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NATURE.

HUMAN, SPIRITUAL, DIVINE.

ANALOGIES.

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The proper mode of viewing the creation, is, to regard it as an outbirth from the Deity—as a production essentially distinct from the Producing Cause, but necessarily bearing, through all its parts, to that Infinite Cause, and to the infinite essential properties and attributes existing in that Cause, a constant and immutable relation. Among the objects of the visible creation, man, the acknowledged image of his Maker, stands in the highest degree of this relation, and the inert substances of the mineral kingdom in the lowest. This truth is not invalidated by the fact that the latter came first into existence. It must unquestionably be true, that in the creation of the world, the globe of earth and water, or the unorganized parts of its composition, though lowest in rank, must have been the first that were formed. But why? Because their uses were indispensable to the higher orders of existence, to afford them nutriment and a basis. Then, doubtless, the vegetable kingdom succeeded, because, without both these, animals could not exist. Thus the higher orders of creatures must have appeared by degrees, and last of all, man himself: as he could not begin to exist till everything necessary for his use was provided. Still it was for the sake of man that all inferior things were produced: man was in the divine mind through the whole process: thus everything produced was an image of something that was to exist in him, and the spiritual and moral essences of all inferior things were concentrated in him: as he himself was to be an image of the Creator, in whom alone exist, in their first principles and divine essences, all the powers, faculties, and virtues, which were to exist derivatively in man. In fact, the Deity, in the work of creation, cannot be considered as operating at random, producing things which have not in himself their divine prototypes or grounds of being. To produce such things, the Creator must step out of

himself, which is impossible. As the tabernacle, with everything in it, which Moses was instructed to make, was to be made after the pattern or antitype shown to him in the mount, or was to be an outward type of such things as exist in heaven; so, no doubt, when God created heaven and earth with their inhabitants, he formed everything after the image of divine prototypes existing in himself—after the pattern of the ineffable attributes and perfections which exist only in his own divine essence. Thus the whole universe, instead of being, as it is sometimes inconsiderately regarded, a production of mere caprice, little better than the offspring of blind chance, was unquestionably, what may most expressively be called, an Outbirth of the Deity: and if so, it must bear, in all its parts, an immutable relation to the attributes or essential properties which belong to the nature of that Omnipotent Being.

If, then, the whole universe is thus an outbirth from the Deity, and hence bears, in all its parts, an immutable relation to Him who gave it birth, this relation must be more immediately perceptible in the spiritual part of the creation. If, on all things that exist, the Divine Creator has stamped, in some mode or other, a certain image of himself, more especially must all things belonging to the moral, intellectual, and spiritual worlds, be marked with that image. We will endeavor to make this plain, by considering the two most important particulars in which the divine image is stamped on man—the head of the visible creation: for extensive as this subject is, in itself, it happily can be reduced to a few general principles; and when these are distinctly seen, the immense multitude of particulars into which it diverges, will create no confusion.

That there are two general principles to which all the infinities which compose the divine nature, have reference, and to which, in like manner, all that man possesses by derivation and gift from his Maker, have some relation, would be evident to any one who should deeply examine the subject: this, also, is pointed out by numerous passages of Scripture. Thus in the ac-

count of the origin of the human race, in the first chapter of Genesis, it is observable that two terms are employed to describe the relation which man bears to God. It is not only said that man was proposed to be created in the image of God, but also in his likeness; evidently implying, unless we charge the sacred text with unmeaning tautology, that there are two general things in which man was designed to resemble his Maker. "God said, Let us make man in our image, after our likeness." What are we to suppose is intended by the divine Word, when it manifestly points to two distinct things in which man was created a resemblance of his Creator? What can be intended but an allusion to the same truth as philosophy also brings us acquainted with: that man is formed with distinct faculties, designed for the reception of the two leading attributes which pre-eminently characterize the Divine Nature?

It is generally acknowledged that the two leading attributes in the nature of the Deity, are Infinite Love and Infinite Wisdom; or, what amounts to the same, Infinite Goodness and Infinite Truth—for what is Love, essentially, but Benevolence? and what is Benevolence but Goodness?—so, what is Wisdom but the possession and judicious application of Truth? That these are the two attributes which give the essential character to the divine nature, is so clear a truth, that it cannot be necessary to offer any proof of it; otherwise, arguments in confirmation of it might easily be drawn, both from the whole field of creation and the whole Word of God. If the Lord had not been essential Love, there could never have been any creation, since, otherwise, there could have been no motive capable of calling his creative energy into action. The Apostle accordingly tells us, in the plainest language, that "God is love;" and the Lord Jesus Christ, by a most beautiful periphrasis, affirms the same truth, when he says, "Love your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the highest; for he is kind unto the unthankful and to the evil; be ye therefore merciful, as your

Father also is merciful"—than which there cannot be a more decisive assertion of the unbounded benevolence of the Divine Nature.

But Love *alone*, though the prime mover of all things, is not sufficient for the production of a universe. *By itself* it can do nothing. It wills, intends, and prompts: but before it can arrive at the ends it proposes, it must seek for means in another principle: and no principle is capable of supplying such means but Wisdom. Divine Wisdom or Divine Truth, is what is specifically called in Scripture, "the Word," taking that name from the instrument of its enunciation; and of this it is said, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him [or it;] and without him [or it] was not anything made;"—plainly teaching that what is here called "the Word," which is easily seen to be the Divine Wisdom or Truth, is the immediate agent by which Divine Love acts in the production of all things.

It will then, I trust, be readily admitted, that Infinite Love and Wisdom, in union, are the two most essential attributes of the Divine Nature. There are others, indeed, such as Omnipotence and Omnipresence, which, in one respect, are equally essential, since, without them, God would be a limited Being. Yet even into these the former enter, and give them their peculiar quality. Thus the Divine Omnipotence, we may be certain, can never be exerted for any other object than to give effect to the designs of Divine Love and Wisdom; and thus the Divine Love and Wisdom are, in fact, the essence of the Divine Omnipotence: in other words, Infinite Power is nothing but the capacity of irresistible exertion, inherently belonging to Infinite Love and Wisdom. We should find all the other divine attributes as closely connected with, and equally dependent upon, these two.

