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THE FOURTH GOSPEL.

Reasons for regarding the Gospel attributed to John as not the real work of a companion of Jesus.

1. If the first three Gospels, or Synoptics, as they are called, are to be regarded as veracious in their narratives of the life of Jesus, then it is an argument against the genuineness of the fourth Gospel, that its author makes Jesus perform his *first* miracle within three days after the Baptism; thus neither alluding to the temptation, nor allowing any time for it.
2. Again, on the supposition of the veracity of the Synoptics, it is an argument against the genuineness of the fourth Gospel, where its author declares that the Baptist continued to baptise for some time after Jesus had entered on his public ministry, whereas the Synoptics relate that John's arrest had taken place before Jesus began to preach.
3. On the same supposition, the fourth Gospel is rendered suspicious by declaring that Jesus's disciple baptised from the very beginning of his ministry, whereas the Synoptics speak of the command to baptise as having been given by Jesus as he was about to leave the world.
4. On the same supposition, it is an argument against the genuineness of that Gospel, that Jesus reveals his Messiahship from the outset of his ministry; whereas the Synoptics represent him as steadily disclaiming the title of "Christ," until his journey to Cesarea Philippi, a short time before his public entry into Jerusalem.
5. It renders the fourth Gospel suspicious that it represents the *cardinal* topic of Jesus's preaching to have been the *necessity of faith in himself*; whereas the Synoptics represent it to have been "the kingdom of Heaven at hand," and the *necessity of repentance*.
6. It makes against the fourth Gospel that the Synoptics make Jesus teach that the spirit is a *free* gift to all who call upon God for it; whereas, according to the fourth Gospel, the spirit could not come, or be given, till after the Ascension, and then is specially promised to his disciples.
7. It is against the fourth Gospel that it makes Jesus take three several journeys to Jerusalem, after the commencement of his ministry, when the Synoptics know of none till he makes his public entry into Jerusalem.
8. It is against the fourth Gospel that the Synoptics make Jesus discourse in parables mainly, and cure *demoniacs*, while that Gospel has not a single cure of demoniacs, nor a single *vine* parable. The similes of the *fig tree* and shepherd are not parables.
9. It is against the fourth Gospel that while the Synoptics related the miracle of the withering of the fig tree, they should all have overlooked the miracle of the raising of Lazarus; especially as the two events are said to have occurred in the immediate vicinity of Bethany, and within seven days of the public entry.
10. It is against the fourth Gospel that Luke should say nothing of Mary and Martha having a brother Lazarus, and that the "certain town" in which Luke assigns the residence of the two sisters, *could not have been Bethany*.
11. It is against the fourth Gospel that the first disciples, according to it, are chosen the next day after the baptism of Jesus, and at the recommendation of the Baptist, who is standing by; while, according to the Synoptics, the first disciples are chosen at least forty days after the baptism of Jesus, when the Baptist is in prison.
12. It is against the fourth Gospel that it makes the *main* theatre of Jesus's mission to have been in Judea, while in the Synoptics it is Galilee.
13. It is against the fourth Gospel that it makes the Samaritans call Jesus "the Savior of the world," when that was a discovery which Peter did not make till some years after the Crucifixion.
14. It is against the fourth Gospel that it knows nothing of Jesus's agony in the garden, and makes "the beloved disciple" stand by the cross and converse with his Master, when, according to the Synoptics, the disciples "stood afar off."
15. It is against the fourth Gospel that it makes Jesus enjoin upon the disciples to pray *in his name*, when the Synoptics give us no precept of the kind, but represent Jesus as giving the so-called "Lord's Prayer," in which no reference is made to his name.
16. It is against the fourth Gospel that the Synoptics never, except in a single instance, represent Jesus as styling *himself* "the Son of God," while that Gospel not only makes his claim Sonship, but *something more*.
17. In the fourth Gospel, Jesus distinctly asserts his *pre-existence*, a declaration utterly foreign to the spirit of Jesus's sayings in the Synoptics.
18. It is a suspicious circumstance in the fourth Gospel, that Jesus addresses his disciples as if they were *not* Jews, and they are made to address him as if he were not a Jew.—[Chaps. xii. 33, and xi. 8.] What should we think of the claims of an author pretending to be an American, who should make Washington say to his soldiers, "Do not go toward New York—the Americans will be upon you?"
19. It is against the genuineness of the fourth Gospel, that in the long prayer put in the mouth of Jesus, (chap. xvii.) he should be made to *forget himself* and the circumstances surrounding him, so far as (v. 11, 12,) to speak as if he were no longer in this world.
20. It is extremely against the genuineness of this Gospel, that Jesus, in discoursing with Jews so stupid as to be unable to understand the divinity of a miracle wrought before their very senses, should enlarge upon the necessity of eating his flesh and drinking his blood, thus figuratively alluding to the Lord's Supper as an institution *already well known*, long before it was first celebrated.—[Chap. vi.]
21. It is not very favorable to the genuineness of this Gospel, that Nicodemus, "a master in Israel," should have been ignorant of the meaning of the term, "being born again," even as applied to proselytes from Gentilism; the phrase "new birth," was a common-place expression to the Jews.
22. It is against this Gospel, that Jesus is made to say to his disciples, a short time before his crucifixion, that

