to develop, that they are likewise substantially Socialist according to the definition I have given to Socialism, whether they have hitherto accepted or repudiated the name. It is enough, however, if I address you as Protestants and Democrats, or as either of these. I shall therefore assume, without dwelling upon the fundamental statement of those principles, that you are ready to admit so much of Individuality and of the Sovereignty of the Individual as is necessarily involved in the propositions of Protestantism or Democracy. I shall assume that I am before an assembly of men and women who sympathize with ecclesiastical and political enfranchisement—who believe that what the world calls Progress, in these modern times, is in the main real and not sham progress, a genuine and legitimate development of the race. Instead, therefore, of pursuing the main argument further, I will return to and endeavor more fully to establish a position which I have already assumed, namely, that by virtue of the fact of being either a Protestant or a Democrat, you have admitted away the whole case, and that you are fully committed to the whole doctrine of Individuality and the Sovereignty of the Individual, wherever that may lead.

I assert, then, the doctrine of Individuality, in its broadest and most unlimited sense. I assert that the law of genuine progress in human affairs is identical

with the tendency to individualize. In ecclesiastical affairs it is the breaking up of the Church into sects, the breaking up of the larger sects into minor sects, the breaking up of the minor sects, by continual schism, into still minuter fragments of sects, and, finally, a complete disintegration of the whole mass into *individuals*, at which point every human being becomes his own sect and his own church. Does it require any demonstration that this is the natural tendency and the legitimate development of Protestantism, that it is in fact the necessary and inevitable outgrowth of its own fundamental principle. The History of all Religions in Protestant Christendom is becoming already too voluminous to be written. With the multiplication of sects grows the spirit of toleration, which is nothing else but the recognition of the sovereignty of others. A glance at the actual condition of the Protestant Church demonstrates the tendency to the obliteration of Sectarianism by the very superabundance of sects.

SPIRITUAL COMPANIONS.

BY S. BROWN, A. M.

The soul of man, his spiritual part, exists in constant association with departed spirits, even here on earth.

Angelic natures influence his thoughts, and stimulate his affections in the cause of truth and virtue. This heavenly influence is denoted by that scripture which assures us that the angels of God are ministering servants to the heirs of salvation. Indeed, the term *angeletos* denotes a messenger, and applies to spirits only, as they stand related to man on earth.

Hence *infernal* spirits are likewise denominated *angels*. They, too, communicate with the mind of man, imparting their own insanities. They, too, stimulate his heart, rousing its angry passions.

Which of us, arrived at the age of manhood, has escaped their impulse? Which of us has never once perceived their dark insinuations, urging us to crime, to madness, or despair? How many, even in this assembly, have found themselves surrounded—enticed, encouraged, to abandon hope and heaven and virtue and rush in frenzy upon reckless ruin!

And have we thus far escaped? and, because we have escaped, shall we deny the reality of temptation, forgetting our gratitude to him who has sent his *angels* to allure us back to heaven?

Shall we listen to the dreams of poetry, the fables of superstition, and the legendary lore of ignorance, in relation to *incarnate devils*, and an *external hell*, while we carry in our *bosoms* the deformity of the one, and the fires of the other, unobserved, unresisted, and unquenched!

The value of all our knowledge must be measured by its utility; and the truth of all doctrines may be thus determined. By this rule, the prevailing doctrine of religious creeds concerning an *outward hell* and *outward devils*, must inevitably fall; reason and revelation will accelerate its ruin.

If heaven itself erects its empire in the

heart, proclaiming to man, "Behold the kingdom of God is *within you*," and if the good man finds that all substantial happiness results from piety and virtue—so, also should the *wicked*—(those who tremble at the name of death, and shrink from *arbitrary punishment* to no useful purpose, and with no virtuous design)—learn to extinguish the fires of hell in their own *bosoms* and to vanquish *devils* in the conquest of their *passions*.

