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NATURE.

HUMAN, SPIRITUAL, DIVINE.

"WHAT IS MESMERISM?"

The July number of Blackwood's Magazine has an elaborate article with the above title. The following is the conclusion. It has been quoted into one of the sectarian papers of this city, [Advent Herald,] and will, probably, be quoted into the other so-called religious papers, for the purpose of bringing what is called "Mesmerism" into disrepute.

Now, I suppose myself as fully competent to tell "what Mesmerism is," as any other person. If I do not know what it is, who does? I suppose, then, that this term, "Mesmerism," has always been used, and may, and should, now be understood to signify "*That influence which one person exerts over another.*"

True, I do not prefer this term, "Mesmerism," but I use it here because it is used in the article below, and because it is well understood. Well, then, if Mesmerism is that influence which one person, one mind, one spirit, exerts over or in another, then we accede to the truthfulness of the following account, and with more, far more, truth than what is contained in these few remarks; for if it be true that "Mesmerism," technically so-called, "be founded in the *weakness* or infatuation of human nature," it is also true that all the *influence* which one mind exerts over or in another, is owing to precisely the same cause—that is, *weakness* in the one and *power* in the other. How else could "revivals of religion" be got up? How else could the temperance reformation be carried on? True, indeed, it is, that one human being is weak in that respect in which another is strong; and hence the success of Mesmeric operations, whether carried on on a small

scale, as the parent *influencing* his child, or on a large scale, as in the temperance and reformatory movements, "revivals," the "second advent" excitement, and the like. The goodness and truth arrived at in any movement for *influencing* human beings, is one thing, and the *process* by which it may be attempted, may be another and altogether different thing. The process may include "passes," "pawing," "preaching," "praying," "exhorting," writing, speaking, weeping, laughing, scolding. The *appropriateness* of the means determines the *wisdom* of the operator; and the *end* at which he arrives determines his *goodness*. The means, therefore, may be as various as the dispositions or characters of the operators; but the *influence*, when once exerted, in its philosophy is the same.

Hence we exemplify this *principle* by inserting a few words, as expletives, in brackets; and we commend the article, in this amended form, to the notice of all candid people. In reading it, please bear in mind that these words are added by one who has, himself, had many years of experience as a "revival preacher," so called; and there are persons now living in this city, and others in different parts of the country, now "preaching the Gospel," who were "converted" by the influence I exerted over them, some twenty-five years ago. Now to the article:

"The true explanation of Mesmerism [and all influences exerted by one mind over another,] is to be found, as we have said, in the *weakness* or infatuation of human nature itself. No other causes are at all necessary to account for the Mesmeric prostration. There is far more craziness, both physical and moral, in man, than he usually gives himself credit for. The reservoir of human folly may be, in a great measure, occult, but it is always full; and all that silliness, whether of mind or body, at any time wants, is to get its cue. In soft and weak natures,

where the nervous system is subject to cataleptic seizures, mental and bodily prostration is frequently almost the normal condition.

In those persons of a better organized structure, who yield themselves up to the Mesmeric degradation, the physical causes are less operative; but the moral causes are still more influential. In all cases the prostration is self-induced—[true, after having been *suggested*, it is "self-induced."] But in the subjects of whom we have spoken, it is mainly induced by physical depravity, although moral frailties concur to bring about the condition. In persons of superior type, the condition is mainly due to moral causes [as in the temperance reformation and "revivals,"] although physical imbecility has some share in facilitating the result. These people have much vanity, much curiosity, and much credulity, together with a *weak* imagination; that is, an imagination which is easily excited by [the fears of "hell fire" and] circumstances which would produce no effect upon people of stronger imaginative powers. Their vanity shows itself in the desire to *astonish others*, and get themselves talked about. They think it very creditable to be susceptible subjects. It is a point in their favor! Their credulity and curiosity take the form of a powerful wish to be *astonished themselves*. Why should they be excluded from a land of wonders which others are permitted to enter? The first step is now taken. They are ready for the sacrifice, which various motives concur to render agreeable. They resign themselves passively, mind and body, into the hands of the manipulator, [orator, or preacher,] and by his passes and grimaces they are cowed pleasurably, bullied delightfully, into *so much* of the condition which their inclinations are bent upon attaining, as justifies them, they think, in laying claim to the *whole* condition, without bringing them under the imputation of being downright imposters. *Downright* imposters they unquestionably are not. We believe that their condition is frequently, though to a very limited extent, *real*. We must also consider that in a matter of this kind, [“camp-meetings” and the like,] which is so deeply imbued with the ridiculous, a Mesmeric patient may, and doubtless often does, justify to his conscience a considerable deviation

from the truth, on the ground of waggery or hoaxing. Why should an audience, which has the patience to put up with such spectacles, not be fooled to the top of its bent?

"How, then, is the miserable nonsense to be disposed of? It can only be put a stop to by the force of public opinion, guided, of course, by reason and truth."

With the above, and especially the last paragraph, I fully agree. And if I have not already done something toward putting a "stop" to the "miserable nonsense" which has passed under the names of "Electrical Psychology," "Electro-Biology," and the like, I hope to live long enough to do so. Will the "Advent Herald," and other sectarian papers, say as much of themselves in view of the "miserable nonsense" which has prevailed under the name of Religion? There is a great work to be done, in this behalf. "The harvest is," indeed, "great, but the laborers are few."

SPIRITUALISM.

BY THEODORE PARKER.

This theory teaches that there is a natural supply for spiritual as well as for corporeal wants; that there is a connection between God and the soul, as between light and the eye, sound and the ear, food and the palate, truth and the intellect, beauty and the imagination; that as we follow an instinctive tendency, obey the body's law, get a natural supply for its wants, attain health and strength, the body's welfare; as we keep the law of the mind, and get a supply for its wants, attain wisdom and skill, the mind's welfare,—so if, following another instinctive tendency, we keep the law of the moral and religious nature, we get a supply for their wants, moral and religious truth, obtain peace of conscience and rest for the soul, the highest moral and religious welfare. It teaches that the World is not nearer to our bodies than God to the soul; "for in him we live and move, and have our being." As we have bodily senses to lay hold on Matter and supply bodily wants, thro' which we obtain, naturally, all needed material things; so we have spiritual faculties to lay hold on God, and supply spiritual wants; through them we obtain all needed spiritual things. As we observe the conditions of the Body, we have Nature on our side; and as we observe the Law of the Soul, we have God on our side. He imparts truth to all men who observe these conditions; we have direct access to Him, through Reason, Conscience, and the Religious Sentiment, just as we have direct access to Nature, through the eye, the ear, or the hand. Through these channels, and by means of a law, certain, regular, and universal as gravitation, God inspires men, makes revelation of truth, for is not truth as much a phenomenon of God, as motion of

Matter? Therefore if God be omnipresent and omniscient, this inspiration is no miracle, but a regular mode of God's action on conscious Spirit, as gravitation on unconscious Matter. It is not a rare condescension of God, but a universal uplifting of Man. To obtain a knowledge of duty, a man is not sent away, outside of himself to ancient documents, for the only rule of faith and practice; the Word is very nigh him, even in his heart, and by this Word he is to try all documents whatever. Inspiration, like God's omnipresence, is not limited to the few writers claimed by the Jews, Christians, or Mahometans, but is co-extensive with the race. As God fills all Space, so all Spirit; as he influences and constrains unconscious and necessitated Matter, so he inspires and helps free and conscious Man.

This theory does not make God limited, partial, or capricious. It exalts Man. While it honors the excellence of a religious genius, of a Moses or a Jesus, it does not pronounce their character monstrous, as the supernatural, nor fanatical, as the rationalistic theory; but natural, human, and beautiful, revealing the possibility of mankind. Prayer, whether conscious or spontaneous, a word or a feeling, felt in gratitude, or penitence, or joy, or resignation—is not a soliloquy of the man, nor a physiological function, nor an address to a deceased man; but a sally into the infinite spiritual world, whence we bring back light and truth. There are windows towards God, as towards the World. There is no intercessor, angel, mediator, between Man and God; for Man can speak and God hear, each for himself. He requires no advocate to plead for men, who need not pray by attorney. Each soul stands close to the omnipresent God; may feel his beautiful presence, and have familiar access to the All-Father; get truth at first hand from its Author. Wisdom, Righteousness, Love, are the Spirit of God in the Soul of Man; wherever these are, and just in proportion to their power, there is inspiration from God. Thus God is not the Author of Confusion, but Concord; Faith, and Knowledge, and Revelation, and Reason, tell the same tale, and so legitimate and confirm one another.

God's action on Matter and on Man is perhaps the same thing to Him, though it appears differently to us.—But it is plain, from the nature of things, that there can be but one *kind* of Inspiration, as of Truth, Faith, or Love: it is the direct and intuitive perception of some truth, either of thought or of sentiment. There can be but one *mode* of Inspiration: it is the action of the Highest within the soul, the divine presence imparting light; this presence as Truth, Justice, Holiness, Love, infusing itself into the soul, giving it new life; the breathing in of Deity; the income of God to the Soul, in the form of Truth through the Reason, of Right through the Conscience, of Love and Faith through the Affections and Religious Sentiment. Is Inspiration con-

fined to religious matters alone? Most surely not. Is Newton less inspired than Simon Peter?

Now if the above views be true, there seems no ground for supposing, without historical proof, there are different kinds or modes of inspiration in different persons, nations, or ages, in Moses or Noah, in Gentiles or Jews, in the first century or the last. If God be infinitely perfect, He does not change; then his modes of action are perfect and unchangeable. The laws of Mind, like those of Matter, remain immutable and not transcended. As God has left no age nor man destitute, by nature, of Reason, Conscience, Religion, so he leaves none destitute of inspiration. It is, therefore, the light of all our being; the background of all human faculties; the sole means by which we gain a knowledge of what is not seen and felt; the logical condition of all sensual knowledge; our highway to the world of Spirit. Man cannot, more than Matter, exist without God. Inspiration, then, like vision, must be everywhere the same thing in kind, however it differs in *degree*, from race to race, from man to man. The degree of inspiration must depend on two things: first, on the natural ability, the particular intellectual, moral, and religious endowment, or genius, where-with each man is furnished by God; and next, on the use each man makes of this endowment. In one word, it depends on the man's *Quantity of Being* and his *Quantity of Obedience*. Now as men differ widely in their intellectual endowments, and much more widely in the use and development thereof, there must, of course, be various degrees of inspiration, from the lowest sinner up to the highest saint. All men are not by birth capable of the same degree of inspiration; and by culture, and acquired character, they are still less capable of it. A man of noble intellect, of deep, rich, benevolent affections, is, by his endowments, capable of more than one less gifted. He that perfectly keeps the soul's law, thus fulfilling the conditions of inspiration, has more than he who keeps it imperfectly; the former must receive all his soul can contain at that stage of his growth. Thus it depends on a man's own will, in great measure, to what extent he will be inspired. The man of humble gifts at first, by faithful obedience may attain a greater degree than one of larger outfit, who neglects his talent. The Apostles of the New Testament, and the true saints of all countries, are proofs of this. Inspiration, then, is the consequence of a faithful use of our faculties. Each man is its subject; God its source; Truth its only test. But as truth appears in various modes to us, higher and lower, and may be superficially divided, according to our faculties, into truths of the Senses, of the Understanding, of Reason, of Conscience, of the Religious Sentiment, so the perception of truth in the highest mode, that of Reason, Morals, Religion, is the highest inspiration. He, then, that has the most of

Wisdom, Goodness, Religion, the most of Truth, in the highest modes, is the most inspired.

Now, universal infallible inspiration can, of course, only be the attendant and result of a perfect fulfilment of all the laws of mind, of the moral and the religious nature; and as each man's faculties are limited, it is not possible to men. A foolish man, as such, cannot be inspired to reveal Wisdom; nor a wicked man to reveal Virtue; nor an impious man to reveal Religion. Unto him that hath more is given. The poet reveals Poetry; the artist, Art; the philosopher, Science; the saint, Religion. The greater, purer, loftier, more complete the character, so is the inspiration; for he that is true to Conscience, faithful to Reason, obedient to Religion, has not only the strength of his own Virtue, Wisdom, and Piety, but the whole strength of Omnipotence on his side; for Goodness, Truth, and Love, as we conceive them, are not one thing in Man, and another in God, but the same thing in each. Thus Man partakes of the Divine Nature, as the Platonists, Christians, and Mystics call it. By these means the Soul of all flows into the man; what is private, personal, peculiar, ebbs off before that mighty influx from on high. What is universal, absolute, true, speaks out of his lips, in rude, homely utterance, it may be, or in words that burn and sparkle like the lightning's fiery flash.