it was expedient that he should go away, otherwise the Comforter would not come to them; that if he departed he would send the Comforter to them, (chap. xvi. 7;) that after a little while they should *not* see him, and a little while and they *should* see him, *because* he was going to the Father, (chap. xvi. 16, 17;) and then, after his crucifixion, is made to come in person and breathe the Holy Spirit (chap. xx. 22,) upon his disciples!

23. It is very singular that if the author of this Gospel were a companion of Jesus, and a Jew, he should mistranslate the word *Siloam*, as meaning *sent*.—(Chap. ix. 7.)

24. It is very singular that Lazarus should not only be raised from the dead by the will of the Messiah, but should be *lifted* forth from the cave in which he was buried, being "*bound hands and feet*," (as it is in the original. See chap. xi. 38, 44.)

25. It is very singular that the Synoptics should put the Lord's Supper and the general Passover supper, as both occurring on Thursday evening, and the Crucifixion on Friday, while this Gospel puts the general Passover supper and Crucifixion together on Friday, and the Lord's Supper on Thursday alone.

26. It is very singular that very many expressions were *common and peculiar* to the author of this Gospel (see the Letters,) to his ideal Baptist and his ideal Jews.

27. It is very singular that Jesus should preach faith in Christ, like a bishop of the second century, or a modern divine, at the very beginning of his ministry, as this Gospel represents, and that the Synoptics should never have found it out.

28. It is singular that the phrase "*kingdom of heaven*," does not occur in the Gospel, and the phrase, "*kingdom of God*," only in the conversation with Nicodemus; and that while the Synoptics speak of a "*kingdom*" to come, outwardly and *suddenly*, as well as inwardly, that this author should never have heard of any other than the *inward* one; and should not have given one single injunction "*to watch and pray*," "*for the Son of Man cometh*."

29. It is singular that Justin Martyr, who lived, for a time, at Ephesus, and wrote between the years A. D. 130 and A. D. 150, should not have given one indisputable citation from this Gospel, when he does from the others, and that, too, when he wrote quite a treatise on the *Logos*, or Word.

30. It is singular that no distinct and unequivocal quotation from this Gospel, made earlier than A. D. 168, should have come down to us.

31. It is very singular that Jesus should call himself by the *common* appellation, "*Jesus Christ*,"—a name which it would be natural for a disciple alone to use.—(Chap. xvii. 3.)