Happiness will crown their victory and hope and peace, and joy, will grace their triumph. Alexander, Cæsar, Napoleon, have conquered empires; but these will have vanquished *hell*—under the captain of their salvation, who leads captivity captive.

Hark! we hear the song of their deliverance: "Oh grave! where *now* is thy victory? Oh death! where is thy sting?"—*Plainfield Gazette*.

DOING GOOD.—Though we object to sectarianism, we are in favor of Association, or those laws of mutual love and good will, by which sectarians assist one another. Hence we see and acknowledge the good there is in all, which at the same time, we notice and deplore the evil.

Without designing to make what would be liable to the imputation of invidious distinctions, we give place to the following extract from an English correspondent of the Boston Liberator,—concerning the Quakers, in that country:—

They maintain their own poor. We do not find poor Quakers amongst hundreds of thousands of paupers in England.

They build and repair their own churches. The Established sect here do not build their own churches; they receive money from the State for that purpose, and destrain the goods and imprison the person who do not pay rates for repairing their sectarian churches.

They educate their own children, and the orphans of Quakers, and support the work of education by other sects, and they do so with great steadiness, uniformity and liberality.

They assist to improve prison discipline.

They set the example of temperance, and aid the cause in others.

They are never found drunk in the kennels, or brought before magistrates for intemperance, violence or robbery.

They have, as I have before said, a all times promoted the cause and encouraged the advocates of peace.

They have borne so steady, uniform and consistent a testimony to their own views of faith and duty, that they have compelled the legislature to emancipate them from the imposition of the priest in the marriage ceremony, and grant them the power to celebrate it in their own churches, and by and amongst themselves.

They have consistently and steadily repelled priestly assumption among themselves, and submit to no priest but those who proceed from and take their powers from their own body.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH

MR. CAPRON'S REPLY TO MR. BURR.

To the Editors of the Tribune,—I see by a late number of the Tribune that C. C. Burr has "ended his mission of Spirit-hunting" again, which he declared he had done several months ago, when in this city. With him, however, I have no controversy. His position on the subject of the "rapping phenomena" is pretty well known, and he is welcome to all the weight his statements will carry.

In his communication he had a deposition of Mrs. Culver's, intended to contradict my answer to a former pretended deposition of hers. In that deposition she spoke of the committee of investigation that held the ankles of the girls in Rochester. Here was a chance for a quibble, but no one who read that statement supposed that she referred to any but the public investigation. The public knows no other, and to that one she undoubtedly referred, put the positive and unanswerable contradiction—the complete *alibi* proved, made it necessary for the public investigation, to be changed into a more private one. She now "thinks" it was a private investigation, and that it took place at the house of the family. If this is the case, it was dishonesty, and as near perjury as an extra judicial oath could be to call it the investigation, as if the public knew all about it. When was the investigation—where was it—and who were the persons present? The statement of facts that are known to have transpired beyond the possibility of fraud in this matter, are backed up by names, dates and places; they are definite and positive, and they are not to be balanced by a cunningly devised, carefully worded, indefinite statement, even when "confirmed by wordy oaths." Mrs. Culver, or C. C. Burr, for her, has evaded the falsehood of the first statement only by a sworn quibble, giving the whole matter a more "glorious uncertainty" and indefiniteness. This will not satisfy a thinking public.

Mrs. C. says, "The Fox girls had two Dutch girls working in their kitchen previous to the investigation." Here is another quibble. What does she mean by "the investigation"? Is it known to the public or not? Or is it left on purpose for a loop-hole through which an intended falsehood may slip when occasion requires? I re-assert that previous to the public investigation at Rochester, November 14, 1849, and during the whole time of the investigation, the Fox girls had never had a servant girl, Dutch or otherwise, to do their work—that they had no means to employ servants with, but their own work, and for a year afterward, when I had an opportunity of knowing in regard to it, I never saw or heard of any kind of a servant in the family. If there was, it may be easily known and proved by better testimony than that of a woman who resided some fifty miles from Rochester. Let the testimony of the servants, or those who have seen them there, be brought forward. In regard to the denial of being a mesmeric or biological subject, I sus-