This inspiration reveals itself in various forms, modified by the country, character, education, peculiarity of him who receives it, just as water takes the form and the color of the cup into which it flows, and must needs mingle with the impurities it chances to meet. Thus Minos and Moses were inspired to make laws; David to pour out his soul in pious strains, deep and sweet as an angel's psalm; Pindar to celebrate virtuous deeds in high heroic song; John the Baptist to denounce sin; Gerson, and Luther, and Bohme, and Fenelon, and Fox, to do each his peculiar work, and stir the world's heart deep, very deep. Plato and Newton, Milton and Isaiah, Leibnitz and Paul, Mozart, Raphael, Phidias, Praxiteles, Orpheus, receive into their various forms the one spirit from God most high. It appears in action not less than speech. The spirit inspires Dorcas to make coats and garments for the poor, no less than Paul to preach the Gospel. As that bold man himself has said, "There are diversities of gift, but the same spirit; diversities of operations, but the same God who worketh all in all." In one man it may appear the iron hardness of reasoning, which breaks through sophistry, and prejudice, the rubbish and diluvial drift of time. In another it is subdued and softened by the flame of affection; the hard iron of the man is melted and becomes a stream of persuasion, sparkling as it runs.

Inspiration does not destroy the man's freedom, that is left fetterless by obedience. It does not reduce all to one uniform standard, but Habbakuk speaks in his own way, and Hugh de St. Victor

in his. The man can obey or not obey; can quench the spirit, or feed it, as he will. Thus Jonah flees from his duty; Calchas will not tell the truth till out of danger; Peter dissembles and lies. Each of these men had schemes of his own, which he would carry out, God willing or not willing. But when the sincere man receives the truth of God into his soul, knowing it as God's truth, then it takes such a hold of him as nothing else can do. It makes the weak strong, the timid brave, men of slow tongue become full of power and persuasion. There is a new soul in the man, which takes him, as it were, by the hair of his head, and sets him down where the idea he wishes for demands. It takes the man away from the hall of comfort, the society of his friends; makes him austere and lonely; cruel to himself, if need be; sleepless in his vigilance, unfaltering in his toil; never resting from his work. It takes the rose out of the cheek; turns the man in on himself, and gives him more of truth. Then, in a poetic fancy, the man sees visions; has wondrous revelation; every mountain thunders; God burns in every bush; flames out in the crimson cloud; speaks in the wind; descends with every dove; is All in All. The Soul, deep-wrought in its intense struggle, gives outness to its thought, and on the trees and stars, the fields, the floods, the ripe corn for the sickle, on men and women it sees its burthen writ. The Spirit within constrains the man. It is like wine that hath no vent. He is full of the God. While he muses the fire burns; his bosom will scarce hold his heart. He must speak or he dies, though the earth quake at his word. Timid flesh may resist, and Moses say, I am of slow speech. What of that? The Soul says: Go, and I will be with thy mouth, to quicken thy tardy tongue. Shrinking Jeremiah, effeminate and timid, recoils before the fearful work—"The flesh will quiver when the pincers tear." He says: I cannot speak. I am a child. But the great Soul of All flows into him and says: Say not "I am a child!" for I am with thee. Gird up thy loins like a man, and speak all that I command thee. Be not afraid at men's faces, for I will make thee a defenced city, a column of steel, and walls of brass.—Speak, then, against the whole land of sinners; against the kings thereof, the princes thereof, its people and its priests. They may fight against thee, but they shall not prevail; for I am with thee. Devils tempt the man with terror of defeat and want, with the hopes of selfish ambition. It avails nothing. A "Get-thee-behind-me, Satan," brings angels to help. Then are the man's lips touched with a live coal from the altar of Truth, brought by a seraph's hand. He is baptised with the spirit of fire. His countenance is like lightning. Truth thunders from his tongue—his words eloquent as Persuasion; no terror is terrible; no fear formidable. The peaceful is satisfied to be a man of strife and contention, his hand against every man, to root up

and pluck down and destroy, to build with the sword in one hand and the trowel in the other. He came to bring peace, but he must set a fire, and his soul is straitened till his work be done. Elisha must leave his oxen in the furrow; Amos desert his summer fruit and his friend; and Bohme, and Bunyan, and Fox, and a thousand others, stout-hearted and God-inspired, must go forth of their errand, into the faithless world, to accept the prophet's mission, be stoned, hated, scourged, slain. Resistance is nothing to these men. Over them steel loses its power, and public opprobrium its shame; deadly things do not harm them; they count loss, gain—shame, glory—death, triumph. These are the men who move the world. They have an eye to see its follies—a heart to weep and bleed for its sin.—Filled with a soul as wide as yesterday, to-day, and forever, they pray great prayers for sinful Man. The wild wail of a brother's heart runs through the sudden music of their speech. The destiny of these men is forecast in their birth. They are doomed to fall on evil times and evil tongues, come when they will come. The Priest and the Levite war with the Prophet and do him to death. They brand his name with infamy; cast his unburied bones into the Gehenna of popular shame; John the Baptist must leave his head in a charger; Socrates die the death; Jesus be nailed to his cross; and Justin, John Huss, and Jerome of Prague, and millions of hearts stout as these and as full of God, must mix their last prayers, their admonition, and farewell blessing, with the crackling snap of fagots, the hiss of quivering flesh, the impotent tears of wife and child, and the mad roar of the exulting crowd. Every path where mortal feet now tread secure, has been beaten out of the hard flint by prophets and holy men, who went before us, with bare and bleeding feet, to smooth the way for our reluctant tread. It is the blood of prophets that softens the Alpine rock. Their bones are scattered in all the high places of mankind. But God lays his burdens on no vulgar men.—He never leaves their souls a prey.—He paints Elysium on their dungeon wall. In the populous chamber of their heart, the light of Faith shines bright, and never dies. For such as are on the side of God there is no cause to fear.

The influence of God in Nature, in its mechanical, vital, or instinctive action, is beautiful. The shapely trees; the corn and the cattle; the dew and the flowers; the bird, the insect, moss and stone, fire and water, and earth and air; the clear blue sky that folds the world in its soft embrace; the light which rides on swift pinions, enchanting all it touches, reposing harmless on an infant's eyelid, after its long passage from the other side of the universe—all these are noble and beautiful; they admonish while they delight us, these silent counsellors and sovereign aids.—But the inspiration of God in Man, when faithfully obeyed, is nobler and

far more beautiful. It is not the passive elegance of unconscious things which we see resulting from Man's voluntary obedience. That might well charm us in nature; in Man we look for more. Here the beauty is intellectual, the beauty of Thought, which comprehends the world and understands its laws; it is moral, the beauty of Virtue, which overcomes the world and lives by its own laws; it is religious, the beauty of Holiness, which rises above the world and lives by the law of the Spirit of Life. A single good man, at one with God, makes the morning and evening sun seem little and very low. It is a higher mode of the divine Power that appears in him, self-conscious and self-restrained.

Now this, it seems, is the only kind of inspiration which is possible. It is co-extensive with the faithful use of Man's natural powers. Men may call it miraculous, but nothing is more natural; or they may say it is entirely human, for it is the result of Man's use of his faculties. But what is more divine than Wisdom, Goodness, Religion? Are not these the points on which Man and God conjoin? If He is present and active in spirit—such must be the perfect result of the action. No doubt there is a mystery in it, as in sensation, in all the functions of Man. But what then? As a good man has said: "God worketh with us both to will and to do." Reason, Conscience, Religion, mediate between us and God, as the senses between us and matter. Is one more surprising than the other? Is the one to be condemned as *spiritual* mysticism or Pantheism? Then so is the other as *material* mysticism or Pantheism. Alas, we know but in part; our knowledge is circumscribed by our ignorance.

Now it is the belief of all primitive nations that God inspires the wise, the good and the holy. Yes, that he works with Man in every noble work. No doubt their poor conceptions of God degraded the doctrine and ascribed to the Deity what came from their disobedience of his law.

The wisest and holiest men have spoken in the name of God. Minos, Moses, Zoroaster, Confucius, Zaleucus, Numa, Mahomet, profess to have received their doctrine straightway from Him. The sacred persons of all nations, from the Druids to the Pope, refer back to his direct inspiration. From this source the Sibylline oracles, the responses at Delphi, the sacred books of all nations, the Vedas and the Bible, alike claim to proceed. Pagans tell us no man was ever great without a divine afflatus falling upon him. Much falsity was mingled with the true doctrine, for that was imperfectly understood, and violence, and folly, and lies were thus ascribed to God. Still the popular belief shows that the human mind turns naturally in this direction. Each prophet, false or true, in Palestine, Nubia, India, Greece, spoke in the name of God. In this name the apostles of Christ and of Mahomet, the Catholic and the Protestant, went to their

work. A good man feels that Justice, Goodness, Truth, are immutable, not dependent on himself; that certain convictions come by a law over which he has no control. There they stand—he can not alter though he may refuse to obey them. Some have considered themselves bare tools in the hand of God; they did and said they knew not what, thus charging their follies and sins on God most high. Others, going to a greater degree of insanity, have confounded God with themselves, declaring that they were God. But even if likeness were perfect, it is not identity. Not a ray from the primal light falls on Man. No doubt there have been men of a high degree of inspiration, in all countries; the founders of the various religions of the world. But they have been limited in their gifts, and their use of them. The doctrine they taught had somewhat national, temporal, even personal in it; and so was not the Absolute Religion. No man is so great as human nature, nor can one finite being feed forever all his brethren. So their doctrines were limited in extent and duration.

Now this inspiration is limited to no sect, age, or nation. It is as wide as the world, and common as God. It is not given to a few men, in the infancy of mankind, to monopolize inspiration and bar God out of the soul. You and I are not born in the dotage and decay of the world. The stars are beautiful as in their prime; "the most ancient Heavens are fresh and strong;" the bird merry as ever at his clear heart. God is still everywhere in nature, at the line, the pole, in a mountain or a moss. Wherever a heart beats with love; where Faith and Reason utter their oracles, there also is God, as formerly in the heart of seers and prophets. Neither Gerizim nor Jerusalem, nor the soil that Jesus blessed, so holy as the good man's heart; nothing so full of God. This inspiration is not given to the learned alone, not to the great and wise, but to every faithful child of God. The world is close to the body; God closer to the Soul, not only without but within, for the all-pervading current flows into each.—The clear sky bends over each man, little or great; let him uncover his head, there is nothing between him and infinite space. So the ocean of God encircles all men; uncover the soul of its sensuality, selfishness, sin, there is nothing between it and God, who flows into the man as light into the air. Certain as the open eye drinks in the light, do the pure in heart see God, and he that lives truly feels him as a presence not to be put by.

But this is a doctrine of experience as much as of abstract reasoning.—Every man who has ever prayed—prayed with the mind, prayed with the heart, greatly and strong, knows the truth of this doctrine, welcomed by pious souls. There are hours—and they come to all men—when the hand of destiny seems heavy upon us; when the thought of time misspent; the pang of affection misplaced or ill-requested;

the experience of man's worse nature and the sense of our own degradation, come over us. In the outward and inward trials, we know not which way to turn. The heart faints, and is ready to perish. Then in the deep silence of the soul, when the man turns inward to God, light, comfort, peace, dawn on him. His troubles—they are but a dew-drop on his sandal. His enmities or jealousies, hopes, fears, honors, disgraces, all the undeserved mishaps of life, are lost to the view; diminished, and then hid in the mists of the valley he has left behind and below him.—Resolution comes over him with its vigorous wing; Truth is as clear as noon; the soul in faith rushes to its God. The mystery is at an end.

It is no vulgar superstition to say men are inspired in such times. They are the seed-time of life. Then we live whole years through in a few moments; and afterwards, as we journey on in life, cold, and dusty, and travel-worn, and faint, we look to that moment as a point of light; the remembrance of it comes over us like the music of our homes heard in a distant land. Like Elisha in the fable, we go long years in the strength thereof. It travels with us, a great wakening light, a pillar of fire in the darkness, to guide us through the lonely pilgrimage of life. These hours of inspiration, like the flower of the aloe tree, may be rare, but are yet the celestial blossoming of Man; the result of the past, the prophecy of the future. They are not numerous to any man. Happy is he that has ten such in a year, yes, in a lifetime.