Now the first being in the scale of the visible creation—the most exalted of the visible works of the Creator, is man: and he is such, because he was created in the image and likeness of God. That he might be capable of being such an image, he was endowed with two faculties designed for the reception of Love and Wisdom from his Maker. These are known by the names of the will and the understanding; the will being designed for the reception of the Divine Love or Good, and the understanding for the reception of the Divine Wisdom or Truth. I am aware, that although the ancient metaphysicians universally adopted this most general division of the human faculties, some of the moderns have doubted its correctness, and have been disposed to resolve the whole into intellectual powers alone: none, however, could deny that man was possessed of passions: and all the passions belong to the general faculty called the will: at least, however some may explain them, it is as the seat of the passions, all of which belong to some species or other of love,

that we here speak of the will. I have also been somewhat surprised, on observing that the new philosophic sect who take the name of Phrenologists, though continually at war with the metaphysicians, and rejecting with contempt the idea that all the faculties of the mind are to be resolved into intellect, still disapprove the division into understanding and will; though nothing can be plainer than that all the faculties of which the Phrenologists make the mind to consist, are only specific divisions of these two general ones. Thus all those faculties which they designate as "propensities" and "sentiments," and which, they justly affirm, have nothing to do with pure intellect, belong to the province of the will; and those which they designate as "knowing" and "reflecting faculties," as clearly belong to the province of the understanding. Respecting the latter, there can be no dispute; nor yet, I should think, respecting the former, if it be considered that all the faculties to which they give the names of propensities and sentiments, may be resolved into some species of love. Now, man assuredly *wills* whatever he *loves*: and thus every species of love that can have an abode in his mind, may, with philosophical truth, be considered as belonging to a certain general faculty, which is most correctly denominated the Will. The mistake seems to have arisen from confounding this general faculty, by which we are only *inclined* to certain actions, with the *determination to action*, which is the result of the operations of the will and understanding together; and which takes place when man, by his understanding, sees a fit opportunity of doing the acts to which his will perpetually inclines him. Undoubtedly, then, the old general division of the mental powers, into understanding and will, so long established by the consent of all the reflecting part of mankind, is destined to resume its authority in the schools of philosophy, because it owed its long reign there, not to the caprice of human fancy, but to its firm foundation in the unalterable nature of things.

Now, the will and understanding of man are a certain image, however faint and feeble, of the Will and Intellect Divine; and the more perfectly so in proportion as man receives in his will the Love and Goodness of the Lord, and in his understanding, the Divine Wisdom and truth. When man wills what the Lord wills, and when the perceptions and thoughts of his understanding flow in agreement with the Divine Truth;—thus, when he receives the affections of his will, and the perceptions of his understanding, without perversion, from the infinite fountain of all Goodness and Wisdom in God, then he is an image and likeness of God, indeed. And when he entirely perverts his noble endowments; when he makes the ruling affections of his will such as are entirely opposite to the Divine Love and Goodness, and when he adopts in his understanding a tissue of false notions quite contrary to

the Divine Wisdom and Truth; he still in the faculties of will and understanding themselves, retains an image, though an inverted one, of his Divine Original; and the relation is further preserved in this respect, that the will still remains the seat of love, though it is the love of evil, which he accounts his good; and his understanding still continues the seat of his ideas, though these are ideas of error, which he accounts his truth. In the way of opposition he still bears a relation to his Maker: his faculties of will and understanding, and the subjects of each respectively, still are to him what pure Love and Wisdom are to God: a general image remains, however inverted and distorted.

As, then, it is evident, that in the leading features of the moral, intellectual, and spiritual part of the head of the visible creation, man, the Divine Creator has thus stamped a certain image of himself; there can be no reasonable doubt that the same is true in regard to all the particulars of the moral, intellectual, and spiritual worlds.—The endless varieties of such things that exist, can only be images, either in direct or inverted order, of the infinite divine perfections that are in God. In Him all have their essence or inward ground of being; to Him they all have an immutable relation; so far as they are in order, they are transcripts of something that is in Him; and even when in disorder, they point to something in Him, of which they are the perversion. In all the phenomena, then, of the moral, intellectual, and spiritual worlds which come under our inspection, we might, had we capacities for such discernment, read, as in an image, the divine things to which they owe their first birth.

But the images of divine things that are presented to our observation, are not confined to the phenomena of the moral, intellectual, and spiritual worlds; they descend much lower, and display themselves, though under a totally different form, on all the objects of outward and material nature; first, on the corporeal part of man himself; next, on all the inferior animals; then on the vegetable creation; and lastly, on the inert mass of earth and water which forms the lowest plane of all; not to mention the sublime exhibitions of the same which are presented in the phenomena of the starry heavens. It is not, then, merely by a poetical figure that David calls upon all such things to praise the Lord, but in reference to the wisdom concerning him, of which they are the silent teachers: "Praise ye him, sun and moon; praise him, all ye stars of light: Praise him, ye heaven of heavens, and ye waters that be above the heavens: Praise the Lord from the earth, ye dragons and all deeps; fire and hail, snow and vapors, stormy winds fulfilling his word; mountains and all hills, fruitful trees and all cedars; beasts and all cattle, creeping things and flying fowl." And I have little doubt that Paul meant to refer to the same fact, when he said, "The in-

visible things of God, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; though I do not quote this as a proof, because the words may be understood in the merely common and popular sense.