pect another sworn quibble. It may be she has adopted Mr. Burr's name of *Thuseology*. A play upon words is the only way that the matter can be denied, unless the testimony of a whole neighborhood is sadly at fault. I cannot place the precise date of the commencement of the difficulty between Mrs. Culver and the Fox family, but I had a history of it long before the girls' names had become familiar to the public. In regard to this deposition, it might be remarked that it has no legal signature. Whether this was a design or not, I will not pretend to say.

I see that Mr. Burr has also an affidavit from Mr. John W. Hurn, (not Thun,) formerly an editor in Rochester, "who was at one time a believer." If you will turn over your files you will find a letter from this same person, dated Rochester, Feb. 22, 1850, where, in answer to a statement that he was once a believer, he says to the editor: "Sir—I knew there was deception and imposition then." If Mr. Burr has his deposition, it will be necessary for him to state that his numerous pretences that he "never believed in it for a moment" were falsehoods; then the public could appreciate his testimony.

What the Fox girls are now doing I have nothing to say about, for I know nothing. I only insist upon correcting some of the more glaring false statements in regard to occurrences, when I was present and had ample opportunity to know. So far as the various phenomena are concerned, the actual facts of the occurrences without visible, tangible human agency, without trick or fraud on the part of any—is a matter of *absolute knowledge* to thousands; and all the depositions, legal or illegal, judicial or extra-judicial, and all the detections of trick (and no doubt there is much of it,) real and pretended, will not weigh a feather against this knowledge, obtained under various circumstances, and where and when no trick could have been practiced. It is only those who have seen but little, investigated but partially, and have not had proof on the subject, who will be swayed either way by a controversy on the subject.

E. W. CAPRON.

Providence, R. I., July 28, 1851.

"THE YOUTHFUL MURDERER."—Under this head we notice a letter in the Morning Star, (Dover, N. H.) written by a Reverend gentleman of this city, wherein he pretends to give the substance of a confession by Maria Beasley, (who poisoned a child 14 months old) to himself at the jail in this city. We hold it to be bad policy to publish matter that may effect the trial of such a case as this, but since there is a determination to make capital against persons in no way effected or implicated, by publishing partial statements, we deem it right to notice them.

The writer in the Morning Star says that the girl now confesses that she was thought to be a medium for the "rappings," that she used deception, and that she had predicted the death of the child and gave it poison to fulfill the prophecy. We do not understand the Rev. writer to state positively that she made this last statement, but he so writes it—rather dishonestly we think—as to be so under-

stood by his readers. Now, one thing is quite certain; if this girl has made any such confession, there is no evidence that she poisoned the children at all, for another Rev. gentleman swore, on her examination, that she confessed to him that she had no other motive in poisoning the children, than to get rid of taking care of them.

If she has made two statements entirely contradictory, neither of them can be of any avail on the trial, and aside from the confessions there is no proof of her having administered poison at all. If persons are allowed to visit her under the pretence of "spiritual advisers" and wring from her different and contradictory statements, the testimony of such men will be a mass of contradictions and absurdities.

The facts probably are that the poor simple creature is not really responsible for what she has done, and that twenty different persons might wring from her as many different confessions. All visits for the purpose of obtaining and publishing such confessions only tend to embarrass the calm administration of justice, and should be prohibited.—*Prov. Mirror*.

RECENTED.—We see it stated, but with what truth, we know not, that Horace Greely who was at one time a full believer in the "spiritual rappings," has acknowledged that he now considers them "all a humbug."—*Lowell News*.

We can tell you something about that, Mr. News. We have held a private correspondence with Mr. Greely on that subject for nearly two years past and presume that no one knows his real opinion better. He never has, in his private or public communications, said that he was a believer in the *spirituality* of the rappings, but has expressed a belief that there was something in them that had not yet been accounted for. We do not (like the editor of the Pittsburg Visitor, who started this story) feel a liberty to publish extracts from private letters, or we might show the falsity of the statement of "recantation."