Now to many men who have but once felt this—when heaven lay about them, in their infancy, before the world was too much with them, and they laid waste their powers, getting and spending—when they look back upon it, across the dreary gulf, where Honor, Virtue, Religion, have made shipwreck and perished with their youth, it seems visionary, a shadow, dream-like, unreal. They count it a phantom of their inexperience; the vision of a child's fancy, raw and unused to the world.—Now they are wiser. They cease to believe in inspiration. They can only credit the saying of the priests, that long ago there were inspired men; but none now; that you and I must bow our faces to the dust, groping like the blind-worm and the beetle—not to turn our eyes to the broad, free heaven; that we cannot walk by the great central and celestial light that God made to guide all that come into the world, but only by the farthing-candle of tradition, poor and flickering light which we get of the priest, which casts strange and fearful shadows around us as we walk, that "leads to bewilder and dazzles to blind." Alas for us, if this be all.

But can it be so? Has Infinity laid aside its omnipotence, retreating to some little corner of space? No. The grass grows as green; the birds chirp as gaily; the sun shines as warm; the moon and the stars walk in their pure beauty, sublime as before; morning and evening have lost none of their loveli-

ness; not a jewel has fallen from the diadem of light. God is still there; ever present in Matter, else it were not; else the serpent of Fate would coil him about the All of things; would crush it in his remorseless grasp, and the hour of ruin strike creation's knell.

Can it be, then, as so many tell us, that God, transcending time and space, immanent in Matter, has forsaken Man; retreated from the Shekinah in the Holy of Holies, to the court of the Gentiles; that now he will stretch forth no aid, but leave his tottering child to wander on, amid the palpable obscure, eyeless and fatherless, without a path, with no guide but his feeble brother's words and works; groping after God if haply he may find him; and learning, at last, that he is but a God afar off, to be approached only by mediators and attorneys, not face to face, as before? Can it be that Thought shall fly thro' the heaven, his pinion glittering in the ray of every star, burnished by a million suns, and then come drooping back, with ruffled plume and flagging wing, and eye that once looked undazzled on the sun, now spiritless and cold—come back to tell us God is no Father—that He veils his face and will not look upon his child, his erring child!—No more can this be true. Conscience is still God-with-us; a prayer is as deep as ever of old; Reason as true; Religion as blessed. Faith still remains the substance of things hoped for, the evidence of things not seen.—Love is yet mighty to cast out fear.—The soul still searches the deeps of God; the pure in heart see him. The substance of the Infinite is not yet exhausted, nor the well of Life drunk dry. The Father is near us as ever, else Reason were a traitor; Morality a hollow form, Religion a mockery, and Love a hideous lie. Now, as in the days of Adam, Moses, Jesus, he that is faithful to Reason, Conscience, and Religion, will, through them, receive inspiration to guide him through all his pilgrimage.—*Discourse on Religion.*

[From the Pittsburg Morning Post.]

FACTS.

BY W. S. COURTNEY.

As society develops, it is ever turning up to the surface new agencies in the redemption and civilization of mankind. New functions and uses by which mankind are served and made happy, are every day discovered, and the humane and philanthropic ever awake to fill them. Among these late great discoveries is that to which the self-sacrificing Burrs have dedicated their genius, viz.: the Exposition of Humbugs, on the principle, "simillia similibus curantur." Those gentlemen, stimulated by the most disinterested benevolence and patriotism, have looked abroad and seen that the great mass of their fellow beings were not capable of *thinking for themselves*, or of weighing and considering facts and investigating scientific subjects; and in the tenderness of their sympathies have

bravely gone forth, like valorous knights, to purge the world of error and lead back the weak in mind, the halt, and the blind, to the "good old way of thinking," which they and every body can understand. Their mission has brought them to Pittsburg, when they *assume* in coming here that there is a great field of error, ignorance, and delusion, for their missionary labors.—We ought to be very grateful to them for the interest they are making in our behalf, and giving us the benefit of their superior abilities, experience, *honesty* and *integrity*.

Since their advent here I have been kept posted up on their sayings and doings at the City Hall, and last night attended their lecture and exhibition. To rehearse all his arguments and allegations would be tedious and useless; they are the same that he has made use of wherever he has been.—That a prodigy requires more evidence to establish it than an every-day fact. That he has detected fifty-two mediums, and seventeen different ways of making the knocks. That there are one thousand media in the United States, all practising this nefarious fraud; and at least twenty thousand believers, who are all "cabbage heads," dolts and idiots.—That "knocking" is contrary to Scripture and the clergy, and that "sainted mothers" and "angel babes" never "knock." That mediums "knock" with their toe joints, knee pans, thumb nails, shoulder joints, finger joints, and ankle joints; and if it is cold they have to go and warm them before they will crack. That they hold tables down with their toes and feet, and raise them by "muscular action." That he was a man of *honor, honesty, and integrity*, and was *modest* withal; then told what large audiences he had, and how the *respectable* press all over the country espoused his cause, and how effectually he had used up Tiffany and Prof. Brittan. That spirits displayed no intelligence.—didn't spell right.—That it was all guess work. That he made nothing by these lectures but his expenses, and that his motive was solely and purely the love of truth. That "rappings" drove persons to insanity, and caused suicide, &c. &c. From the reputation Mr. Burr had acquired as a speaker and controversialist, I expected, if I was not enlightened by his arguments and experiments, to be entertained by his eloquence and address.—I was disappointed. The man who is influenced solely by the love of truth, and is a calm, disinterested, and impartial investigator and promulgator of it, is easy, cool, calm, and subdued in his address; deliberate, dispassionate, dignified and graceful in his language and thought, with seriousness in his eye, reflection on his brow, and a placid tranquility on his countenance; he has no hurried thoughts and emotions, but all is peace within. Yet I found Mr. Burr grim and desperate with rage and denunciation, his manner gross and vulgar, and his language defamatory, vituperative, and coarse. He sneers, cavils, grins, and cries "Bah!"—full of

contempt, ridicule, and sarcasm; he calls hard names, slanders, and detracts character, and manifests all the bitterness and malice of a furious combatant. His gesticulations, frowns, and attitudes are terrifying and threatening, evincing the controlling elements of his character to be *combabiveness* and *destructiveness*, frightened by *vanity* and *conceit*, as his phrenic conformation indicates, Mrs. Fish was made peculiarly the victim of his malice, vindictiveness, and revenge; and Dr. Underhill, and Mr. Gray, the editor of the "Plaindealer," were "drivelling idiots," &c.

And this is the man whose high and holy love of truth has led him away from his home to disabuse the minds of his fellow men of error and delusion! All the statements he has yet made, with but few exceptions, have been made by himself, on his *own responsibility*, which, I think, will not be sufficient evidence of their truth, to all, at least.

The grand denouement is reserved for the last night; and I see it charged in the Buffalo Express that many of his certificates and depositions are false, and neither signed by the party or attested by a witness. As to the "rappings," Herman is the practical operator, and the Reverend Chauncey "expounds and explains." The noises made by them have not one single characteristic with any of the rappings I have ever heard. Those I have been conversant with are a soft, interior, muffled sound, like you would make by knocking on the table with a piece of tight-twisted yarn or an India-rubber ball. The experiment with the bell disgusted the whole audience. Thus I have done with Mr. Burr. I have felt it a duty to say thus much, lest the seekers after truth abroad should think we were unable to appreciate his labors among us.

I am now willing to testify on oath to the following facts: That I have heard those raps made on the table, wall, door, or mantel, when no one was near them or touched them. I have seen the table moved when no one touched it, and the room light enough to see all objects in it. That objects and articles have been thrown when all in the room have joined hands. That the knocks are made at the distance of eighteen feet from the medium or any one else; and I have been in the daily habit of getting communications spelled out at that distance, when no one was present but myself and the medium.—That I have seen sentences spelled out when the medium was asleep in her chair, or engaged in reading or writing or in conversation with others. That I have heard and felt the knocks made on the top of my hat, when held in the presence of the medium, and have thus received communications. That the alphabet has been recited by third persons mentally, and without pointing to the letter, when direct or unequivocal answers were spelled out to mental interrogatories. That communications wholly unexpected, and beyond the knowledge of the medium, have been

spelled out, and purporting to be from spirits that none of the company thought of at the time. That almost all the communications that I have received have been highly intelligent and instructive, and always correctly spelled. That a word which the medium was in the habit of spelling wrongly, was spelled rightly by the spirit. That in-grammaticisms of which the medium was guilty, were corrected by the spirit in the communications. That matters disagreeable to the medium, and to the parties communicating, have been spelled out, causing all great anxiety, trouble, and difficulty. Peculiar instances of this kind, within my experience, would of themselves, beyond all doubt, settle the question of the integrity and good faith of all present.

I have looked at all the objections which have hitherto been made against the hypothesis of the presence of invisible intelligences in those manifestations, and I think I have studied them to their foundations.

1. *Imitations*, however perfect, are not *detections*, and do not meet and disprove the facts: A monkey apeing the manners of a gentleman, never makes him one.

2. An appeal to religious, philosophical, or scientific prejudices and routine, is invidious, and assumes a knowledge of all the laws of God and nature.

3. True philosophy and religion affirm emphatically the hypothesis.

4. Negatives never disprove an affirmative, unless shown to be entirely inconsistent with it.

5. The fraud or bad character of the guilty cannot be plead against the innocent.

6. The number of media and believers throughout the United States, is an *argument in its favor*.

7. You can locate sound, and do it correctly, every day, hour, and minute—it is a law of our nature that we should. We learn by experience to locate it, and cannot help doing it, just as we learn to see, and measure distance by the eye. Were our eyes opened for the first time, all things would appear equally near to them, and we would, like the infant, grasp at the moon; but experience develops our faculty of seeing and measuring distances, and we cannot live without it. Just so were our ears opened for the first time: all sound would appear to come from the same direction, and be close at our ears; but experience develops our faculty for locating it, and we act, and live, and rely upon it with entire confidence. Destroy this faculty, and you make common life confusion and chaos. A pretty story, if I have to run to my garret to see whether the wagon going along the street is on the roof or not, or to run all over the house to find where the child is crying! Thus the sapient conclusion of the Buffalo doctors is a sheer fallacy.

8. Silly, unimportant, and false communications only prove that the *cause* is in keeping with the *effect*—that

"like likes like," and that the spirit world is, as contended for, an entire *correspondent* of the natural world, associated and conjoined with it.

9. The low manner of communicating is only, as I can state, initiatory to a higher mode, and is about as wise an objection as condemning the laws of gravitation because Newton discovered them by the fall of an apple. To the philosophic mind no fact loses its scientific value on account of its insignificance and ridiculousness.

10. The objection that, if it is true, it would have been made known to mankind before, is as rational as to deny the magnetic telegraph because it was not discovered in the dark ages. We are ever learning and perfecting in religion, philosophy, social science, the arts, &c., and blasted be the man who sets bounds to the ever-progressive development of humanity.

The regions beyond the tomb have been *terra incognita* for ages back, and our fancy, stimulated by our instinct of immortality and the love of continued existence, has peopled those shadowy dominions with her creations, exactly typifying and representing all our human desires, passions, and emotions, so that we can read the history of the human heart and mind in every age by studying its theology and religion.—But as the science of astronomy has dissipated our fears of the stars falling or the sun's melting down and firing the world—as the science of geology has exploded our dreams of cosmogony—so the facts and philosophy of the New Spiritual science will explode our mythological ideas of a life after death, and give tangible and demonstrable reality to its existence, and reveal its economy. In all God's economy of the universe, there are no abrupt changes, but all goes on noiselessly and harmoniously, developing and perfecting in due season, by and through and in the Divine Providence, which is general and particular in and over, governing and controlling all things, from the atom in the whirlwind to the globes in space. *Time* is a condition of this development. It sees error destroy itself by its own suicidal law, and truth reveal itself by its own intrinsic power; it punishes the guilty, and vindicates the innocent—makes the crooked straight, and the dark places light, and I, as a *rational* believer in those manifestations, am satisfied to await its slow verdict, and be of good cheer.

Pittsburg, Pa., May 24, 1851.

DIET.—In a state of society where all the arts of cookery are brought into requisition to tempt the palate, errors in diet are almost inevitable, and may not unfrequently operate as the occasional cause of consumption. They may relate to the quantity or quality of the food, or to both.—*Dr. Sweetser's Treatise on Consumption.*

By mixing with the world we often imperceptibly lose our prejudices, while engaged in analyzing them.

From the Middletown Sentinel.

MANIFESTATIONS.

At about the time Messrs. Gordon and Cooley were taking leave of me, for Springfield, I was requested by a spirit-communication from my son, who has been in the spirit world some eighteen years, to publish what had transpired in evidence of spiritual development, during the two weeks' stay of those gentlemen with me, in Middletown.