We will again illustrate the subject by an example taken from man. As man has two faculties in his mind which image forth, in an eminent manner, the two great essential properties of his Creator, so has he also two organs in his body, which, more remotely, have the same relation: answering, however, more immediately to the two great faculties of his mind. These two bodily organs are the heart and the lungs. As it is on his will and understanding that the life of his spiritual part depends, so it is on the heart and lungs that the life of his corporeal frame depends. What the will and understanding are to the mind, the heart and lungs are to the body: they answer to them in a lower sphere: they are exact images of them. It is on this account that so frequent mention is made, in Sacred Writ, of the heart and soul. It is well known that the word "soul," in the Scriptures, especially in those of the Old Testament, where it most frequently occurs, does not, as in English, mean the *spirit* which lives after death, but merely the animating principle, or life, and this because its primary meaning is *breath*: and of breathing, the lungs are the organ. When the soul, then, is mentioned in conjunction with the heart, it strictly refers to the breath respired by the lungs; and the combined phrase refers, in the language of analogy, to those faculties of the mind, of which the heart and lungs are images in the body.

But not only are there two general organs in the body, answering to the two leading faculties of the mind, but the whole body itself is made up of two principal constituent materials, which are, the flesh and blood. These again, then, bear a relation, though still more remote, to the two great constituents of the Divine Nature. It is primarily because there are two of these, that there are two of those.—Hence, also, so much mention is made of flesh and blood in the Divine Word, which, we shall eventually find, constantly speaks in terms borrowed from the relation which we are endeavoring to establish.

As, again, the human body is composed of solids and fluids, or of flesh and blood, it is necessary, for its support, that it be nourished by aliment of both kinds, or by meat and drink. All meats and drinks, then, have the same general relation to the great attributes of Deity, as is borne by the constituent substances of the human body, by its two vital organs, and in the mind, by the will and understanding: but their specific reference is to the Love and Wisdom, or Goodness and Truth, which are imparted by the Divine Author of all good to support man's spiritual life: for the human mind is nour-

ished by the reception of Goodness and Truth from their origin in Him, as the body is by its appropriate food and drink: thus natural food and drink are proper images of the spiritual.

The same analogy is continued, even till we come to the most shapeless masses of inanimate matter. Thus the terraqueous globe, in general, consists, in like manner, of two general parts, which are earth and water. Indeed, it would be difficult to find anything, through the whole circuit of creation, both in general and in particular, which is not composed of two principal constituent parts. In man, for instance, and all animals, there are two sexes: and not only are they thus, in general, arranged in pairs, but all the parts of each show an extraordinary tendency to run in pairs also. Thus, in the face, there are two eyes, two ears, two nostrils; in the body, two breasts, two arms and hands, two legs and feet. So likewise the internal organs exhibit the same twofold bias. There are two great divisions of the brain, so distinct that anatomists describe them by separate names; the heart is divided into its ventricles and auricles, of each of which, again, there are two: the sanguineous system dependent on the heart has also its two marked distinctions of arteries and veins. So there are two lobes of the lungs, two kidneys, &c. And the parts which appear as single, nevertheless, in general, consist of two portions, united by a common covering: and many, whose form does not admit of this, are composed of two halves, answering to each other: thus, though the mouth, altogether, is a single organ, the teeth on each side form a series of pairs; and even its outward opening is not only formed by two lips, but if these be considered as divided in the middle by a perpendicular line, they each present two parts symmetrically answering to each other: and the same may be observed in the tongue.

Now, since this tendency to a twofold arrangement acts so powerfully throughout creation, that we cannot turn our eyes in any direction, without seeing it everywhere presented before them, does not true philosophy lead us to refer the phenomena to some universally acting cause? and what cause can be adequate to the production of such continually uniform effects, but a marked quality of essential properties in the First Cause of all? Admit, what cannot easily be denied, that Goodness and Truth, in their very essence, are Deity Itself, and we cannot be surprised to find circumstances pointing to that fact through all the fields of creation; to behold them exhibited more directly in the moral and spiritual productions of the divine plastic hand, as in the will and understanding of man, and imaged not less truly, though more remotely, in the objects of material and even inanimate nature. And if these leading traits in all existing things bear a secret relation to the leading characteristics of the Divine Nature, it would be unphilosophical to doubt that a sim-

ilar relation prevails in all other respects whatever. Most true it must be, that the Creator has stamped a certain image of Himself on his creation, both on the whole, and on every, even the minutest part. Although this shines most plainly in man, it must be visible, to the attentive observer, in all the inferior orders of existence. All must be types, of which the archetype is in God.

But that all the inferior parts of creation present a more remote but not less real image of the Divine Creator, will still more indisputably appear from another consideration. That man himself presents such an image, is unquestionably agreeable to the purest dictates of reason; and to the believers in Revelation, it is placed beyond doubt by the authoritative declarations of Scripture. But if man is an image of God, most evident also, it is, that the lower orders of creation, in their respective degrees, bear the same image; for the most cursory inspection will show that they all present, in a certain manner, an image of man. How strong is the tendency to the human form, for example, which is observable among all the subjects of the animal kingdom; and even though more remotely, among all the subjects of the vegetable kingdom likewise! The animals which differ most in their external shape, from man, have, nevertheless, most of the organs which are found in the human body—especially those which are most essential to life; though all display them under endless varieties. All have heads, bodies, feet: in their heads are eyes, noses, mouths, ears; and in their bodies, hearts, lungs, and the other viscera. As the animal descends in the scale of existence, the resemblance becomes less perfect: yet most of the species retain the principal organs; and where these cease, their place is supplied by something analogous, which performs their office in a manner suited to the animal's nature.