In a letter a short time before his departure, he stated his ill success in a certain attempt to get test questions answered, but makes no expression of its appearing to him to be "a humbug," on the contrary, he expresses the opinion that it is not, and comments pretty severely on the course of certain strolling lecturers who pick up pennies by talking against it.

In a letter to a lady in this city, still near his departure, he expresses a decided belief that it is not a delusion, and comes nearer endorsing the spiritual theory than we ever knew him to do before.

Since his arrival in Europe he has written back, in no flattering estimation of C. C. Burr's efforts, and intimating that Burr had not the power, "at his toes' end," to explain these things. The "well known gentleman" who wrote the letter which is Mrs. Swishelm's authority, was undoubtedly C. C. Burr, or "my brother" Herman—they are quite notorious.—*Prov. Mirror*.

From the Legends of New England.

A NIGHT AMONG THE WOLVES.

BY JOHN G. WHITTIER.

The early settlers of New England were not unfrequently incommoded by the numbers and ferocity of the wolves, which prowled around their rude settlements. The hunter easily overpowered them, and with one discharge of his musket scattered them from about his dwelling. They fled even from the timid child, in the broad glare of day—but in the thick and solitary night, far away from the dwellings of men, they were terrible from their fiendish and ferocious appetite for blood.

I have heard of a fearful story of the wolf, from the lips of some of the old settlers of Vermont. Perhaps it may be best told in the language of one of the witnesses of the scene.

"Twas a night of January, in the year 17—. We had been to a fine quilting frolic, about two miles from our little settlement of four or five log-houses. 'Twas rather late—about 12 o'clock, I should guess—when the party broke up. There was no moon—and a dull, grey shadow or blaze hung all around the horizon, while overhead a few pale and sickly-looking stars gave us their dull light, as they shone through a dingy curtain. There were six of us in company—Harry Mason and myself, and four as pretty girls as ever grew up this side of the Green Mountains. There were my two sisters and Henry's sister and his sweetheart, the daughter of our next door neighbor. She was a right down handsome girl—that Caroline Allen. I never saw her equal, though I am no stranger to pretty faces. She was so pleasant and kind of heart—so gentle and sweet-spoken, and so intelligent besides, that every body loved her. She had an eye as blue as the hill violet, and her lips were like a red rose leaf in June. No wonder then that Harry Mason loved her—boy though he was—for we had neither of us seen our seventeen summer.

"Our path lay through a thick forest of Oak, with here and there a tall pine raising its dark, full shadow against the sky, with an outline rendered indistinct by the darkness. The snow was deep—deeper a great deal than it ever falls of late years—but the surface was frozen strongly enough to bear our weight, and we hurried on over the white pathway with rapid steps. We had not proceeded far, before a low, long howl came to our ears. We all knew it in a moment; and I could feel a shudder thrilling the arms that were folded close to my own, as a sudden cry burst from the lips of all of us—"the wolves; the wolves!"

"Did you ever see a wild wolf—not one of your caged, broken down show animals, which are exhibited for sixpence sight, children half price—but a fierce, half starved ranger of the wintry forest, howling and hurrying over the barren snow, actually mad with hunger? There is no one of God's creatures which has such a frightful, fiendish look, as this animal. It has the form as well as the spirit of a demon.

Another, and another howl—and then we could hear distinctly the quick patter of the feet behind us. We all turned right about, and looked in the direction of the sound.

"The devils are after us," said Mason, pointing to a line of dark, gliding bodies. And so in fact they were—a whole troop of them—howling like so many Indians in a pathway. We had no weapons of any kind; and we knew enough of the nature of the vile creatures who followed us, to feel that it would be useless to contend without them. There was not a moment to lose—the savage beasts were close upon us. To attempt flight would have been a hopeless affair. There was but one chance of escape, and we instantly seized upon it.