The first indication of the rappings, otherwise than slightly two or three times, was manifested about a week previous to Messrs. G. and C. leaving. Then there were a number of loud detonations on various parts of the floor, indicating that the spirits had returned. At this time the table was seen to move partly around—then a call for the alphabet, and the sentence spelled, "Put out the lights." This being done, lights were seen on the plastering overhead and on the walls, the table lifted and jounced back on the floor, and various articles scattered about, a box, in particular, was taken and placed with a loud noise, on the table—the inmates of the room having hold of hands during the time.

The next indications were on the night of January 31st, when two young friends, very skeptical on the subject, were present, when similar demonstrations took place; one of the young men was rapped on the leg, the table cloth pulled to and fro, and the table lifted up when the hands of all [seven] were on the top of it—being lifted on one side, then the other, then perpendicularly a foot, and finally thrust violently on the floor.

The next indication was witnessed by another skeptic, who slept with G. and C. Soon after they got in bed, the three using their utmost exertions to keep them on, yet the bed clothes were pulled off, and afterwards rolled up from their feet to their heads. A piece of soap was flung on the bed several times, as one or the other threw it off. Various articles were flung about the room, particularly some glass ware, without breaking it, and also into the adjoining chamber, when the door was opened. A bust to make caps on was held over their heads, where all three could see that it was not held by human agency; and chairs drawn about the room and thrust under the table—all evidently done to satisfy the unbeliever that our friends in the spirit world do actually exist, and that they have bodily strength to will and to do the same, and much more, than when in their bodies made of clay; and that they will communicate to us great and important intelligence as soon as our minds are prepared to receive the same.

The next important development was made in the presence of a circle made up of some fifteen men and women. In the commencement, there were several communications spelt out, much to the satisfaction of the party. We sang the tune Old Hundred, which appeared to be very well received by the spirits and all present. The alphabetic signal again was given, and the direction to darken the room and sing, manifested. We put out the lights and took hold of hands all

around, and sung; presently the spiritual lights were manifested and the table began to jounce, which much frightened some of the ladies; soon, however, quiet being restored, we sung again, and presently Mr. Gordon's hands were disengaged, and by some unknown agency were slapped together very violently, until Mr. Cooley said, "There, they [the spirits] are putting him to sleep." Soon again it was stated that they had put him on the table. There being no noise in this operation, I was rather doubtful, as I believe every one present was, except those who sat next adjoining Mr. Gordon, whether such was the fact, upon which a light was called for, and sure enough there lay Gordon on the table, his feet within a short distance of my face, straightened out in corpse-like condition, with nerve-stiffened limbs and features, paralyzed in a most deadly sleep. However, he presently came out of this, into his clairvoyant state, and they took him off the table and placed him in his chair. He commenced talking, and said, they put him on the table against his wishes. Mr. Cooley asked him who put him on the table, to which he answered, that it was his grandfather and uncle, (that is, the spirits of two of his relations that had been dead some time); that he tried all he could to prevent them, but they overpowered him. Presently, he stated there were two strangers in the room. Upon inquiry who they were, he stated that one of them was that lady's father, pointing to the fourth person on his left. He stated that his father wished him to tell her that he was happy and often visited them. This gentleman was a military captain that died some fifteen years ago, and was generally known to many of our citizens. The other stranger, he stated, was Col. Ransom, and that he wished to send by a relative (one of the present party,) his compliments to his family: that he expected to be shot in his last battle or engagement with the Mexicans; that he was happy, and often with them endeavoring to promote their happiness. At this time Gordon said, "There, they are coming, they are going to put me on the table again, hold on to me, don't let them do it—at the same time clinching hold of the person sitting next to him, and they holding him back, he was seen by all present lifted about a foot from his chair, and would undoubtedly have been prostrated again upon the table, had not some of the ring got agitated and broke therefrom, which apparently influenced the power that lifted him from his chair to re-seat him. He awoke to his natural state, and we sang the tune Coronation. The call for the alphabet was again signalized, and the word "fiddle" was spelt out. There being a violin player in the ring, he got his fiddle and played, to which the spirits beat time upon the table; and it being observed that the sounds were felt by some one, their hands being on the table; at this we all put our hands on, and discovered the same to be true, when presently, the lady next me discovered her hand began to shake violently by the singular power that spatted Gordon's hands, which, however, was finally quieted by putting her hands into those of her hus-

band, and then on the table. We finally broke up, and I believe every one present was fully satisfied that the developments manifested were of a much higher order than can be produced by mortal man, in this, his first state of existence.

O. P. Q.

POWER OF THE HUMAN BODY.

It was long believed that the human body could not be safely exposed, even for a short time, to a degree of heat much exceeding that which is met with in hot climates. This opinion, which we know now to be erroneous, was strengthened by the result of some experiments made by Fahrenheit himself, and related by Boerhaave. Some animals were shut up in a sugar-baker's stove, where the mercury stood at 146 degrees. A sparrow died in less than seven minutes, a cat in rather more than a quarter of an hour, and a dog in about twenty-eight minutes. The *noxious air* of the stove had probably more to do with the speedy deaths of these animals than the heat.

The truth upon this subject may be said to have been discovered by accident. In the year 1760 and 1761, M. M. Duhamel and Jillet were appointed to devise some means of destroying an insect which consumed the grain in the province of Angoumois, in France.—They found that this could be done by subjecting the corn, and the insects contained in it, in an oven, to a degree of heat great enough to kill the insect, but not so great as to hurt the grain. In order to ascertain the precise heat of the oven, they introduced into it a thermometer, placed upon the end of a long shovel. The mercury, when the thermometer was withdrawn, was found to indicate a degree of heat considerably above that of boiling water. But M. Jillet was aware that the thermometer had sunk several degrees as it was drawn towards the mouth of the oven. While he was puzzled to invent some way of determining more exactly the actual degree of heat, a girl, who was one of the attendants, offered to go in and mark with a pencil the height at which the mercury stood; and she did enter the oven, and remained there two or three minutes, and then marked the thermometer at 100 degrees of Reaumur, which nearly equal 260 degrees of Fahrenheit. M. Jillet then began to express some anxiety for the safety of the girl, but she assured him that she felt no inconvenience, and remained in the oven ten minutes longer, during which time the mercury reached the 288 degree of Fahrenheit's scale—denoting 76 degrees of heat above that of water when it boils. When she came out, her complexion was considerably heightened, but her respiration was by no means quick or laborious. This experiment was afterwards repeated. Another girl remained in the oven as long as the former had done, at the same temperature, and with the same impunity. Nay, she even breathed for the space of five minutes, air heated to about 325 degrees of Fahrenheit—or 113 degrees above that of boiling water.

The publication of these facts naturally excited the curiosity of scientific men, and other experiments were soon instituted. Dr. Dobson, of Liverpool, and several other persons with him, shut themselves up in the sweating room of the hospital there—the air having been heated till the mercury stood at 224 degrees of Fahrenheit.—They did not experience any oppressive or painful sensation of heat. Dr. Fordyce and Dr. Blagden made some remarkable trials of the same kind.—They entered rooms artificially heated to a very high degree—sometimes naked and sometimes with their clothes on, and bore the extraordinary temperature of 240, and even 260 degrees for a considerable time, with very little inconvenience. In all these experiments, it was found that the animal heat, as ascertained by the thermometers placed under the tongue, or grasped in the hand, was scarcely increased at all, and the respiration but little affected; but the pulse was very much quickened. The frequency of Dr. Blagden's pulse in one instance was doubled.—Their watch-chains and other pieces of metal about them, became so hot that they could scarcely be touched. When they breathed upon the thermometer, the mercury immediately sunk several degrees. Each act of expiration produced a pleasant feeling of coolness in the nostrils, and they cooled their fingers by breathing upon them. In and by the same heated air which they respired, eggs were roasted quite hard in twenty minutes, and beef-steaks were dressed in thirty-three minutes. And when the air was blown upon the meat by means of bellows, it was sufficiently cooked in thirteen minutes.

TERMS OF SALUTATION. The Englishman says:—How do you do? The Jew, Peace! The Arab, God grant thee his favor! The Persian, May your shadow never be less! The Greek, *Zapie!*—Rejoice! The Roman, Vale! The Scotch, Hoo's wi' ye? The Irish, Long life to your honor! The German, Wie geht's? The Frenchman, Comment vous portez vous!—How do you carry yourself? The Spaniard, Como esta usted? The Italian, Comesta? The Chinese, How do you eat your rice? The Egyptian, How do you sweat? The Russian, Rab vash!—Your slave! In England, in old times, Save you, sir! &c.

To this we may add that the English, Irish, Scotch and French commonly address others in the second person plural; the Jew, Arab, Persian, Greek, and Roman in the second person singular; the German in the third person singular, [masculine], the Italian in the third person singular, [feminine]. Of the others we know nothing.—N. O. Bee.

There is this difference between a thankful and an unthankful man: the one is always pleased with the good he has done, and the other only once in what he has received.

EDITORIAL.

BOSTON, SATURDAY, SEPT. 20, 1851.

"EVIL SPIRITS."

As God is Infinite Goodness, so there cannot be an Infinite Evil. When, therefore, we speak of "evil," the term must be understood in this comparative sense, as indicating less goodness, less knowledge. It is said the very "heavens are not clean," (are evil,) in the sight of the Infinite, and that "he charged his angels with folly," ignorance or evil.

Strictly speaking, nothing can be called evil, to one who is not himself, in some sense, evil, ignorant, imperfect, or discordant. Suppose a spirit falsifies to you, in announcing himself as Dr. Franklin or St. Paul. This falsehood could do you no injury, provided you were sufficiently developed into the light of wisdom, for then you would know better, and being familiar with the spiritual world you could not be deceived. The "raw-head-and-bloody-bones" stories of the nursery injure no one but the ignorant children to whom they are told.

The terms, evil, falsehood, discord, imperfections, ignorance, misery, may be used synonymously, and all have respect to time, the want of progression, or development.—It is a matter of necessity that we should be children, in order to be men; and childhood is evil, when compared to the joys of manhood. A certain story would be evil to a child, that would not injure a man.—Hence, when mortals are low, or infantile in their knowledge of the spiritual, they are much more liable to be deceived. And in so far as they are (for a time) hindered in their progression, by communications from spirits, they are injured, and those spirits, whether they design it or not, may be called evil, because they do what is evil to the mortals whom they deceive. But those same spirits would not be "evil" to those mortals who know them, or who know enough about the spiritual world to prevent their being led astray by such spirits.

To every positive there must be a negative; and this may be true without involving the notion of absolute antagonisms.—Darkness may be said to be the negation or negative of light. And although the sun does really always shine, and "shine for all," yet the laws of the solar system put certain portions of the planets in such positions to the great central luminary, that they are sometimes in darkness.

It is an evil in mortals, that they should be liable to mistakes. That is, when mortals are so ignorant as to be liable to be de-

ceived by spirits, their condition is one which may be called evil, when compared with those who are so high above it that they could not be thus deceived. And yet that position is a positive good, when compared with no existence at all, or an existence which is far below it.

The manifestations from the spiritual world, when considered as one connected whole, are a positive good, and have an important use, because they help on the progression of the race. So we say of the animal kingdom, it is a positive good, and has an important use as it administers to the wants of the kingdom of human beings, who are above it. And yet that same animal kingdom has many animals in it which, in themselves considered, are evil, and who do evil to man. Indeed, there are animals whose existence, when considered by itself, is nothing but evil. And so of the vegetable kingdom. This kingdom is good, when considered as a whole; and has an important use, because, without it, animals could not generally exist. And yet, how many vegetables are poisonous, and therefore evil, in their effects on animal life. Swedenborg, alluding to these evils of the vegetable and animal kingdoms, goes so far as to say that—

"Poisonous serpents, scorpions, crocodiles, dragons, tigers, wolves, foxes, swine, owls, rats, mice, locusts, frogs, bats, spiders, flies, drones, moths, lice, nutes, and all malignant, virulent, and poisonous herbs, did not derive their origin from the Lord, neither were they created from the beginning, neither did they originate from nature, by her sun, but they are from hell."—D. L. W. 23, 28.

He extends the enumeration of things in the mineral, vegetable, and animal kingdoms, which were not originated by the Great First Cause, but which are "from the devil or hell;" and these "are not from the Lord"—consequently they are evil, and he speaks as if he supposed they were evil in an absolute sense; but this, as we have before shown, cannot be; they can be said to be evil only in a comparative sense.

Now, having affirmed the good in the use of the manifestations from the spiritual world: (1)—In demonstrating man's immortality, as they seem to do; and (2) admitting the consolation which they often afford to earthly relatives, who are thus assured of the love and presence of their deceased friends, let us now look at the other side of the question. It is affirmed:

1. That thus far, these manifestations cannot be depended upon for intelligence, above the external circle in which they are produced.