For these and many more reasons that might be alleged, after several years' study of this Gospel, I have come to the conclusion that it is a *di-dactic romance*, designed to inculcate

the necessity of faith-in-Christ, making Jesus and the Jerusalem Jews the main actors in the struggle between Belief and Unbelief; and that it was written probably by John the Presbyter, at Ephesus, about A. D. 140, and after passing current in that Church for some time, as a *holy* book, came to be considered *inspired*, and from the hand of John the Apostle; a glorification which it received through the conjoint operation of *pious frauds*, the mystical character of its contents, and the *ambiguous* assertions of the author in respect to himself. D. L.

Oxford, Ohio, Sept. 15, 1851.

[Original.]

DO SPIRITS KNOW OUR THOUGHTS?

Swedenborg says—"I imagined, like other people, before I was instructed by living experiences, that it was absolutely impossible for any spirit to know what was in my memory and in my thought, these things being solely with myself, and concealed: but I can assert that spirits, who are with man, know and observe the minutest particulars of his memory and thoughts, and this more clearly than man himself does; and that angels know and observe the very ends, how they bend themselves from good to evil, and from evil to good, and many more things than man knows, as those things which he has immersed in delights, and thereby as it were in nature, and natural propensities; when this is done, they no longer appear, because he no longer reflects upon them. Let no man, therefore, any longer believe, that his thoughts are concealed, and that he must not give an account of his thoughts, and of his actions according to the quantity and quality of the thoughts which were in them; for actions have their quality from the thoughts, and thoughts have their quality from the ends."—A. C. 2488.

"How difficult it is for man to believe that spirits know his thoughts, might be manifest to me from this. Before I discoursed with spirits, it happened that a certain spirit accosted me in a few words concerning the subject of my thoughts: I was amazed hereat, that a spirit should know what I was thinking about, because I supposed that such things were deeply concealed, and known to God alone. Afterwards, when I began to speak with spirits, I was indignant that I could not think anything but what they knew, and because this might be troublesome to me; but afterwards, by some days' habit, it became familiar to me. At length it was also known, that spirits not only apperceive all things of man's thought and will, but even many more things than the man himself; and that the angels apperceive still more, namely, intentions and ends, from the first through the middle to the last. And that the Lord knows not only the quality of the whole man, but also what his quality will be to eternity. Hence it may be manifest, that nothing at all is hidden, but what man inwardly thinks and devises is open to view in the

other life, as in clear day."—A. C. 6214.

From the above extracts it is certainly very clearly asserted that both *spirits* and *angels* know our thoughts, more clearly than we ourselves do. For the above remarks are not confined to Swedenborg's experience alone, but to men in general.

Take, now, another quotation.—"The angels of heaven, and also the spirits under the heavens, know nothing of man, as neither does man know any thing of them, because the state of spirits and angels is spiritual, and the state of men is natural, which two states are connected solely by correspondences, and connection by correspondences does indeed cause them to be united in affections, but not in the thoughts, wherefore one does not know anything of the other, that is, man does not know anything of the spirits with whom he is united as to his affections, nor spirits of man, for that which is not in the thought, but only in the affection, is not known, because it does not appear or is not seen. The Lord alone knows the thoughts of men."—A. E. 1346. (And the same, A. R. 943.)

Here it is as plainly asserted that spirits and angels do *not* know our thoughts, as in the former cases that they *do*. Is here a contradiction, or did Swedenborg mean something consistent? The *language* is certainly contradictory; to wit:—spirits and angels know the thoughts of men better than men themselves do; spirits and angels know nothing of the men with whom they are united, they are not united as to thought, the Lord alone knows the thoughts of men.

I cannot by any means reconcile the above contradictory statements, but can only make an attempt at it, not at all satisfactory. Thus, although Swedenborg asserts that spirits and angels do know our thoughts, yet he also says, in other places, that *spirits* do not know that they are with man.