"To the tree—let us climb this tree!" I cried, springing forwards towards a low boughed and gnarled oak, which I saw at a glance, might be easily climbed into.

"Harry Mason sprang lightly into the tree, and aided in placing the terrified girls in a place of comparative security among the thick boughs. I was the last on the ground, and the whole troop was yelling at my heels before I reached the rest of the company. There was one moment of hard breathing and wild exclamations among us, and then a feeling of calm thankfulness for our escape. The night was cold, and we soon began to shiver and shake, like so many sailors on the top-mast of an Iceland whaler. But there were no murmurs—no complaining among us, for we could distinctly see the gaunt, attenuated bodies of the wolves beneath us, and every now and then we could see great, glowing eyes, staring up into the tree where we were seated. And then their yells—they were loud, and long, and devilish!

"I know not how long we had remained in this situation, for we had no means of ascertaining the time—when I heard a limb of the tree cracking, as if breaking down beneath the weight of some of us; and a moment after, a shriek went through my ears like the piercing of a knife. A light form went plunging down through the naked branches, and fell with a dull and heavy sound upon the stiff snow.

"Oh, God! I am gone!"

"It was the voice of Caroline Allen. The poor girl never spoke again! There was a horrid dizziness and confusion in my brain, and I spoke not—and I stirred not—for the whole was at that time like an ugly, unreal dream. I only remember there were cries and shudderings around me; perhaps I joined with them—and that there were smothered groans, and dreadful howls underneath. It was all over in a moment. Poor Caroline! She was literally eaten alive. The wolves had a frightful feast, and they became raving mad with the taste of blood.

"When I came fully to myself—when the horrible dream went off—and it lasted but a moment—I struggled to shake off the arms of my sisters, which were clinging around me, and, could I have cleared myself, I should have jumped down among the raging animals. But when a second thought came over me, I knew that any attempt to rescue would be useless. As for poor Mason, he was

wild with horror. He had tried to follow Caroline when she fell, but he could not shake off the grasp of his terrified sister. His youth, and weak constitution and frame, were unable to withstand the dreadful trial; and he stood close by my side, with his hands firmly clenched and his teeth set closely, gazing down upon the dark, wrangling creatures below with the fixed stare of a maniac. It was indeed a terrible scene. Around us was the thick cold night—and below, the ravenous wild beasts were lapping their bloody jaws, and howling for another victim.

"The morning broke at last; and our frightful enemies fled at the first advance of daylight, like so many cowardly murderers. We waited until the sun had risen before we ventured to crawl down from our resting place. We were chilled through—every limb was numb with cold and terror—and poor Mason was delirious, and raved wildly about the dreadful things he had witnessed. There were bloody stains all around the tree; and two or three long locks of dark hair were trampled in the snow.

"We had gone but a little distance when we were met by our friends from the settlement, who had become alarmed at our absence. They were shocked at our wild and frightful appearance; and my brothers have oftentimes told me that at first view, we all seemed like so many crazy and brain sickened creatures. They assisted us to reach our homes; but Harry Mason never recovered fully from the dreadful trial. He neglected his business, his studies, and his friends, and would sit alone for hours together, ever and anon muttering to himself about that horrible night. He fell to drinking soon after, and died a miserable drunkard, before age had withered a hair of his head.

"For my own part, I confess I have never entirely overcome the terrors of the melancholy circumstance, which I have endeavored to describe. The thought of it has haunted me like my own shadow; and even now, the whole scene comes at times freshly before me in my dreams, and I start up with something of the same feeling of terror which I experienced, when, more than half a century ago, I passed a night among the wolves.

A SISTER'S VALUE.