2. That it is very seldom that you can get the same responses to be made through different media. Spirits purporting to be the same will deny or contradict responses

made through other mediums by spirits who purported to be the same. This is often done.

3. The attempts, or promises of spirits, to communicate intelligence, are often failures; or when "communications" are made "by alphabet," they do not amount to much, are sometimes frivolous, low, unsatisfactory; and in many cases they are false, fanatical, and sectarian.

4. In a majority of cases the spirits evince an unwillingness to be tested; or if they seem to be willing, they evince an utter inability to demonstrate their personal identity.

5. In many cases, they utter falsehoods that evince malignity and a love of mischief.

6. In nearly all cases they will lie, if they are approached by mortals who lie to them, thus rendering evil for evil, instead of good for evil.

7. And more, they often trifle with the bereaved domestic affections of husbands and wives, parents and children, brothers and sisters! What else can it be? Nay, is it not worse than trifling? Worse than cruel mockery, for an invisible spirit, whom the bereaved and disconsolate parent cannot see, to come and pretend to be his long-lost child? And pretensions of this kind are often made.

8. And, finally, look at the solemn mockery, the falsehood, the fanaticism, the deception and base wickedness of those spirits "who say they are apostles and are not;" who pretend to be "prophets" and "Jesus Christ," even, and who assume to command, to teach, and instruct mortals, accordingly.

Now, we readily admit, that if Swedenborg's representation be true in regard to "subject-spirits," [see vol. 2, page 91.] these difficulties can be accounted for without implicating the spirits so much as at first would seem to be right. If, for instance, when a mortal thinks of St. Paul, his associate spirit at once imagines that he is that St. Paul of whom the mortal is thinking, why, then, this may be without supposing that the spirit designs to deceive.

Case VI. When I visited the family of Dr. Phelps, in Stratford, Conn., one year ago, I could get no responses from either of my own guardian spirits, at all. But responses and manifestations enough were made by the spirits constantly attending the mediums in that family. Mrs. Phelps assured me that she did not believe there was more than one spirit there who did all those strange things. And the principal spirit, we know, purported to be a person who died in prison, under a charge of perjury. And what mischief he has perpetrated.

ed in that family, and how often he has written his name as "Sam Slick," "Sambo," and "Devil," those who have read our first volume need not be told.

Case VII. When I visited Mrs. Benedict, in Auburn, N. Y., I found it the same with her. Before I had thought of any spirit in particular, or determined in my own mind what kind of manifestations I should have, the "sounds" were made for me, purporting to come from "James Madison, formerly President of the United States," and the apostles "St. Luke" and "St. Paul." These dignitaries of church and state manifested themselves to me without being expected or called upon!—At the same time, I did call on my own guardian spirits, in the presence of Mrs. Benedict, but I could get no sounds from them at all. On enquiring of them, afterwards, they told me the reason they would not respond through Mrs. B., was, she was attended by spirits who repelled them.

Now, if these were the Apostles who made sounds for me, in the presence of Mrs. B., it is marvellous that I could never get sounds from them through any other medium. The presumption is, that a few fanatical spirits, who are low and discordant, act as the *spirit-media* in concert with Mrs. B., and hence the *peculiar* manifestations that are always made through her.—As to whether they be what they purport to be or not, Mrs. B. admitted that she knew nothing at all; and on enquiring of one who had been concerned in receiving and publishing the so-called "Apostolic Expositions of Scripture," he admitted that no tests had been given by which they could determine who those spirits were; nor, indeed, did they know whether there was more than one spirit concerned in those developments. And this is rendered highly probable by comparing what purports to come from "St. Paul," "St. Luke," "St. John the Divine," "Daniel the Prophet," "Lorenzo Dow," "Samuel Taylor Coleridge," "Robert Southey," "Judas Iscariot," "Pontius Pilate," "William Wordsworth," "Mary," and "Percy Bysshe Shelley." Indeed, it makes no difference who the spirit purports to be, in the so-called "Auburn Circle," the style, the language is the same, and sounds very much like that used by Mr. J. M. Brown, Mr. J. L. Scott, and other mortals who speak and write for the spirits. So that, no matter what may be the character of the alleged "communication," whether "revelation," "exposition," "poetry," or "sermon," we find precisely the same cant phrases running through the whole. The following are a few specimens, quoted at random from the "Exposition of the Prophetic

Scriptures," and the two papers published at Auburn, all of which have *professedly* originated from the same source:

"Language plenary. Ahyam deep.—Ghouls Tartarean. Wher-wolves. Bodily resurrection. He who descended was God manifested in the flesh. Wrath of Almighty God. Fallen man. A seventy times seven fold. Deific nature of Jesus Christ; his sin-offering upon the cross.—Fallen and evil condition of men. Consuming elements of Infidelity. A bewildered race. In matters so trifling, yea, so bemeaning. Advancing in this subject we find the mystery to deepen. The united choir of mortals shall tune their harps, and wait with ready hand to sweep the cords in dolorous utterance of the requiem for your expiring effigy. The conscious necessity of right and wrong being separated. All motives, deeds, occupations, professions, and theories of men, are originated and prosecuted for the purpose of resulting in the enjoyment of the actor. The world is wanting in an unadulterated procedure.—Their foundless nature. The exasperated populous. Immortal agony. This philosophical statement in time, depth, and truthfulness, hath anteriority to all others."

And thus of the entire mass from which the above sentences are taken. Indeed, we have scarcely seen an article purporting to come from the "Auburn circle," so-called, but has contained not merely cant phrases, but gibberish totally devoid of sense or grammar. What else can be said of some of the sentences quoted above? And need we be told the source whence such language originated, or that it did not come from the spirits of the "Prophets and Apostles," of whose names mortals are making such free use in these days?

Case VIII. A few weeks ago, by special invitation, I visited Mr. J. D'W. and wife, in Providence, R. I., who had been reported to be "very powerful mediums." They had "had responses from the spirit of Dr. Franklin," who was one of their guardian spirits. Mr. D'W. and lady received and treated me with great kindness, and afforded me every facility for investigation. On sitting down, loud sounds were made under the table, purporting to come from the spirit of "Dr. Franklin." I thanked him for responding to me so promptly, as I had called for him, but never could get any responses from him before. He evinced joy in answering my questions; and said that Mr. D'W.'s mother was his *spirit medium*. He moreover went on to say that I had brought certain spirits with me, who were my relations. One was "B." who "had responded to" me "before, within one year, in New York." Well, "B." said he would respond to me; but when I asked "B." what his name was? where he died? what disease he died of? where he lived in this world? &c. &c., I could get no answer whatever! So I informed the Doctor that I suspected he had made a slight mistake,

as no such spirit as "B." had ever responded to me in New York or anywhere else!

Well, the "Doctor" tried again, and said my spirit "sons" were present. But whether they were or not, they would not or could not tell me what their names were nor give me their wonted signals. So failing in both cases, I spoke kindly to the "Doctor," and abjured him, solemnly, to answer, "Yes," or "No," the following question: "Are you the spirit that once inhabited the external form, to which mortals applied the name of Dr. Benjamin Franklin?" At first he made "uncertain sounds," as if he meant to equivocate, but finally he owned up that he was not that spirit; and with this admission the sounds ceased! Mr. D'W. called, but called in vain. On my taking leave, however, a spirit did rap me "Good bye;" but I have heard from Mr. D'W. since, and have been told that the "spirit of Dr. Franklin" has been reported "non est inventus."

It has been said that there were at least three hundred media in Providence, R. I. In a conversation with my friend, Dr. S. Webster, of that city, he expressed his doubts as to that number, but admitted that he did not know one whom he could call perfectly *reliable*, out of the whole number. In all his experience with them, he had never received what he could consider a perfectly satisfactory test as to identity.—Such, then, are some of the evidences that have inclined me to the opinion,

1. That external sounds are scarcely, if ever, made to mortals in answer to questions, except in cases of *obsession*.

2. That sounds or manifestations thus made, the information communicated by spirits, is generally obtained by *obsession*, either of the external medium or the persons who make up the external circle.

3. And hence we are relieved from the supposition that "evil spirits" are as numerous as we have been taught to be lieve.

4. For when the answers are given by the *associate* spirit, who obsesses the medium, instead of the relatives, or "Apostles" purporting to speak, they may be attempted from a motive of kindness, either to the external medium, whom the spirit is attempting to serve, or the mortal who asks the question. For if that mortal has no guardian spirit present to answer, (being repelled by some cause not necessary now to enquire about,) then, of course, the associate spirit of the medium tries to *obscure* the mind from whom the information must be obtained, which the questioner asks for. And when the spirit succeeds in its efforts at *obsession*, the answers are correct; or if it fails because the mortal is not sufficiently

obsessible, then the answers are wrong, also; and thus we can account for the failure to get *tests* from "guardian spirits," often, when they are *said* to be present.

INFORMATION.

Death of Dr. Olin.

Stephen Olin, D. D., President of the Wesleyan University, died August 16th, 1851. He possessed favorable mental developments for intelligence and benevolence, and was greatly beloved by all who enjoyed his acquaintance, sectarian though he was.

Dr. Olin was one of those clergymen to whom we read an "Essay on Theological Education," in New York, in July, 1834—seventeen years ago. That Essay was published in the August or September number of the Methodist Quarterly Magazine for that year; and was, we suppose, the first effort of the kind, for elevating the standard of theological education, ever made among that sect of Christians in this country. Dr. Olin, Dr. W. Fisk, Dr. N. Bangs, Dr. John P. Durbin, and Rev. T. Merritt, approved of that Essay; and in the conversation which ensued after reading it, we well remember the following remark, made by Dr. Olin:

"If we are not allowed free discussion, error, among us, will stand a fair chance of becoming immortal."

We apply the title "Dr." to the above names, though at the time to which we refer we believe no one of those ministers were so called, except Dr. Fisk.

And what next?

Mr. W. Fishbough has been taught by the "Auburn spirits" that Christ has, or will, so "renew man's body" that he will not *die*; there will be no more death, but only a *change*, consisting simply of an absorption of the metaline substance of the body! Such are the extremes of fanaticism into which mortals may become excited, who give themselves up to the teachings of apochryphal spirits.

Sectarianism in England.

During the last few years the Wesleyan Methodist Conference, in England, have made attempts to tighten the cords of sectarianism, and they have been drawn with such power that it has decreased the membership, it is said, some sixty thousand or more, including some of their most aged and efficient ministers—Messrs. Everett, Dunn, and Dr. Beaumont. At the last session of the Conference, in Newcastle-on-Tyne, Mr. Walton, an aged minister, and much respected, was subjected to the ecclesiastical guillotine merely because he dared to publish a pamphlet, with the mod-

est title of "Counsels of Peace." Mr. Walton was told that he had no business to publish the book; that he was not at liberty to follow the dictates of his own individual judgment in the matter, that he should have consulted his brethren, &c.

Certainly not! Sectarianism denies the true doctrine of *manhood*, and breathes death and destruction against the man who attempts to act out his individual sovereignty.

"If and if," said the Lawyer.

The Methodist Church, at New London, Pa., was struck by lightning on Sunday, the 17th ult., and the preacher, Jonas Bossly, in the pulpit, was instantly killed.—Several of the audience were stunned.

Had that teacher been thus killed while reading "Davis's Revelations," or while attending a sitting for conversing with spirits, it would have "altered the case" materially; then such a catastrophe would have been set down as a "judgment of God."

Tendencies.

We perceive a tendency in localities where "spiritual manifestations" are said to be made, to over-estimate (as it seems to us,) what is done by certain mediums.—The dreams of somnambulists and writings by persons entranced or obsessed, more or less, by spirits, are taken and published as communications from the spiritual world! Indeed, books have been published, others are in the process of publication, filled with communications said to have been made in this manner.

"Writing and Tipping Mediums."

These terms are coming into use to signify that class of persons whom the spirits are said to cause to write for them, or to tip a chair or small table! We have witnessed much of these developments in different parts of the country; and we give it as our decided opinion, that in ninety-nine cases out of every hundred, the writing and tipping are done by the human mediums, unquestionably. The human medium's nervous system is *unconsciously* excited by the *idea* of the thing to be done, and by the time, and all the associations which enter into and make up the case. And so, sitting down with this *idea*, and under the circumstances, putting the hand on the table, taking hold of a pen to write, or a musical instrument to play, the nervous systems of many people would become impressed, under such circumstances, abnormally, even if there were no spirits in existence. Again, we say to our friends, be careful how you suffer nervous and human phenomena to be mixed up with, or take the name of the spiritual. In this way we shall never be

able to tell precisely what the spiritual is at all.

"The Spirits say so."