So, again, the similitude between the animal and vegetable kingdoms—the Mutual Relation which they bear to each other—is in many respects very conspicuous. They melt into each other by imperceptible degrees, that there are animals whose sensitive powers are not much greater than those of vegetables; and there are vegetables which exhibit such an approximation to sensation, as renders the propriety of assigning them to the vegetable kingdom, almost a matter of doubt. But even those which most decidedly belong to this province of nature, exhibit, in a remarkable manner, their affinity to the animal kingdom. They display, under another form, some of the most important attributes of the latter. Not only are they, in common with animals, animated by a decided principle of life—are propagated from parents, grow from an obscure germ to maturity, flourish in vigor, provide for the continuance of their species, decline, and die—sometimes from disease, and sometimes by the mere agency of time; but their life is maintained in an exactly analogous

manner. Trees, and indeed all vegetables, circulate sap, which is their blood, through vessels answering to arteries and veins, from their root, which answers to the heart: and they inhale and respire air through pores in their leaves, which perform for them the office of lungs. And the development of their sexual system, by Linæus, has brought to light other wonderful analogies. The discoveries of modern science have even gone farther, not only establishing general analogies between all animals and all vegetables, taken respectively together, but between particular classes of animals and particular classes of vegetables; and thus leading to the conclusion that every individual species in the vegetable kingdom has a species answering to it in the animal kingdom; or that certain vegetables are, in their kingdom, what certain animals are in theirs, discharging like functions in regard to the whole.

Similar observations may be made in regard to the mineral kingdom. Here, also, extraordinary analogies may be traced, and a tendency to offer an image of the higher orders of creation may be observed; although, owing to the inert nature of the substances of this kingdom, it is not exhibited in so palpable a manner. It is well known, however, how many mineral productions there are, which, when left to assume, without constraint, the forms most agreeable to their nature, seem to extricate themselves from their original unplastic state, and aspire towards the kingdom immediately above them, emulating so exactly the vegetable shape, that, judging by this test alone, it would be difficult to determine to which province of nature they belong. But look again at the image of the circulation of the blood, and thus of the animal creation, which is exhibited in the globe we inhabit. No one can inspect the map of an extensive country, and the plates representing the venous system of the human body, in works on Anatomy, without being struck by the similarity of form between the rivers in the one and the veins in the other. Both rise from innumerable minute origins, wander through an infinity of small channels, which diminish in number and increase in size as they successively coalesce, till they unite in a common trunk which carries them to their final goal. Nor is this an analogy that is only such to the eye. We have before observed that the water is to the terraqueous globe what the blood is to the body: so they both are circulated throughout the whole in an analogous manner, though by very different means. While the heart, by its extraordinary vicissitudes of contraction and expansion, performs this work for the animated frame of man and animals, distributing the blood by the arteries, to nourish every part of the body, and recalling it by the veins; the mysterious economy of alternate evaporation and condensation accomplishes the same task for the insensible frame of the world. By this are the waters raised from their great store-house, the ocean,

transported by the clouds, which execute the office of the arterial system, to the parts where their fertilizing agency is required, discharged in showers to irrigate the soil, collected again by the rivers as an immense system of veins, and so carried back to their common reservoir, to be thrown again and again, as long as time shall endure, through the same circulation. Now, to borrow the phraseology of an eminent scientific writer, there is no proper *affinity* between man and animals, and still less between man and vegetables, minerals, and inert globes of earth and water. But who can observe these, and a thousand other wonderful coincidences, without being satisfied that a regular and certain *analogy* reigns between them all? Who cannot see that all the inferior objects that exist, present an image of man, or of something that is in man, and thus remotely and derivatively, an image of God, or of something in him?

We have now, however, been considering the analogy between the lower objects of the creation and man, chiefly in regard to their physical organization or constitution, and have only pointed to their relation to spiritual and divine things through the analogy observable between the general constitution of the body of man and that of his mind. But doubtless there is a more immediate analogy also. Not only may a relation be traced between the physical powers and forms of man, animals, vegetables, and minerals, which is such that the lower seems constantly to emulate the higher; but between the mind of man, what may be called the moral qualities of animals, and the essential properties of vegetables and minerals, a not less decided analogy may be observed. Thus, all animals universally are guided by certain general appetites and instincts, not dissimilar to those which belong to the inferior part of the human constitution. And not only are the propensities which lead them to provide for their own support by food, and for the continuation of their species, similar, in a general way, to the same propensities in man, but, in regard to the latter, some of them even recede from the grossness of brutes, and shame the brutal part of the human race, by forming conjugal engagements approaching to the tenderness and purity of married love, whilst, with respect to attachment for their offspring, and the care with which they provide for its welfare, even the most ferocious species emulate the maternal affection of the most exemplary human parent. In other respects, also, there are animals which exhibit feelings so nearly approximating to moral qualities, and instincts which so accurately imitate reason, that some who would be deemed philosophers have denied there to be any essential difference, and have asserted that nothing but speech is wanting to identify their nature with that of man.

In these particulars, then, between man and animals, generally, there is evidently a common analogy; and it is equally certain that there is a similar

analogy between every species of animal, in particular, and something that is in man. For while all animals have certain common appetites and instincts, in which they agree, they all have particular ones in which they differ. How great is the contrariety of character between the wolf and the lamb, the lion and the ox! Yet how easy is it to see that the character of each is thus distinct, because it is formed by some specific affection, taken, as it were, out of the human mind, and made the single governing propensity of the animal, without being modified by the innumerable variety of other affections, with which, in that wonderful aggregate of affections, the human mind, it is combined! That in the human mind are accumulated all the various affections, which, when separated, give a distinct nature to so many species of animals, is evident from the cases sometimes observed, in which one such affection is, in man, so much more powerfully developed than others, as strongly to mark his character. Thus, where pure benevolence and harmlessness pre-eminently reign, how readily do we recognize the moral features of the lamb! Where general meekness and unsuspecting honesty, not so devoid of irascibility, prevail, we discover the temper of the ox. Where a tendency to rapine and cruelty continually bursts forth, we note the characteristic of the wolf; and in the nature still prone to deeds of destruction, but exalted by courage and pre-eminent power, we trace a resemblance to the lion. Similitudes of this kind are familiar to every observer of nature. Were not their truth generally perceived, poetry would want many of its most striking beauties; and the use in poetry of images borrowed hence, could excite no sympathies in the mind of the reader, were they not founded in the fixed laws of nature. We see clearly, that on some animals, in regard to what may be called their moral qualities, is stamped a decided image of certain moral qualities existing in the human mind; and were we fully acquainted with the leading moral quality of every species of animal, we should see that every species of animal derives its proximate origin from that to which it thus answers in the human mind, and bears of it the mark. Hence, also, animals are images, though more remotely, of those principles in the Divine Mind from which everything that exists in the human mind is a faint transcript; only we must here recollect, what has before been remarked, that there is a relation of opposites, as well of direct resemblances. Certainly, nothing evil and mischievous can bear a relation or analogy to anything in the Divine Mind, any otherwise, than as it is the perversion of something intrinsically good. There are many such perversions in the corrupt mind of man; and all things noxious in nature are *directly* images of these, and only *inversely* of the opposite perfections in the Divine Nature.