Have you a sister? Then love and cherish her with all that pure and holy friendship, which renders a brother so worthy and noble. Learn to appreciate her sweet influence, as portrayed in the following words:

He who has never known a sister's kind ministration, nor felt his heart warming beneath her endearing smile and love-beaming eye, has been unfortunate indeed. It is not to be wondered at, if the fountain of pure feeling flow in his bosom but sluggishly, or if the gentle emotions of his nature be lost in the sterner attributes of mankind.

"That man has grown up among affectionate sisters," I once heard a lady of much observation and experience remark.

"And why do you think so?" said I.

"Because of the rich development of all the tender feelings of the heart."

A sister's influence is felt even in manhood's riper years; and the heart of him who has grown cold in chilly contact with the world, will warm and thrill with pure enjoyment, as some incident awakens within him the soft tones, the glad melodies of a sister's voice; and he will turn from purposes which a warped and false philosophy has reasoned into expediency, and even weep for the gentle influences which moved him in his earlier years.

SOMETHING NEW.—We had supposed that our fellow citizen, Henry M. Paine, Esq., had pushed invention in the matter of producing light, from water, to the "Ultima Thule" of science, but it seems our supposition was not correct. Although the patent of the Hydro Electric Light has been secured, Mr. Paine has not resumed his investigations for improvements, and at last, as the result of these investigations, he has discovered a process of catalyzing the oxygen of the atmosphere and rendering it highly luminiferous at a mere nominal expense, without the aid of machinery, or any other apparatus than an air receiver, capable of holding common air. We saw it in operation last evening in our office, examined it minutely, catalyzed the oxygen ourself, and read by the light so produced, which is equal, if not superior to the best gas burned in the cities. The flame is peculiarly white and brilliant, burns with a clear, steady light, is entirely inodorous; and during the half hour that we watched its operation, we could see no consumption of the catalyzing material. The whole apparatus which we saw, could not have cost more than a couple of dollars, and it was capable of furnishing all the light needed for the illumination of an ordinary sized room.—*Worcester Spy.*

LAND REFORM.—Gov. Seward made an excellent speech in the Senate of the United States last Thursday, on the general subject of the public lands. His conclusions, as stated substantially in the *Tribune*, are as follows:—1. That the sale of Public Lands to others than settlers ought now to cease; 2. That every person desiring a small allotment of those lands to improve and cultivate, ought to be made welcome to such a modicum without cost; 3. That there should be some reasonable limitation to the area of those lands which any individual may henceforth acquire; 4. That the small allotment thus made to each actual settler ought to be rendered inalienable except with the settler's consent.

HAVE THEY SOULS?—A writer in the *Charleston, S. C., Observer* hazards the assertion that within the bounds of the Synod, which comprises the states of South Carolina and Georgia, there are at least 100,000 slaves speaking the same language as ourselves, who have never heard of a plan of Salvation through the Redeemer. And yet we find that the Methodists alone in these two states contributed \$20,000 last year, towards sending the glad tidings of the Gospel to the heathen of other lands!

THE ELECTRO-MAGNETIC LOCOMOTIVE.—Professor Page tried his electro-magnetic locomotive, at Washington, on Tuesday; he run over to Bladensburg, a distance of six miles. The progress at the outset was so slow, that a boy was enabled to keep pace with it for several hundred feet. But the speed was soon increased, and when within two miles of Bladensburg, the power of the battery being fully up, the locomotive began to run, on nearly a level plain, at the rate of nearly nineteen miles an hour, or seven miles faster than the greatest speed heretofore attained. This velocity was continued for a mile, when one of the cells cracked entirely open, which caused the acids to intermix; and as a consequence, the propelling power was weakened.—Two of the other cells subsequently met with a similar disaster. Seven halts were made, occupying in all forty minutes. But, notwithstanding these hindrances and delays, the trip to and from Bladensburg was accomplished in one minute less than two hours. The cells were made of light earthenware, for the purpose of the experiment merely, without reference to durability.