Some persons erroneously suppose that when spirits affirm what human mediums do, and say they [the spirits] caused them to do it, that this affirmation of the spirit is sufficient evidence of the truth of that which is asserted. But it is not so, in many cases, as has been abundantly proved. Spirits will often affirm anything, to gratify the medium why puts the question. Thus, a gentleman in this city saw his own shadow, one night, by moonlight. The next day he happened to mention, in the presence of a medium, that he was startled, the last night, by the form of a human being, whom he saw in his room. The spirits confirmed it, and said it was a "spirit" who did it! Human mediums have been known to make the sounds, and when detected in doing so, spirits have said they made them do it "unconsciously!"

Visit to Bangor.

Our visit to Bangor, the past week, was most delightful and pleasant, indeed. The public lectures were well attended, and the sittings in private, for responses from spirits, were harmonious, satisfactory, and heavenly.

The cause of Universal Harmony is onward in this place. Long shall we remember the kindness shown us by Messrs. Greenlaw, Tompkins, Stockwell, and others, whose names, we doubt not, are written in the "Book of Life."

To Subscribers.

We sometimes receive letters of enquiry as to whether we have received the pay from subscribers. Answer, once for all—if you receive the paper, it is an evidence that it is paid for. We send no bills to any one. This notice is meant especially for such as receive this paper by the generosity of their friends, who order it and pay for it for them.

W. S. Courtney, Esq.

Numerous testimonies of approval reach us, from time to time, of Mr. Courtney's articles, written for and published in the Spirit World. They have afforded great satisfaction to many whose external forms Mr. Courtney will never behold.

Half the Volume.

We have commenced the second quarter. We are happy to say that our circulation is larger than at any time heretofore. But the question as to the future, whether this paper shall be continued in its present form or not, is yet to be answered by its friends; and we hope to hear from them during the

next three months, what it is necessary for us to know before we can determine what we will do.

Kindness!

Reader, if you never felt the power described in the following words, commit them to memory, and see what their influence will be:

"How softly on the bruised heart
A word of kindness falls,
And from the dry and parched soul
The moistening tear-drop calls.
Oh, if they knew, who walk the earth,
Mid sorrow, grief, and pain,
The power a word of kindness hath,
'Twere Paradise again."

"Biology a Humbug."

In a future number we propose to lay before our readers evidence to show that when the terms "Electrical Psychology," or "Electro-Biology," are used to signify a new discovery, they are so used, either ignorantly by persons who know no better, or by such as wish to deceive in so doing.

UNITY.

ATTRACTION, HARMONY, HEAVEN.

CHANTS OF THE ANGELS.

Living to-day,
With God's book before thee,
What book of yesterday
Shall have rule o'er thee?
Let the soul's voice be heard:
This is the Living Word;
This is the Holy Ghost whom men blaspheme;
This was the prophet's guide—
Tried, tempted, crucified;
This was Christ's glory, his stay, and his theme.

Seeing to-day
Fresh advents of beauty,
What man of yesterday
Knoweth thy duty?
Let the soul's voice be heard:
This is the Living Word;
This is the Holy Ghost, whom men blaspheme;
This was the prophet's guide—
Tried, tempted, crucified;
This was Christ's glory, his stay, and his theme.

Waiting to-day
A new revelation,
What creed of yesterday
Brings thee salvation?
Let the soul's voice be heard:
This is the Living Word;
This is the Holy Ghost, whom men blaspheme;
This was the prophet's guide—
Tried, tempted, crucified;
This was Christ's glory, his stay, and his theme.

K. B.

INDIVIDUALITY.

BY S. P. ANDREWS.

The Sovereignty of the Individual, which is merely the complete enjoyment of personal liberty, the unimpeded pursuit, by every individual, of his own happiness in his own way, and the development of his own inherent selfhood, is, in fact, the apex, or culminating point of the true harmony of society. This sovereignty cannot possibly be indulged without continual encroachments upon the equal sovereignty of others, in any other mode than by a complete disintegration of interests—a total abandonment of every species of combined or amalgamated ownership, or administration of property. Individuality of character teaches, in this manner, that in order to the harmonious exercise of the Sovereignty of the Individual, a disconnection of interests must be had, which is in turn nothing else than another application of the same, all-pervading principle of Individuality. Such, then, is the intimate connection between Individuality and the Sovereignty of the Individual.

But again: what is to be the consequence of this general individualization of interests? Such is, to a very great extent, the order of the actual condition of ownership, and administration in our existing society, which is, nevertheless, replete with social evils. Indeed, hitherto those evils have been attributed, by social Reformers, to the prevalent individualization of interests among men, more than to any other cause. Hence they have made war upon it, and proposed combined or amalgamated interests, or extensive partnership arrangements, as the only possible means of securing attractive industry, and co-operation, and economy in the production and uses of wealth. We now assert that in order to secure what is more important than all else, the possibility of the free exercise of Individual Sovereignty, an indispensable condition is a still greater amount than now exists of Individuality, or disconnection in the property relations of men. We affirm that nearly all that there is good in existing society results from that element. What then follows? Do we abandon the high aims of other Socialists in other respects? Is all thought of co-operation and the economies surrendered by us? Clearly they are, unless some new and hitherto undiscovered element is brought in. To go back from the present field of effort of the Social Reformers to so much of Individuality as can exist in the present order of society, and stop at that alone, is evidently to return to the present social disorder, in which it is sufficiently demonstrated by experience, that the exercise of the Sovereignty of the Individual—the point we aim to secure—is itself just as impossible as the other conditions desired. But why is it impossible? For the reason that Individuality of interests, upon which that exercise rests, is itself only partially possible in a social state in which there is a general denial of equity in the distribution of wealth—equity being what the *Cost*

Principle alone can supply. If the woman, or the youth under age, is denied the means of acquiring an independent subsistence, by the fact that they receive less than equivalents for their industry, they are necessarily thrown into a state of dependence upon others. The exercise of their own Sovereignty, then, is obviously an impossibility for them. There are thousands of women, for example, in the higher ranks of society, who never felt the luxury in their lives of spending a shilling that they knew to be actually their own, and never applied to their fathers or husbands for money without the degrading sense of beggary. On the other hand, the husbands and fathers are involved, by the same false pecuniary relations, in an unnecessary and harrassing responsibility for the conduct and expenditure of every member of their families, which is equally destructive of their own freedom, or the exercise of their own Sovereignty over themselves. It is the same in the existing relations of the poor and the rich, the hireling and the employer, the master and the slave, and in nearly all the ten thousand ramified connections of men in existing society. By refusing equity in the distribution of wealth—by reducing the earnings of women, and youths, and hired men, and slaves below equivalents—by thus grasping power over others, through the medium of an undue absorption of the products of their industry, the members of community are brought into the relation of oppressors and oppressed, and both are together and alike involved in a common destiny of mutual restrictions, espionage, suspicions, heart-burnings, open destructive collisions, and secret hostility, and each is thereby shorn of the possibility of exercising his prerogative of sovereign control over his own actions.

Government of all sorts is adverse to freedom. It destroys the freedom of the subject, directly, by virtue of the fact that he is a subject; and destroys equally the freedom of the governor, indirectly, by devolving on him the necessity of overlooking and attempting, hopelessly, to regulate the conduct of others—a task never yet accomplished, and the attempt at which is sufficiently harrassing to wear the life out of the most zealous advocate of order. With the greater development of the individuals to be governed the task becomes proportionally the more onerous, until, in our day, the business of governing grows vulgar from its successive laboriousness.

All combinations of interest imply and involve the necessity of government, because nature demands and will have an individual lead. The denial of equity implies and involves the necessity of combinations of interest, by throwing one part of the community into a state of dependence upon the other, authorizing mutual supervision and criticism, and creating mutual restriction and hostility.

A man of wealth is said, among us, to be a "man in independent circumstances;" but in truth the man of wealth of our day has not begun to conceive the genuine luxury of perfect freedom—a

freedom which, by immutable laws, can never be realized otherwise than by a prior performance of exact justice.

The principles here asserted are universal. The same causes that are upheaving the thrones of Europe are disturbing the domestic tranquility of thousands of families among us. Red Republicanism in France, African Slavery in America, and the mooted question of the rights of women, are one and the same problem. It is the sole question of human liberty, or the Sovereignty of the Individual; and the sole basis upon which the exercise of that Sovereignty can rest is Equity—the rendering to each of that which is his. *The Cost Principle* [cost the limit of price,] furnishes the law of that rendering. That, and that alone, administers Equity. Hence it places all in a condition of independence. It dissolves the relation of protectors and protected by rendering protection unnecessary. It takes away the necessity resulting from dependence for combinations of interest and government, and hence for mutual responsibility for, and interference with, each other's deportment, by devolving the cost, or disagreeable effects of the conduct of each upon himself—submitting him to the government of natural consequences—the only legitimate government. In fine, the Cost Principle in operation renders possible, harmless, and purely beneficent the universal exercise of Individual Sovereignty.

Hence it follows that the *Cost Principle* underlies *Individuality*, or the disconnection of interests, in the same manner as *Individuality* itself underlies and sustains the *Sovereignty of the Individual*. Hence, again, the *Cost Principle* is the basis principle or foundation upon which the whole fabric of social harmony rests, as the Sovereignty of the Individual is, as has been said, the apex, or culminating point of the same fabric—the end and purposes of a true social order. Herein, then, is their intimate and necessary relation to each other.

Without Equity as a basis on which to rest, the Sovereignty of the Individual is true still as an abstract principle, but wholly incapable of realization. The Individual Sovereign is so *de jure*, but not *de facto*. He is a Sovereign without dominions, treated as a pretender, and his claims ridiculed by the actual incumbent. The assertion of Sovereignty is a phantom and a delusion until the Sovereign comes to his own. *The Cost Principle, as the essential element of Equity, gives to each his own, while nothing else can.*—Hence, again, the intimate and necessary relation between these two principles.

The doctrine of the Sovereignty of the Individual is already beginning to develop itself, originally in an abstract form, in various quarters, and to take a well defined shape in many minds. It has been announced in substance, recently, by several able writers, not accompanied, however, by the indispensable scientific limitation—"to be exercised at his own cost"—without which it is a principle of anarchy and confusion, instead of order. To preach the doctrine, even with the limitation, apart from its basis in equity, is disturbing. It is to unfit men for their pre-

sent relations while offering them no means of inaugurating truer relations. It is "to curse men's stars, and give them no sun." As a preliminary work to the impending reconstruction, the unsettling of men's minds may be a necessity, but "transitions are painful," and humanity demands that the interval should be shortened between inspiring a want and actualizing the conditions of its gratification.

The essential condition of freedom is disconnection—individualization—disintegration of interests. The essential condition of disconnection is, that that be given to each which belongs to each. All harmonic unity is a result or growth from the prior individuality of the separate monads. The old condition of society, of fealty and protection, and consequent mutual amalgamation or combinations of interests is a species of amorphous conglomerate, of which the past progress of Reform has been the gradual dissolution. Reform and consequent individualization is the tendency of this age. The process thus commenced must go on to completion, until every man and every woman, and, to an appropriate extent, every child, is a perfect Individual, with an interest, an administration, and a destiny solely and emphatically under his or her own control. Out of that condition of things, and concurrently with it, and just in proportion to its completeness, will grow a more intimate harmony, or, if you will, unity of sentiment, and human affections, and mutual regard, begotten purely of attraction, than can be conceived of in the midst of the mutual embarrassment and constraint of our day, and of our order of life. It is only when each individual atom of the dusky mineral is disintegrated from every other, held in complete solution, and allowed to obey, without let or hindrance, the law of its own interior impulse, that each shoots spontaneously to its own place, and that all concur in voluntary union to constitute the pellucid crystal or the sparkling diamond of the mines. So in human affairs: what is feared by the timid conservative as the dissolution of order, is, in fact, merely the preliminary stage of the true harmonic Constitution of Society—the necessary analysis prior to its genuine and legitimate synthesis.

The connection of the *Cost Principle* with the *Adaptation of the Supply to the Demand* has been already pointed out. The nature and necessity of an *Equitable Money*, as the instrument of working the *Cost Principle*, will be demonstrated, as previously stated, in a subsequent chapter. In this manner the interrelations of this circle of principles are established, not so fully as the nature of the subject demands, but as much so as the incidental character of the present notice will permit.

But, although it may be admitted that we gain something of freedom in the action of the Individual, by avoiding combinations of interest, do we not lose, by that means, the benefits of co-operation, and the economies of the large scale? This question is important, and demands a satisfactory and conclusive answer. That answer is giving in the whole treatise which follows. It is admitted that heretofore no other means for securing

those ends have been known. It is asserted, however, that principles are now known by which all the higher results of social harmony can be achieved without that fatal feature of combination, which has promised, but failed, to realize them. Hence we draw a new and technical distinction between *Combination* and *Co-operation*, and insist on that distinction with great rigor. We assert that the true principles of Social Science are totally averse to combinations of interest. At the same time we admit freely, that any principles which should not secure the greatest conceivable amount of Co-operation would fail entirely of solving the problem in question.