But perhaps it may be asked, if the

whole universe, as advanced above, is an out-birth from the Deity; and if everything so produced has in Him its Divine prototype and ground of being, how came anything to be created whose relation to Him is merely that of an opposite? It may be answered, Because, though every inferior creature has its divine prototype in God, it has, as is also stated above, its immediate antitype in man: if then, man, by the abuse of the freedom of will with which he was endowed, perverted the divine gifts which he had received, and introduced evil into himself, images of such perversion and evil, by the continued action of the Divine Creative Power, would speedily appear in the lower objects of creation. There can be no doubt, as declared in the beginning of Genesis, that all things, as they first came from the Divine Hand, were good: and perhaps it may be questioned whether anything that now exists is so purely evil, as not to be capable of being divested of its malignant properties.

EDITORIAL.

BOSTON, SATURDAY, SEPT. 27. 1851.

IDENTITY OF MORTALS.

Various articles have appeared in this paper in respect to the identity of spirits. I propose to offer a few remarks on the difficulties which often lie in the way of our *identifying human beings*, and to show that there is, in fact, more of the *false* among mortals, in assuming names or titles that do not belong to them, than has ever yet been proved against departed spirits. The presumption is, that if men falsify about their names and identity here, they will be very likely to do so after they shall have left this world. To obtain an accurate view of this subject, then, let us observe:

1. That as it is not generally much of an object for spirits to assume the names of *obscure* individuals, we find them announcing themselves under some well known and popular name or title, such as "St. Paul," "St. Luke," "George Washington," "Dr. B. Franklin," "Napoleon Bonaparte," &c. &c. And precisely so do *obscure* or unworthy mortals who wish to obtain notoriety. They leave out their given names, and call themselves "Doctor" or "Professor" So-and-so.

2. It is a remarkable fact, that a spirit purporting to be Dr. B. Franklin, (whose name has been so much assumed by spirits,) told a circle in Cleveland, O., that the term "Biology," when used to signify "Mesmeric results," was a "humbug," thus intimating that when persons used new terms to signify old facts, or new titles to cover up old names, such persons were unworthy of notice.

3. Another curious fact connected with this subject, is this: That the class of mortals who have sought for public notice by falsifying in regard to their names, and by assuming *professional titles* which did not belong to them, are generally persons who have been convicted of some misdemeanor or crime. But wishing to appear before the public as lecturers, on what they have called "Electrical Psychology," and "Electro-Biology," they have altered their names, either by leaving out a part of it, or by changing the middle for the surname, and especially by taking to themselves the professional titles, "Doctor," or "Professor." I have now in my mind the cases of five different lecturers who have done this thing; but, as when one man assumes the professional title of another man of the same surname, it may be difficult to show "which is which," as the Yankees say, I may not be able to show to what precise individuals these remarks refer. Nor is this necessary, perhaps. My case is made out when I assume, as I now do, that no man legitimately entitled as a "Doctor," or "Professor," by the name of "Dods," or "Rogers," or "Cutter," has ever lectured in any part of this country, on "Mesmerism" or "Electro-Biology." The persons who have thus lectured with these names, have usurped these titles, and for what purposes let the candid judge. Intelligent and truthful men do not change their names, nor add professional titles to their names which do not belong to them.

One of these "lecturers," I know, has not only assumed a title which did not belong to him, but I utter what is well known in Lowell, Mass., when, I affirm, that he actually stole the entire name, advertisement, hand-bill, testimonials, and all of "Mr. Sunderland," and which the thief caused to be printed, (one of which is now before me,) and circulated over the city, for a course of lectures on Pathetism, in the City Hall! This was November 27, 1843. A large audience assembled to hear a lecture from "Mr. Sunderland," supposing, of course, that it was the veritable LaRoy Sunderland, the man whose name and bills had been thus surreptitiously used. This was the most barefaced case of falsehood and fraud, with regard to personal identity, that I ever knew. As might be expected, the man who could falsify in this manner, sneaked off without paying Messrs. Norton & Bellows, who printed the bills for him.

I have, also, another of LaRoy Sunderland's hand-bills, copied entire, September 23, 1843, by one "Wm. C. Tappan;" but whether this was the real name of the copyist or not, I am unable to say.

Now, I think it easy to show that, if any

thing, mortals are more blameworthy than spirits, as they have falsified in respect to their identity, in a greater number of ways than spirits could do. Lecturers on "Mesmeric Results," which they have called "Biology," and "Psychology," have deceived and falsified about their *identity* and names, in three different ways:

1. In respect to *professional titles*.—There are two men in this country by the name of "Rogers"—one is "H. D." and the other "W. B." and both are "Professors" in a college, scientific, intelligent, and educated men. But neither of these men ever lectured on "Mesmerism" or "Biology," at all. But an obscure, uneducated man, by the name of "Rogers," instead of using his own given name, assumes the title of "Professor," and goes about the country to lecture on "Mesmerism." Ask the people in Philadelphia and Cincinnati, if they never heard a man attempt to lecture on "Mesmerism," who *called himself* "Prof. Rogers," leaving out of his advertisement his given name and occupation, so that persons who had heard of the real "Prof. Rogers," would suppose they were to hear a lecture from him on that subject!