AFFECTING INSTANCE OF ATTACHMENT OF A DOG.—A little girl, the only and well-beloved child of her parents, who are residents of Brooklyn, Long Island, died a few weeks since, and was interred in the private family burying ground. A large Newfoundland dog, the private companion and playmate of the child, was frequently missing from the house after the funeral. When seen, he was observed to be crest-fallen and drooping, he refused his food, moped and lost flesh day by day. These circumstances exciting curiosity, the animal was watched and followed in his stealthy excursions, and it at length appeared that he went daily to the grave of his former friend and playmate, deposited, at each visit, some of the child's playthings obtained secretly from the house, on the grassy mound that covered her remains, in the vain hope of alluring her to his side again, and then lay down and passed hour after hour, moaning and whining piteously. His master was obliged finally to chain up the animal to put an end to his melancholy vigils, the continuance of which would have cost the faithful mourner his existence. A more touching instance of devotion and attachment, has rarely fallen beneath our notice.—*Times.*

CHAIN OF BEINGS.—Bitumen and sulphur form the link between earth and metals; vitriols unite metals with salts; crystallizations connect salts with stones; the armianthus and lythophites form a kind of tie between stones and plants; the polypus unites plants to insects; the tube worm seems to lead to shells and reptiles; the water serpent and the eel form a passage from reptiles to fish; the *anas nigra* is a medium between fishes and birds; the bat and the flying squirrel link birds to quadrupeds, and the monkey equally gives the hand to the quadruped and to man.

A CAPITAL DOG STORY.—Mr. Edwin Barnes, of Berlin, Ct., furnishes for the *Hartford Times* the following very excellent story, illustrating the wonderful sagacity and perseverance of dogs. The story goes to show that the dog is a rational being. The correspondent says:

"Some years ago my father had a large dog that he had learned to send from the field to the house, for anything he might want. It happened one day that he was at work about half a mile from home, and wanted an axe; he told Carlo, (the name of the dog) to go home and get the axe; the dog started off; and after being gone a considerable time, came sneaking back, but without the axe. My father bid him go back and get the axe. The dog went the second time, and after being gone as long as before, returned bringing a heavy BEETLE. My father now became satisfied that the dog could not find the axe, and went himself, and found it sticking firmly into a large log, and the helve gnawed from one end to the other, by the faithful animal, in trying to extricate it from the log, and being unable, he had taken the beetle as a substitute."

MESMERISM and Chloroform, according to the "London Leader," were known nearly two centuries ago. Papin, the first who pointed out the use to which steam might be applied as a motive power, left a manuscript entitled *Traites des operations sans douleur*, wherein he examines the different agencies by which sensibility can be suspended during operations. He did not publish it, because colleagues, the professors at Marburg, violently opposed his notions, and discouraged him against putting them forth. This was in 1681. Profoundly hurt at the bigotry of his colleagues and the obstacles to which science was exposed through the rising pedantry, Papin quitted the medical profession to devote himself to the study of physics, which was to immortalize him. His manuscript has recently been discovered at Marburgh, in Hesse—where Papin was professor—and will, it is hoped, be soon given to the press.

AMBITION'S FATE.—In the historic page you of course find hundreds of men celebrated in their victories; amongst others, Alexander, Philip, Cæsar, Hannibal, Pompey, Anthony, Phyrus, Sylla, Seleucus, and, in your own time, Napoleon. But is equally true that in all campaigns, the conduct of all and each of these individuals was governed by ambition, not patriotism—personal aggrandizement, not the good of their subjects or fellow-countrymen. And what were their several rewards? Alexander and Hannibal a cup of poison; Anthony died the death of a suicide; Phyrus was killed by a brick, thrown by a Spartan woman; Sylla was killed by vermin; Cæsar, Pompey and Seleucus were assassinated; and Napoleon died on the rock of St. Helena, an exile from his country.

A grain of blue vitriol will tinge a gallon of water, so that in every drop the color may be seen.