"The spirits which are with man, do not know that they are with man; only angels from the Lord know this, for they are adjoined to his soul or spirit, but not to his body; for those things which from the thoughts are determined into speech, and from the will into the acts in the body, flow ordinarily into act by common influx, according to correspondences with the Grand Man; wherefore the spirits attendant upon man have nothing in common with these things; thus they do not speak by man's tongue, for this would be obsession, neither do they see through his eyes what is in the world, nor hear through his ears what is passing there. It is otherwise with me, for the Lord has opened my interiors that I might be able to see the things which are in the other life; hence spirits have known that I was a man in the body, and the faculty was given them of seeing through my eyes the things in the world, and of hearing those speak, who were in company with me."—A. C. 5862.

"The spirits do not know at all that

they are with man, but when they are with him, they believe that all things which are of the man's memory and thought are theirs. The greatest care is taken by the Lord that spirits may not know that they are with man; for if they knew it, they would speak with him, and then evil spirits would destroy him. The case is otherwise when they do not speak with man: then they do not know that what they think, and also what they speak among themselves, is from him; for among themselves also they speak from man; but they believe that what they think and speak is their own, and every one esteems and loves his own; thus spirits are constrained to love and esteem man, although they do not know it."—*H. H.* 292.

"From much experience it has been given me to know, that whatsoever thing spirits think and speak from man's memory, they suppose to be their own and in themselves; if they are told that it is not so, they are exceedingly indignant; such is the fallacy of sense which prevails with them."—*A. C.* 5853.

"The spirits which have intercourse with man, enter into all his memory, and into all the sciences of memory which man possesses; thus they put on all things which are man's, inasmuch that they know not otherwise than that those things are theirs; spirits have this prerogative above man. Hence it is, that all things which man thinks, they think, and that all things which man wills, they will; for they act as one by conjunction; yet it is supposed by both, that such things are in themselves; so spirits suppose, and so men, but this is a fallacy."—*A. C.* 5853.

"It has been shown me to the life, in what manner spirits flow in with man; when they come to him, they put on all things of his memory, thus all things which the man has learned and imbibed from infancy, and the spirits suppose these things to be their own, thus they act as it were the part of man with a man; but it is not allowed them to enter further with man, than to his interiors which are of the thought and will, not to the exteriors which are of the actions and speech; for these latter things come into act by a general influx from the Lord without the mediation of particular spirits and angels. But spirits, although they act the part of man with a man, as to those things which are of his thought and will, still however they do not know that they are with man, by reason that they possess all things of his memory, and believe that those things are not another's but their own; and by reason also, lest they should hurt man; for unless the spirits who are with man from hell believed those things to be their own, they would attempt by every method to destroy man as to the body and as to the soul, for this is infernal delight itself."—*A. C.* 6192.

"And whereas they knew that I was a man in the body, therefore they were in the continual effort to destroy me, but I have been continually protected by the Lord."—*A. C.* 5863.

The above quotations express very fully, Swedenborg's ideas upon the subject. But do they reconcile his very apparent contradiction in respect to spirits and angels knowing and not knowing our thoughts? It seems not. For, suppose we say that the spirits know our thoughts, but yet think that they are their own. This is the only way in which any approach can be made to a solution of the difficulty, but then it must be remembered that Swedenborg says that angels know that they are with man. "The spirits which are with man do not know that they are with man; only angels from the Lord know this." And yet he says, "the angels of heaven, and also the spirits under the heavens, know nothing of man—they are not united in thoughts—the Lord alone knows the thoughts of men."

What can this mean? If angels know that they are with man, why is it said that they know nothing of man? Swedenborg gives as a reason why the spirits sought to destroy him, because they knew that he was a man in the body. His case was an exception. But it seems, angels know this of men in general. Must they not, then, know our thoughts as they knew his thoughts? And he says himself, that they do, even to the "minutest particulars." Why then does he say that they do not?