Dr. Calvin Cutter, formerly of Nashua, N. H., is well known, not only as a popular lecturer on Human Physiology, but as the author of numerous works on that subject, and also of some seventeen large anatomical plates, for schools. This Dr. Cutter never lectured on "Electro-Biology;" but another man, by the name of "Elbridge," (or, as he has changed his name to "E. G.") *calls himself*, advertises and puffs himself, as "Dr. Cutter," lecturer on "Biology," &c. And a few days ago it was stated in the city papers that "Dr. Cutter had presented the Ladies' Physiological Society of Boston, with a set of his Anatomical Plates." But which "Cutter," whether the real or spurious "Doctor," no one knows except such as are acquainted with both parties, and know the wide difference there is between them.

2. These lecturers falsify in respect to their identity, not only when they use a part of their own names, with an *assumed professional title*, but also when they alter their names in any way. Thus, "E. C." calls himself, puffs and advertises himself, as "E. G. C." and "Dr. C." And J. D. B. alters his name to J. B. D. and "Dr. D." Thus the real identity of these persons is hidden and obscured, and for a similar reason, as I suppose, to that which leads spirits to do the same. But it is a species of deception and fraud which can never be practiced by any honest spirit, in the body or out.

3. The third method is when they go

the whole figure, as the man did in Lowell, and steal the whole name, advertisement, testimonials, and all.

All these things have been done by mortals, and some of them are now done in our very midst. Lecturers on "Electro-Biology," are in Boston and vicinity, who dub themselves as "Doctor" or "Professor" So-and-so, thus obscuring, changing, or denying their real identity, as much as any spirit ever did or ever can do. And my own opinion is, that if spirits ever attempt anything of this kind, they are of this class of persons who do this very thing in this world, as the "spirit of Dr. Franklin" said, "for purposes of humbug," or to keep out of sight an obscure name or one connected with infamy; to gain notoriety and make money. And after deceiving in this manner, it is with a peculiar grace that we hear them exclaim "All right!" My sense of justice and propriety tells me it is not "all right," for any man to falsify and deceive in this manner. When a man *assumes*, takes to himself, and appropriates to his own use and influence, names or *professional titles* which do not belong to him, and to which he has no legitimate right, according to the established forms and usages of society, it is wrong—it shows a low state of mind, and that very condition in which other similar crimes have been committed.

The question which this subject urges upon the attention of the friends of Universal Harmony, is this: Whether this habit, which now prevails among mortals who attempt to gain notoriety by falsehood, direct or implied, about their names, and in assuming professional titles which do not belong to them, should not be noticed and cured, before we complain of spirits for doing similar things? SPIRO.

IS IT TRUE?

It is said a company of philosophers were asked a solution of the following problem:

"Why is not the weight of a pail, filled with water, increased when a living fish is put into it?"

And they gravely set themselves to solve this problem, when one of the number ventured to suggest that they should first enquire whether the affirmation be true or not; when the experiment proved that it is not true!

Similar affirmations have been made in regard to electricity. The following paragraph has long been "going the rounds" of the papers:

"Electricity.—It has now become very well known that the electric fluid pervades all nature, and that the properties are in many respects analogous to those of light and heat. It is probably identical, also, with the attraction of gravitation, and some have even supposed that it is one and the same thing with the vital principle. Elec-

tricity and magnetism are also one, and the opinion that it is the one universal force, of which all others are modifications, is rapidly gaining ground. The velocity with which the electric current travels along metallic wire is prodigious. Farther observation may probably show that light and electricity are altogether identical.

The electric fluid pervades all matter, all bodies, and all space. The earth is full of it—some objects, such as metals, being better retainers of it than others. Some human beings are fuller of it than others, and possess the property of giving off sparks of electricity when in particular states of health. Many animals are highly electric. The cat, when rubbed before a fire, becomes an electric machine; and there are fishes and eels which communicate a smart electric shock when touched. They often use it to stun their prey or defend themselves against an attack."

It needs but a slight acquaintance with the subject of electricity to enable one to perceive error in the above assertions.—Things at first suggested as mere probabilities, in the process of time become stereotyped errors. And of no object connected with natural science, has there been more erroneous statements made, perhaps, than of electricity. Indeed, Prof. John Harrison [Essay on the Nervous System,] has well observed that it is common for authors, when speaking of Nature's phenomena, that they do not know how to account for, to attribute them to electricity! So that when a man is non-plussed, and knows not what else it can be, he calls it "electrical." Hence, we have "Electrical Psychology" and "Electro-Biology." And Mr. A. J. Davis resorts to this very term for explaining "spiritual intercourse!" Indeed, he seems to speak of the Infinite God as a great Magnet, or "Positive Mind;" and whenever any of his works or Nature's phenomena appear, we are told they are produced by electricity!

And what delusions have prevailed on the subject of disease and medicine, called electrical or magnetic! Some of our exchanges come to us with advertisements of these "Magnetic Remedies," set forth with pictures of a furnace and boiler, as if the magnetism in the "pills," "powders," or "syrops," were generated in a big dish kettle of boiling water.

INFORMATION.

Obsession—Possession.

These terms may be said to be nearly synonymous. They both come from *sedeo*, to sit; as from this act is signified occupancy, possession. Obsession has been used to signify the first act by which spirits beset mortals; and possession, the state of the case after the physical or nervous system is yielded up to the control of another disembodied spirit. Either term is sufficiently significant; and unless they are

qualified, they should not be understood in an evil sense.

They may signify, when speaking of spirits, what *Pathetism* signifies when speaking of human beings; as it seems manifest that spirits may be, and often are, obsessed or possessed, controlled by mortals, as often, perhaps, as that the latter are possessed and controlled by the former.

Goodness Personified.

What heart can contemplate the picture so aptly drawn in the following beautiful words, and not be moved to gratitude:

"Reviled, rejected, and betrayed,
No curse he breathed, no plaint he made,
But when in Death's dark pang, he sighed,
Prayed for his murderers, and died."

Diversity in Mediums.

We have never been able to obtain responses from spirits through mediums when they were Pathetized or entranced. We hear of others who (at first, perhaps,) were not able to obtain the sounds at all, except when the medium was in a state of trance.