WHO WOULD NOT SERVE THE LORD FOR SUCH A PRICE.—The *London Examiner* states that it has reasons for believing that the Bishop of London has some years received not less than £80,000 (\$400,000.) The English should adopt a jackass for their national arms, seeing how they let hypocrites swindle them, all because they are loyal. The lion is certainly mal-apropos.

Only think for a moment of one man receiving four thousand dollars a year to preach the *Gospel of Christ* in London, where thousands of persons are daily famishing with hunger and want. How that man can lie down at night and sleep in peace, is beyond our comprehension. He must be laying up his treasures on earth, for there is no other place that will hold so much of mammon. But this is one of the keys which unlocks the mysteries of the cause of the immense amount of poverty, suffering and degradation of that great city. God forbid that the like should ever happen in this country, and yet we have too much reason to believe that it is fast approaching such a point.—*Star Spangled Banner.*

PROTECTIVE UNION STORES.—It is astonishing to us that this city, the second in size in New England, has not more and larger Protective Union Stores. The matter has been demonstrated and is no longer an experiment. They have been successful beyond the expectation of their friends. The following is an extract from the late report of the board of trade of the Central Division of the Protective Union.

The whole number of members of the Union, is, 10,673. The amount of sales ascertained for the year ending Dec. 31st, 1850, is \$1,038,636 75. Amount of capital invested, \$101,390 30.

The officers chosen for the ensuing year are: President, Hon. Worcester Sprague, of Montpelier, Vt.; Vice President, Albert J. Wright, of South Boston; Secretary and Treasurer, William Young, of Lowell. The affairs of the Union are represented to be in a very prosperous condition.

The Protective Union Association are undoubtedly doing an immense good to the poor and laboring classes, by introducing a system of cash retailing, whereby the prices of commodities to the consumer will be greatly lessened. If the system of small retail credits could be entirely annihilated, it would be a great blessing to the community.—*Providence Mirror.*

HEREDITARY DESCENT.—It is no uncommon thing to find farmers who believe in the doctrine of hereditary descent when affirmed of animals. But, as to human beings, affected by the same laws, they do not seem to have any idea at all. Dr. Howe, of this city, commissioned to prepare a system for the education of idiots, estimates their number in Massachusetts at over 1200, and that three-fourths of them are born of *intemperate parents*. "Many under his care, children of such people, have the air, gait and appearance of drunken men."

INFIDELITY.—Communications appear in the *Belfast Journal* and *Bangor Whig*, from the most intelligent and reliable sources, setting forth the genuineness of what purports to be the "Spiritual Manifestations;" in a manner that is impossible to gainsay.—Those who, without investigation, ridicule these matters as 'humbugs,' remind us of what is related of a parish priest, who denounced Erasmus the Philosopher, from the pulpit, as an infidel heretic. On descending from the pulpit, one of his assembly asked him to give his reason for the charge—to refer to the portion of his works that were infidel;—he replied that he had not read his book—he had just opened it, and finding that it was *very deep*, and learned, he presumed it could have none other than an infidel tendency, and so shunned it!—Why, these 'spiritual manifestations,' if they never do any thing else, have already done more to convince infidels and skeptics of a Supreme God and the immortality of souls, than all the parish preaching they ever listened to.—*Eastport Sentinel.*

ANTI-SHAVING.—A man who shaves seven times a week, spending ten minutes in each operation, uses up 61 hours in the year, and if the person lives to the age of four score years, he will have spent the working hours of a leap year with a razor in his hand.

Now let us cypher a little further on the subject. The number of males in the United States is about ten million, each of whom must shave, on an average, at least fifteen years. If they shave every day—and no person can keep his face free from beard, and carry out the idea of shaving fully, unless he shaves each day—the coming generation will spend nine hundred and fifteen millions of days' work in shaving; equal to nine hundred and fifteen million dollars. Allowing each to expend five dollars for razors, strops, brushes and soap, the aggregate cost of the articles will be fifteen million dollars—making the whole cost of shaving in the United States for one generation, nine hundred and sixty-five million dollars.—*Railway Times.*

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