Can it be possible that spirits, although they know our thoughts, yet think that they are their own, and so can be said not to know them as ours? Is this what Swedenborg means? But this will not answer for the angels, for "angels know that they are with man." Can it be possible that angels know that they are with man, and know his thoughts, and yet think that they are their own, and so be said not to know them as man's? To this conclusion must we come at last, if Swedenborg's consistency is to be maintained at all hazards. It must be said simply, that spirits know our thoughts, even to the minutest particulars, yet do not know that they are with man, but think that they are with some other spirits, and angels know much more, even ends and intentions, from the first through the middle to the last, much more perfectly than man himself knows, and know that they are with man, and yet do not know man's thoughts as man's thoughts, for the Lord alone knows that!

I confess, this exceeds my faith.—Much of the "rapping" phenomena is against such a conclusion, and so is every conclusion of reason. In the first place, it cannot properly be said that spirits or angels do know our thoughts, if they only think they are their own. Suppose I am unconsciously in possession of the thoughts of my next door neighbor. Yet if I do not know that they are his thoughts, I cannot be said very properly to know his thoughts. This, however, will do for the case, not the knowledge, of many of the spirits; even the rapping phenomena confirm this to a degree; there seems much

more of sympathy than anything else; but will it do for all? Must not my guardian angel know my thoughts, and know that they are my thoughts, and not his; else how could he intelligently direct me? And do not these "rapping" spirits, notwithstanding all their blundering, frequently answer our questions, tell us our greatest secret, ask questions of their own, give directions, bid us good bye, tell us to come again, &c. &c., all with as much understanding simplicity as the most intelligent conversation? Is it possible that the spirits and angels are all such perfectly agglomerated, fused minds with ours, as that they do not know our thoughts from their own? This may do for some spirits, but not for all. It is my opinion that our good angels not only know that they are with us, but that they know well that their thoughts are not ours, or ours theirs; and that they watch over, direct and impress us, knowing well that they are not directing themselves, which would be the case on the supposition of Swedenborg's assertion, but that they are directing us, and serving us, all under the Lord's superior knowledge and government, but intelligently, "as of themselves." But what, then, shall become of Swedenborg's consistency? Will some New Churchman answer?
W. M. F.

Cambridge, Mass., Sept. 24, 1851.

[Original.]

MEDIUMS.

How often do we hear the question reiterated, "Why are mediums necessary in order to hold intercourse with our spirit friends?" And this, too, by *Christians!* by the *Church*, whose entire system, from beginning to end, is based on the principle of a *Mediator*, or medium. Even the great infinite God himself is not allowed by these consistent reasoners to perform that which he is every way able and very desirous of doing, without a medium, and that medium must be the murder of an innocent being! They forbid us to utter even the most simple prayer to the Deity, except through a medium. No individual can be adopted into the family of God, except through more than one medium, and so on. Trace their system through, from the scapegoat of Moses to the crucifixion of Christ, and what do we see but a grand system of media? But no sooner does a member of the new dispensation speak of communing with spirit friends, than the comprehension of these consistent souls becomes exceedingly dull, and almost with one accord they cry out, "Why is a medium necessary?" They cannot put forth a simple petition without using the name of a medium; but we must talk to spirits as a man talketh with a friend, without media of any kind! They would have heaven and earth rust, and mingle into one, and no medium! What profound logicians! What consistent jewels!

Talk of the church getting in her dotage! Their reasoning on this point

shows a second childhood. In the language of their grand Medium, one might with candor say to them, "Thou hypocrite, first cast the beam out of thine own eye." First repudiate the media doctrine in your own system, where only the merest trifles are in question, and then you may talk, with some show of candor, of our rejecting media in relation to the most important question that has ever agitated the world, THE MEETING OF THE SPHERES.

JOHN HARDY.

Boston, Sept. 22, 1851.

HEAR BOTH SIDES.

It is due to the cause of truth that the whole story in regard to "spiritual manifestations" should be candidly told. Hence we find a place for the following article from the A. S. Bugle, published at Salem, Ohio:

Mr. Editor,—I would not think of troubling you with this epistle, were it not that I have been requested to present in your columns my experience in relation to the spiritual rappings.