"Magnetizing by Spirits."

If that which is done be done by spirits, it should not be called "Magnetism," unless we suppose the spirits are made of the load-stone. Spirits may be said to spiritualize; and when they exert an influence which induces the trance, why not call it spiritualizing? As to the state of *trance*, it is always self-induced. True, a word, or one of a thousand things, may suggest it; and the suggestion brings up the *thought*, the *idea*, in the mind, and that idea brings about the change which we call *trance*; and so it may be said to be produced by spirits. All things in the external are produced by spirits, in a certain sense. And hence, often when persons are said to have been entranced by spirits, they are no more influenced by spirits than one is when he is nauseated by the *thought* of an emetic.

Irregular Motions.

Is it not marvellous that Harmonial Philosophers (many so called) do not seem to see that all angular or irregular, convulsive movements, are more or less low and evil! Some mediums (writing) will quiver and shake as if they were in an ague fit; and others, when passing into the transic state, bend over, twist, and throw their limbs about, as if they were possessed with some turbulent and disagreeable spirit. We conceive all such motions to be indicative of imperfection and want of harmony in the nervous and mental systems.

Sectarianism Unreasonable.

Sectarianism is rank monopoly. It receives, but does not give. It commands

obedience, but yields none. It assumes the monopoly of one day in seven, and forbids all discourses, lectures, or sermons, which do not subserve the "connectional" or sectarian "principle." Hence, sectarians object to lectures upon the spiritual world, especially when given on Sunday.

Fallibility.

It is worthy of notice, that while sectarians claim *infallibility* for the founders of their sect, they admit and affirm fallibility when speaking of St. Paul, one of the writers of the Bible, supposed to have been inspired. Thus, in the September number of the New Church Repository, (page 403,) a writer disputes the teachings of St. Paul, and speaks of his "*fallible pen*." When did any "New Churchman" ever speak of Swedenborg in this manner?

Time in the other Life.

As a general fact, we have noticed, from the beginning, that spirits refuse or fail to answer questions in respect to *time*, especially the time since they left this sphere. Swedenborg says:

"In the other life, time is not distinguished into seasons, as in this world, for their sun, which is the divine love of the Lord, is constantly in the east, and never removed; therefore, they have no days, weeks, months, years, and ages, but states of life instead, by which a distinction is made, which cannot be called a distinction into times, but into *states*. Hence the angels do not know what time is.—D. L. and W., 73.

Thus we may see how inappropriate all questions are which mortals put to spirits in respect to time, past or to come; and we may see, also, how it is that such egregious mistakes have been made by sectarians in their attempts to interpret the Bible as referring to particular periods of *time*.

A Fallacy.

Swedenborg says, (A. C. 989,) "No one is condemned to hell on account of *hereditary evils*." But if so, then no one is condemned to hell at all. For what other "evil" is in man, but what is derived, either from his own parents, or from the parents of some other person? If we contemplate "evil" as the want of *growth*, or the want of *progression*, then all this difficulty vanishes.

"Thirty Years."

Prof. Bush says "the abode in the world of spirits," (before ascending into heaven or descending into hell,) "is not, usually, more than thirty years."

But how so, brother? What has the term "years," to do with eternity?

How So?

Mr. Fernald (W. M.) says:

"It would undoubtedly be a *damage* to

the world to have it [the doctrine of eternal progression,] universally or generally received *now*, with all the other conditions unchanged."

How so? Would not the reception of this *truth* change these "other conditions?" And Prof. Bush says if this doctrine "be true, it were still better to leave it enveloped in the [doubtful] phraseology in which we find it clothed by Swedenborg." That is, the *truth* should be kept out of sight of the many, lest they should be injured by it.

Unimportant Question.

The question so earnestly discussed between Mr. Fernald and Prof. Bush, in respect to what Swedenborg may have believed and taught as to the *duration of evil*, is not one of very great importance, to say the most of it. Of what great consequence can it be whether Swedenborg did or did not teach this or that doctrine?

Good!

During the great "Railroad Celebration" which took place in this city, the last week, one thing attracted our attention as being particularly worthy of notice. The "Boston Common" is bountifully supplied with Cochituate water, by some half a dozen fountains. Over each of these fountains the city caused shanties to be built, and supplied amply with ice, pitchers, and mugs, so that the tens of thousands who visited the Common during the three days, found men waiting at each fountain to give the thirsty the cooling liquid.

When General Washington visited this city, in 1789, the "Distillers" made a part of the procession, preceded by Mr. Thomas Hill. Device on the flag—a still, with the Distiller's arms. Motto—Drop as rain, distill as dew."

What the "Distiller's Arms" were, we do not know. The mottoes, printed and posted upon the fountains, last week, were quite appropriate. The following is one of them:

"Here—a cup of water take,
Neither head nor heart will ache.
When you reach your home, to-night,
Head and heart will both be right."

CORRESPONDENCE.

Middlebury, Ind., Sept. 3, 1851.

Sir,—The ardor of many in western New-York, has very much abated of late, in consequence of the utter uncertainty of the origin of the communications. Our old opponents who first condemned the whole as humbug, now begin to admit the fact, but attribute it all to an imaginary being, called the devil. I, with many others, in this vicinity, have written by the aid of spirits, but who they are, we do not know. It is my opinion, that communications purporting to come from a departed wife and brother, may be from another source; for I (as have all the

writing mediums that I have seen) have been troubled more or less, with apparently wicked or undeveloped spirits, and now, when I attempt to write, (which I seldom do,) a spirit of this kind uses my hand to the exclusion of all others.

Since there is so much that is contradictory and absolutely tantalizing, I have been deterred from making so much effort in the cause as I should have done, under more favorable circumstances. I sincerely hope the time is not far distant, when we shall obtain truthful and reliable communications from the spirit sphere; when that time arrives, we can get numbers of readers and subscribers to your paper, and others of a kindred spirit.