By Combinations are meant partnership interests and community of property or administration, such as confuse, in any degree, or obliterate the lines of Individuality in the ownership or use of property.

By Co-operation, or co-operative relations, is meant such an arrangement of the property and industrial interests of the different Individuals of the community, that, each, in pursuing his own pleasure or benefit, contributes incidentally to the pleasure or benefit of the others.

We assume the burden of proof. We admit the obligation resting upon us to establish the position that extreme Individuality or disconnection of interests is compatible—contrary to all previous opinion—with as thorough and extended Co-operation as can exist in any system of Combinations whatsoever.

It must not be understood that disconnection of interests implies, in the slightest degree, an isolation of persons. A hundred or a thousand men may be engaged in the same shop, and still their interest be entirely individualized. Such is the case now under the present wages system. The laborers in a manufacturing establishment, for example, have no common interest, no partnership, no combined responsibilities. Their interests are completely individualized, and yet they work together. This is all right. It is not at this point that the evil lurks which the Socialist seeks, or should seek, to remedy. Besides this, these men and women now co-operate completely in their labor.—They all work at distinct functions to a common end, which is Co-operation. The evil to be remedied is neither in their individuality of interests nor in any want of Co-operation. It is solely in want of mutuality in the results of that Co-operation—in other words, in want of *Equity*—in the want of a regulating principle, which would secure to each the full, legitimate results of his own labor. The difficulty is, that the whole hundred, or the whole thousand men now labor and co-operate, not for their own benefit, but for the benefit of one—the employer.—Under the operation of the *Cost Principle* their interest will be individual as they are now; they will co-operate as they do now, or, rather, more perfectly, but they will co-operate for their own mutual benefit—the employer, or chief, receiving, like all others, merely the equivalent and reward of his own labor.—*Science of Society.*

Air is 816 times lighter than water.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH

SPIRIT LONGING.

Forever wakefully the ear is turning
To catch some token from the shadowy
sphere;
Forever is the full heart strongly yearning
Some word of promise from its depths to
hear.

When the dark shadows flit along the ceiling,
As the dull firelight trembles in the grate,
Fancy, fond yet with old remembered feeling,
Striveth the loved and lost to recreate.

It feels the presence in the hush of even,
When day's excitement settles to repose;
It sees them in the twilight hues of heaven,
And in the beauties that the stars disclose;

It heeds the breezes that around are playing,
And in their music fain that voice would
hear,
Whose melody it seems may yet be straying
To glad the faithful hearts yet sorrowing
here.

When midnight resteth like a pall above us,
And in its dusky arms enfoldeth all,
We list for those whom Hope says still may
love us,
And sigh as their unanswering names we
call.

We dream, and ever faithful memory bringeth
Old happiness we may not now awake,
The rose of pleasure in our pathway spring-
eth,
And rills of joy where we our thirst may
slake.

But oh, returning consciousness dispelleth
The sweet illusion in whose thrall was bliss,
And strife renewed in life's encounter quelleteth
Regrets as we our dreams of joy dismiss.

And are there kindred spirits dwelling by us,
And mingling yet their loving thoughts
with ours,
Forever dwelling in communion nigh us,
In Virtue's way to cheer our lagging powers?

Oh, are there voices that may at our asking
Come to assure us of that better state,
Where, evermore in endless pleasures basking,
Those gone before our fond re-union wait?

The seeking soul asks for prophetic vision.
To penetrate the dark, mysterious cloud
That intervenes between the land elysian
And this dull earth where sins and sorrows
crowd.

The grave is not a bourne whose sombre portal
Closeth eternal o'er the bright and fair,
But through its gate, to blessedness immortal,
The spirit passeth endless life to share.

Still old affection hereward back is turning,
And whispering words to us of joy and
peace,

And spiritual eyes are round us burning
With holier love as heavenly powers in-
crease.

FORTUNATE LOSS.

Translated from the Ipswich Phono-Press.

BY JOHN HARDY.

Many years ago a lady sent her servant, a young man about twenty years of age, and a native of that part of the country where his mistress resided, to the neighboring town, with a ring which required some alteration, to be delivered into the hands of the jeweller. The young man went the shortest way across the fields, and coming to a little wooden bridge, that crossed a small stream, he leaped against the rail and took the ring out of its case to look at it. While doing so it slipped out of his hand, and fell into the water. In vain he searched for it, even till it grew dark. He thought it fell into the hollow of a stump of a tree, under the water; but he could not find it.

The time taken in the search was so long, that he feared to return and tell his story, thinking it incredible; and that he should often be suspected of having gone into evil company and gave it away, or sold it. In this fear he determined never to return; left wages and clothes, and fairly run away. This seemingly great misfortune was the making of him. His intermediate history I knew not. After many years absence, either in the East or West Indies, he returned with a very considerable fortune. He now wished to clear himself with his old mistress; ascertained that she was living, and purchased a diamond ring of considerable value, which he determined to present in person; and clear his character by telling his tale, to which the credit of his present condition might testify. He took the coach to the town of —, and thence set out to walk the distance of a few miles. He found, I should tell you, on arriving, a gentleman who resided in the neighborhood, and who was bound for the adjacent village. They walked together, and in conversation this former servant, now a gentleman with graceful manners and credible address, communicated the circumstances that made him leave his country abruptly many years before. As he was telling this, they came to the very wooden bridge. "There," said he, "is just where I dropped the ring, and there is the very root of the old tree into the hollow of which it fell—just there." At the same moment he put down the point of his umbrella into the hole of a knot in the tree, and drawing it up, to the astonishment of both, found the very ring on the ferret of the umbrella. I need not tell the rest; but make these reflections: Why is it that he did not as easily find it immediately after it had fallen in? It was an incident like one of those in *Parnell's* "hermit" which, though a seeming chance, was of purpose and most important.

Sir William Blackstone, the learned commentator on laws, learned the trade of a printer.

Rain falls with a velocity of 24 feet in a second. Hailstones fall with a velocity of 110 feet in a second.

THE CAUSE OF VOLCANOES.

Mr. Stevenson Macadam, of Edinburgh, Scotland, has advanced a new theory, as indicated by the caption of this article, which puts an entire new face on the subject, and is distinguished by the firm, clear, unimistakeable logic of the Scottish school. It is well known that as we descend towards the centre of the earth (or all the small depths yet penetrated,) the temperature increases at the rate of about one degree every 45 feet. Proceeding to reason upon this as a basis, may suppose the centre of the earth to be a red hot fluid mass, and they account for volcanoes and hot boiling springs upon this theory. Sir Humphrey Davy once held this opinion, but discarded it. The favorers of it believe that the solid crust of this earth lies on the fluid mass as a lump of ice on water; but not so Mr. Macadam: he has adopted the spheroid theory, which is thus explained:—If we throw some water on a red hot piece of iron it rolls up into little globules and evaporates very slowly, each drop or spheroid keeping at a far lower temperature than boiling water. A quantity of water, by ordinary boiling, will evaporate fifty times faster than water in this spheroidal state. It is found that there is no real contact between these spheroids of water and the red hot metal, but a kind of reflecting atmosphere of heat. Mr. Macadam believes the crust of our globe to be lying upon the interior red hot round sea at the centre of our planet, in the same way that the spheroid lies on a red hot plate. The internal crust he likens to a concave mirror, and the hot fluid mass to a sphere, with an atmosphere between the two of vaporized metal. He believes this heat is constant, and that the crust of the globe is influenced by two great forces—gravitation and spheroidal repulsion.

As it regards volcanoes, he believes they are caused by basins of metals at a high temperature, to which water finds admission, that generating steam, which causes volcanic explosions in some cases, and hot springs in others. The volcanic theory is thus set down as caused by chemical action, the central heat theory has nothing to do with chemical action.

These are the principal features of his theory, and may be true and may not. Among the many new and useful discoveries which are continually being developed, there is much that is speculative and of no real earthly benefit—speculations which can never be settled, consequently any person has the perfect right to be as wild and extravagant, or plausible, as he chooses, there being no risk to run, while there may be considerable notoriety gained. This theory of Macadam, however, is the most plausible on the subject which has yet been advanced, we think; and as he allows us 25 miles of solid crust, after which all is red hot fire, we may consider ourselves on solid floating ground until some better theory is advanced.—*Scientific American*.

DIVERSITY OF OPINION.

That all men should think alike is impossible. And if it were possible it would still be very undesirable. The light of the sun is ever the same in its essence, but yet as it falls upon the earth it gives back all varieties of color. These varieties are consequent upon the nature, structure, and relative position of the enlightened object. So while truth is ever the same, men from unlike temperaments, circumstances and degrees of knowledge, must entertain dissimilar views upon any given subject. Indeed, the same individual, from natural progress and his ever changing relative positions, must be constantly changing in degrees of knowledge. We may hazard nothing then in asserting that there never were two individuals who, in all respects, held precisely the same notion on the same subject.

This diversity of opinion is a necessary and happy arrangement. Were it otherwise, a sameness and gloomy monotony would be imposed on all the face of society. All men would engage in the same pursuits for the same ends. There would be no agitation, enquiry, or research, for these are inseparable from intellectual diversity. There would be no competition or emulation, without which there would be no mental expansion and progression.

But this happy law of diversity of opinion is often sadly abused, and we are inclined to think in most cases, grossly misunderstood. Difference of opinions need not involve difference of principle. While the principle remains unalterable, views may be unlike, as views of a natural object are different from differing positions and varying distances. There are but few distinct elements in the material world, yet of these there are almost countless combinations. So while there are but few distinct principles there may be great varieties of opinion.

Now these differing opinions are too generally construed into hostile principles: and hence the ten thousand little and imaginary enmities, jealousies and evil surmisings with which the world is replete. Thus our ignorance and obstinacy are our greatest curses. That man possesses a manly and ingenious mind who, while he maintains his own sentiments, respects those of others. He is a noble and true man who loves truth above every thing else, and who will embrace it whether found with friend or foe. If you are right, right manfully maintain your position. If your opponent thinks he is right respect him, in his love of truth, for the truth's sake. Let opinion generously meet opinion that truth may be elicited and honored.

There is not a surer indication of a narrow, weak, ignoble mind than that of construing every petty difference of opinion into a hostility of principles. That man is an intellectual pigmy and coward who cannot strenuously advocate his own opinions and at the same time shake hands with his opponent as with a friend. Certainly he that pretends to all knowledge is a fool, hence

his opponent may be right. He that tamely sacrifices his convictions is a slave. As by taking all the different views of an object we may the better arrive at a clear and just conception of that object; so by carefully studying various opinions upon the same subject we may the more easily and certainly arrive at the truth.—*Literary Echo*.

ROTATION OF THE EARTH.

The discovery of M. Foucault, of Paris, for demonstrating the rotation of the earth by means of the pendulum, is attracting a great deal of attention at the present time. An apparatus has just been put up in the interior of Bunker Hill Monument, under the superintendence of Professor Horsford, of Cambridge, which promises the most satisfactory results. This apparatus consists of a ball suspended by a small piano-forte wire, annealed, and fixed in a brass setting, with an iron point.—The length of the wire is 116 feet, and it is hung from the bottom of the arch at the top of the monument. The chamber in which the ball swings is lighted from within, and is made tight, so as to avoid currents of air during the experiments, by closing a glass door.—The pendulum is drawn to one side and tied with a short string; when it comes to rest the string is burned off and the oscillations commence. These are described as beautiful in the extreme. The progress of the revolution of the earth is perceptible with every vibration of the pendulum, the table, on which a scale is marked, moving from left to right. At an experiment on Friday last the point on the ball indicated a movement of about five degrees in thirty minutes; an entire revolution of the table will occupy thirty-five and a half hours.

The principle assumed in these experiments is, that a pendulum properly suspended and put in motion will vibrate always in the same plane, notwithstanding the shifting of the point of suspension. This is in conformity with a well known law of motion, that a body once put in motion by force, will continue to move in the direction in which that force is impressed, until acted upon by some other force tending to move it in a different direction. Let it be imagined, for instance, that a pendulum is suspended on a common table, the parts bearing the pendulum being also attached to the table. Suppose, also, that the table can move freely on its centre, like a music stool; the pendulum being put in motion will continue to move in the same plane between the eye and any object on the walls of the room, although the table is made to revolve, and during one revolution will have radiated through the whole circumference. Now, suppose the table does not revolve. Take the apparatus in Bunker Hill Monument for illustration. There the pendulum no sooner commences its oscillations than it seems also to commence making the circumference of the table. But it is a seeming only. The pendulum vi-

brates in the same line, while the table moves, with the earth on which it stands—the apparently circular motion of the pendulum, says one writer, being the same as the apparent motion of the land to a person on board a ship, or the recession of the earth to a person in a balloon. This discovery of M. Foucault certainly opens a very interesting field of experiment.—*Mechanics' Reporter*.