I believe the people in the west are better prepared to receive this spiritual philosophy, than are those at the east. There are reasons for this. I know that in this town there are many of different minds who are anxious enquirers, and should our spiritual friends and teachers make that progress which I sincerely hope for, I am sure I can induce a goodly number to become subscribers.

I am, sir, yours respectfully and truly,
J. HEDDON.

Greensboro', Henry Co., Ind.,
9th month, 1st, 1851.

Esteemed LaRoy Sunderland,—I herein send thee six dollars, to help to sustain the Spirit World and to promote the good cause. It is gratis. I do not expect to receive anything from those I order the Spirit World to be sent to. Send to the following persons—it is intended for them and their neighbors.
SETH HINSHAW.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH

THE HEAVENS.

The Lord is Heaven. He is the alone Life. "There is none other beside Him;" hence to comprehend the *universe*, we must study Him. We must look away from all that is outward, and realize that there is but one human soul in existence, and in that human soul is the solution of all our enquiries. Plato's once meaningless, vague, mystical aphorism, that "Truth is the body of God, and Light His shadow," is a literal verity, now made clear to the comprehension of any one who desires to comprehend it. Let us gather ourselves under this Divine shadow, and on one of the rays of this Infinite Light ascend to the very source and centre of Being, to the beginning of all things, and from this centre we can then look forth into the Divine body of Truth. The Infinite human soul is Love, not an abstract principle, but a *substance*. The form of this soul is Wisdom. This Wisdom is *order*, and an all-pervading consciousness of order. For the substance itself is *feeling*, and this sensitive or sentient Life has cognizance of its every minutest form of order. There is not a fibre of its Being that does not palpitate with a *conscious* life.

This feeling in the form of a Thought, embodies itself in an *action*. The action is the continent of the feeling and

thought, and the Divine man becomes a fixed form in the flowing forth of his own Feeling and Thought. He embodies himself in his own actions. Hence he is the type of all that flows from Him. All things are in His shape or form: "Like produces its like." The living and breathing form of the Divine man, by its flowing forth, surrounds itself in the glorious halo of an Infinite desire of its inmost Love. This effulgence of its goodness and purity becomes a radiant sphere, encircling the Divine as a medium of action, or as an efflux of substance upon which He can act, and every living ray that proceeds from Him must carry with it the effigy of His Being and form. And all these rays in a complex must be His form, and thus an outer Divine form is created—a form that has not life in itself, but is an organ or recipient of Life from its creating soul. This first form must be far removed from the Divine source of its efflux, for the heat and radiance of the inmost Life must pass forth to be condensed into form. Now this condensed form must have in its effigy or likeness of the Lord the three principles that are in them—an inmost Love, an inner Wisdom, and an outer Action or Efflux of Being. Or, being a man, it must have head, body, and feet; hence in this first or celestial heaven is a celestial-natural, its outermost or lowest; a celestial-spiritual, its inner or middle; and celestial-celestial, its inmost and highest, and thus the first created man of God stands before Him in His own image and likeness, made up of an infinite series of these images and likenesses; and now the Divine soul breathes and acts in this its first outer body or casement. And how vast must have been the joy and satisfaction and delight of the Infinite Man in His first perfect work, when He endowed every image born of His own thought and feeling with an eternal life; when He beheld this first-born of His eternal soul in the purity of its perfect innocence! What an Infinite love the Lord must have felt for the Beings whom He created. But the "heaven of heavens cannot contain Him," and the influx of the heat of His Love, and the breathing of His Divine order, must expand the celestial man that clothes Him with an overflowing life, and hence a new man, a yet outer being, is formed. The Divine sphere of life irradiates, till it is condensed into yet another human form, a form corresponding to His Wisdom, and having within it the three degrees or principles of His Being. The spiritual man of God, as to his feet, is spiritual-natural; as to his body, is spiritual-spiritual; as to his head, is spiritual-celestial. And from this spiritual man is born another—an Infinite-Natural, corresponding with the Divine action—and as the continent of all the indwelling Being, containing also three degrees—natural, spiritual-natural, and celestial-natural, and an efflux from this Infinite body is condensed into an Infinite material man. In this material man we have the three degrees of mineral, vegetable, and animal life, each degree presenting an Infinite series of degrees. Man being the highest degree of life, is the receptacle of all the inner universe of

Being, and while his actions bring him in contact with all that is outermost, his sensual man perceives the forms of the outer world, his corporeal man perceives their relations, and his natural mind links him with the invisible inner world. This natural mind has its three degrees—natural, spiritual-natural, and celestial-natural, and into these three degrees he receives influx from the three heavens, and may thus, while in the outer world, come into a perception of the states of these heavens, and as these three degrees of the natural mind are unfolded, man realizes that Heaven is not place, but state. He begins to struggle against the bondage of space and time; he sees that space is but a correspondence of Infinity, and time of Eternity. He can conceive that the Infinity of God is in His boundless, ceaseless feeling; His Eternity in His thought. God is eternal Now. All changes are to His Divine soul but what the changes in our physical bodies are to our souls. They are but mouldings of the Infinite body to its Infinite soul, and in that soul there can be no change; its identity and personality are fixed forever. The heavens themselves undergo ceaseless changes and purifications; for while the discrete degrees, or degrees of altitude, remain the same, the continuous degrees, or degrees of latitude, are infinite, and there is forever an opening of the interiors of the created soul, and at every opening there is an increased influx of the Divine Life. And this interior reception and perception of the Divine, is the wisdom and blessedness of man; it is in him a creative ray which surrounds him with a sphere, and thus the heaven of man is within and around him, and nothing is the man's but that which the Lord creates through him. From his inner world, his outer is formed. Let there be darkness within, and all is dark without. Let there be light within, and there is glory and joy and peace and blessedness without. And this Divine Light of Life flooded around us in such a boundless glory of radiance, is it not wonderful that we absorb so little of it into our souls? If we saw the lovely flowers wilfully rejecting the sunshine, that clothes them in beauty and perfection, would we not say, "O, foolish and unwise, why do ye reject your life?"—*New Church Repository*.

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