TRAE OR MEMBRANEOUS CROUP:—

The premonitory symptoms of this variety generally exists some time before the attack, and are similar to those of Catarrh, as chilliness, sneezing, soreness of throat, thirst, hot skin, &c., with the exception of hoarseness, which is not a symptom of Catarrh, but rather of Croup as it occurs in very young children; therefore, when it occurs in such, it should excite the watchfulness of parents.

The child is peevish and fretful and probably sleepless. As the inflammation advances, the membrane begins to form, the breathing becomes more laborious, the inspirations are slow and sonorous, the expirations quick, the cough has a metallic sound, the extremities become cold, the pulse small and frequent, the voice shrill, and unless relief is afforded the respiration becomes so impeded that the cheeks and lips turn livid, the eyes are sunken, the bottom of the feet turn hard and black, and the patient dies in a fit of suffocation.

It is in diseases of this nature that drugs, as Allopathically administered, are used in vain. Watson, a very distinguished authority, says, "that four out of five children used to die, but that now the causes of death and recovery are nearly equal."

"Blood letting, Calomel, and Tartar Emetic are the principal remedies." Do not the facts speak loudly as to this treatment?

WATER TREATMENT.—It is an old adage, that, "an ounce of prevention is better than a pound of cure," and in no disease is this better illustrated than in TRAE Croup. When the symptoms first appear apply wet bandages around the throat, and take a warm foot-bath for ten minutes, merely dipping the feet in a pail of cold water at the end of the bath and rubbing them until they are dry and warm. But if in spite of this, or if the disease has gained a fair start, give the whole body a cold bath of a minute, rubbing well at the same time; wipe dry and put cold clothes around the neck and chest, or if the fever runs very high, in addition to the bandages wrap a half linen or cotton sheet wet around the body.

Keep up the bandages or sheet until the fever is subdued, after that give a general bath twice a day, morning and night. Keep the child quiet, allow it to eat but little, continue the bandages around the neck for sometime. Of course your bandages always are to be wet in cold water. Be careful, do not err in diet, and you may generally succeed in restoring the child to health.

Glen Haven Water Cure, }
April 9, 1851. }

THE WONDERS OF PHYSICS.

What mere assertion will make any man believe, that in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would, therefore, perform the tour of the world in about the same time it requires to wink with your eye lids, and in much less than a swift runner occupies in taking a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that, although so remote from us, a cannon ball shot directly towards it, and maintaining its full speed, would be twenty years in reaching it, it yet affects the whole earth by its attraction, in an inappreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight beats many hundred times in a second; or that there exist animated and regularly organized beings, many thousands of whose bodies, laid close together, would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed, which teach us, that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring, at equal intervals, no less than five hundred millions of millions of times in a single second! that it is by such movements, communicated to the nerves of the eyes, that we see; nay, more, that it is the difference, in the frequency of their recurrence, which affects us with the sense of the diversity of color; that, for instance, in acquiring the redness, our eyes are affected 482 millions of millions of times; and of violet, 707 millions of millions of times per second. Do not such things sound more like the ravings of madmen than the sober conclusions of men in their waking senses? They are, nevertheless, conclusions to which any one must certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.—*Herschel's Discourse on Natural Philosophy, in Dr. Lardner's Cyclopædia, vol. xiv.*

ANECDOTE OF JUDGE PAINE.

Among the leading traits in the strongly marked character of the late Judge Paine, of Williamstown, Vt., was a high sense of justice and honor, and his absolute hatred of all kinds of trickery and meanness, to which he never was disposed to show the least mercy.

One of the old settlers of Berlin, who, in early times, used occasionally to make journeys with the Judge, on their winter trips to Boston, to market their produce, once related to us the following characteristic anecdote, which we give in his own words:

"We were going to Boston with our sleighs heavily loaded with wheat," said Mr. B., "when the snow was plump four feet deep on the level, making it utterly impossible to turn out, unless we were lucky enough to hit on some place where the snow had been beaten down for the

purpose. In going through Brookfield, and while in one of the worst places, we met a team loaded with salt; when, finding there was no way of getting by each other but by unloading our sleighs and turning them up sideways on each side of the path, and so running them by each other empty, we all three fell to unloading, run the man's sleigh past ours, and, as it happened, first reloaded his sleigh, and got him ready to start. Judge Paine and myself then turned back for the purpose of loading up our teams, expecting that, of course, the stranger would assist us. But the next instant we heard a loud crack of the whip behind us, when looking around, we saw the fellow mounted on his sleigh and putting his horses into the run to escape and leave us to our own work. Judge P. looked after the fellow an instant with eyes that fairly flashed fire, when, hastily throwing off his coat and hat, he gave chase on foot, running as I think I never saw a man run before, till he overtook the team, leaped upon the load, seized the mean delinquent by the collar, and made a flying leap with himself sideways into the snow. He then drew his prisoner into the road, and led him back by the collar to our loads, when giving him a mighty significant push toward our bags of wheat, still lying upon the snow, he coolly observed, "There, friend, if you will take hold of those bags and load up both our sleighs, we will be much obliged to you, sir." The fellow sheepishly obeyed, and we looked on, the Judge not permitting me to assist in lifting a single bag; when we rode on, leaving the fellow to sneak back to his own team, with all the comforting reflections which the incident was calculated to suggest to him.

PRETTY THOUGHTS.

CRIME.—A wretched vagabond travelling from place to place in a fruitless endeavor to escape from justice, who is constantly engaged in hot pursuit.—A foe to virtue and happiness, though at times the companion of poor innocence, which is too often to suffer for the guilty.

THOUGHT.—A fountain from which flows all good and evil intentions; a mental fluid, electrical in force and rapidity within its movements, silently flowing unseen within its own sacred avenues; yet it is the controlling power of all animated matter, and the chief mainspring of all our actions.

HAPPINESS.—A butterfly that roves from flower to flower, in the vast garden of existence, and which is eagerly pursued by the multitude, in the vain hope of obtaining the prize, yet it continually eludes their grasp.

FORTUNE.—A sparkling beverage that often rejects those who are most anxious to solicit her favors, whilst others more unworthy are the recipients of her bounties without their solicitation.

FASHION.—A beautiful envelope for morality, presenting a glittering and polished exterior, the appearance of which gives no certain indication of the real value of what is contained therein.

WIT.—A sparkling beverage that is highly exhilarating and agreeable, when partaken at the expense of others; but when used at our own cost it becomes bitter and unpleasant.

KNOWLEDGE.—A key that unravels all mysteries, which unlocks the entrance and discovers new, unseen, and untrodden paths in the hitherto unexplored fields of science and literature.

CONTENTMENT.—The philosophy of life, and the principal ingredient in the cup of happiness—a commodity that is undervalued in consequence of the very low price it can be obtained for.

JUSTICE.—A pair of scales in which the actions of mankind are often weighed; the true weight being bought up by power and wealth, whilst others that are incorrect are substituted.

AMBITION.—A fierce, unconquerable steed that bears its rider on in the high road of preferment, but it oftentimes throws him such a fall that he rarely ever recovers.

IDLENESS.—A public mint, where various kinds of mischief is coined and extensively circulated among the most despicable of the human race.

FEAR.—A frightful substance to the real guilty, but a vain and harmless shadow to the conscientiously honest and upright.

BEWARE OF EATING RED WAFERS.

—A Coroner's jury, in London, lately held an inquest on the body of a child nine years old, who came to his death in the following manner:—The deceased was playing in the street with other boys, when, seeing some bright red wafers lying before the door of an old shop, they tasted them, and subsequently ate some. All the lads were taken ill; and deceased, who had eaten more than the others, died. The wafers contained red lead, and the symptoms of the boys illness were those which ordinarily follow poisoning by that metal. The jury returned a verdict of "accidental death," with an admonition to the tradesman from whose shop the wafers had been incautiously swept.

TO MAKE GOOD BROWN BREAD.

—Take one part of rye meal and two parts of Indian meal, mix them well, and thoroughly wet the whole with boiling milk, till it is thin enough to pour into pans. Bake in a brick oven five or six hours.

Take six quarts of water, one tea-cup full of salt, one pint of lard or other clean grease, one pint of yeast, the whole to be quite warm—then stir in meal enough to make a stiff batter, let it stand till it rises, then mix up and put pans in bake. The quantities can, of course, be reduced proportionately as desired.

A distinguished physician has invented a new pill, and though we are not fond of quackery we go in for it. This invaluable remedy for melancholy is made of "fun and fresh air, in equal proportions, and is to be taken with cold water, three times a day."

A SAGACIOUS DOG.—A dog of mongrel breed, who is well known about Castle-street, Aberdeen, by the name of the Doctor, has been for some time past in the habit of begging half-pennies from all and sundry with whom he could claim the slightest acquaintance. The Doctor, however, does not foolishly throw away the money given to him, but spends it in the most judicious manner. The shop which he first patronized, was that of a baker, who only gave him a bap or a biscuit for his bawbee; but he has now changed his place of business, not on account of any difference in political or religious feeling, but simply because, in mercantile phraseology, he "can do better." The Doctor, who has become somewhat epicurean in his eating, now frequents a cook-shop, kept by a black man, in Exchequer Row, who gives him good value for his money—one day, perhaps a bit of potted head, another a slice of cold meat, or something dainty. Last week this animal struck up an acquaintance with several gentlemen who take their stand at the Athenæum door, between the hours of nine and ten in the morning. While this acquaintanceship is amusing to the one party, who are glad to see that their charity is not thrown away or improperly spent, it is very profitable to the other. From the Doctor's punctual habits of attendance, we have no doubt he will soon get into favor with the major part of the Athenæum. We may also state, as a trait in his character, that when not hungry, he has been known to give to children, who are favorites with him, the half-pennies given to himself. In the course of one afternoon, he gave a little girl two pence which he obtained in small coin.—*Aberdeen Journal*.

SCRAPS FROM CHANNING.—No man should part with his own individuality, and become that of another.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can do.

Every human being has a work to carry on within, duties to perform abroad, influences to exert, which are peculiarly his, and which no conscience but his own can teach.

Knowledge is valuable in proportion as it is prolific, in proportion as it quickens the mind to the acquisition of higher truth.

There is no moral worth in being swept away by a crowd, even towards the best objects.

All virtue lies in individual action, in inward energy, in self determination. The best books have most beauty.

Disinterestedness is the very soul of virtue.

To build up that strength of mind which apprehends and clings to great universal truths is the highest intellectual culture.

A rational, moral being cannot without infinite wrong, be converted into a mere instrument for others' gratification.

RECOGNITION OF VOICE BETWEEN THE EWE AND THE LAMB.—The acuteness of a sheep's ear surpasses all things in nature that I know of. A ewe will distinguish her own lamb's bleat among a thousand, all braying at the same time. Besides the distinction of voice is perfectly reciprocal between the ewe and the lamb, who amid the deafening sound, run to meet each other. There are few things that have ever amused me more than a sheep shearing, and then the sport continues the whole day. We put the flock into a fold, send out all the lambs to hill, and then send out the ewes to them as they are shorn. The moment that a lamb hears its dam's voice, it rushes from the crowd to meet her; but instead of finding the rough, well clad, comfortable mamma which it left an hour or two ago, it meets a poor, naked, shivering, most deplorable looking creature. It wheels about, and uttering a loud tremulous bleat of perfect despair, flies from the frightful vision. The mother's voice arrest its flight; it returns again, generally for ten or a dozen times before the reconciliation is fairly made up.—*The Eltrick Shepherd*

THE LEVER.—Many people suppose that there is power in a lever. This is an error. A lever is but a stick or crow bar which is totally inert except when power is applied to it. A long lever has no more power than a short one, not one bit. It is true that a man exerting a pressure of 200 lbs. constantly will lift the same weight with as much ease as a man with a lever of half the length exerting a pressure of 400 lbs., but then the man with the short lever will move the weight through twice the space of the long lever in the same time. A screw propeller with a shaft and blade one half the diameter of another, will move the vessels just as fast, if it receives double velocity; the lever is smaller but the velocity is greater. "Velocity and pressure," the golden rule of mechanical science.—*Scientific American*.

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