I would first premise that the manifestations I witnessed were conducted under the auspices of Father Abraham. The circle over which he presides has recently been established, and is not a very great distance from Auburn, N. Y., where Paul is the great expounder, and where is published the paper which is edited by the prophets and apostles, and solely devoted to the promulgation of their present views. Paul and Abraham are often both present at the circle where I attended, and were so on the evening I was there, so that if the responses were less satisfactory than might be, it was because the powers that he did not choose to have them otherwise.

The rappings were confined to one place—to the floor in the neighborhood of the medium. I asked Abraham if he could rap where he pleased—if he could rap where I mentally requested him. He said he could, but that he would not. The place I mentally selected would have been a difficult one for any but a spirit to have reached, but I was obliged to content myself with the raps as they were. I asked after the spirit of a deceased friend, so describing her, that though Abraham would know who I meant, no embodied spirit then present could. Wishing to have a response that would indicate more intelligence in regard to her than was possessed by those around me, I asked him to spell her name by alphabet, which he would not do, nor would he consent to give an affirmative response to her name if I should call it over together with several others, and the reason assigned was that it already existed in my own mind; which, however satisfactory it might be to those of the household of faith, was not equally so to the skeptical. When I queried if the spirit of my brother was present, I obtained an affirmative response, which was immediately followed by an alphabetical communica-

tion of "I WATCH OVER YOU EVERY DAY." He said he was acquainted in the body with two persons who were present, but would not tell who beside myself. Said he could tell how many persons were in the room, and would do so. There were some thirty—more or less—present; the raps that followed numbered sixteen, and then stopped. The stop was a full one, and it was not until some one exclaimed, "There are more than that," that they were resumed, but in so confused and rapid a manner it was impossible to number them; and though he was requested to repeat them, he refused to do so, and assigned as a reason for the pause after the sixteenth, that he stopped to count those persons who were crowded together; so this test, partial as it was, could not be obtained. My brother refused to tell how many years had elapsed since he left the body, or at what age he died. The question in regard to his age was then asked of me by some one present, but I did not then give it. He said he had grown in intellect since entering the spirit land—had changed his religious views. My religious views he says are not correct, nor were my father's, though his were nearer right than mine. His views of the Atonement have changed since he left the body, and he is certain those he now holds are correct. Christ did not die as other martyrs in the cause of truth have died—he died and suffered for others, who ought to have suffered for their own transgressions. After some further conversation, in which I vainly tried to introduce a test, he spelled by alphabet, "STOP NOW OF YOUR TALKING."

Before the circle separated I informed those present that the children of Quakers did not generally receive as sectarian an education as many others, and that, especially, abstruse points of doctrine are not attempted to be taught; that however much my brother's ideas of religion had changed since he left the body, however materially he had altered his views of the Atonement, the raps had not convinced me that he had any well-defined opinions, at the time of his death, upon theological questions in general or the Atonement in particular, seeing that his education was such as was common to the children of not very sectarian Quakers, and further, that he was only about six years old when he died.

His concluding communication, "Stop now of your talking," made quite an impression upon me when I remembered he had not long before said he had grown in intellect since entering the spirit world, for I am very sure he never before made such an awkward and unnecessary use of the preposition the sentence contains; he certainly never learned such speech while in the body. Then, too, I noticed he had abandoned his Quaker style of speech; but this is less remarkable, seeing that Abraham and Paul no longer use the singular pronoun in addressing a single person. I ought, perhaps, here to say that the medium is a person of rather

limited education, though not more so than some of the spirits who converse through her. Abraham, I noticed, spelled prepare, *perpare*; and the guardian spirit of one of the seekers after truth announced himself as "*Matue the Epistle*," which those versed in spiritual lore interpret, Matthew, the Apostle. I was informed by one whose faith is rather on the decline, that many of the communications received at the meetings of the circle, were written in the same style.

At a subsequent sitting I asked a few questions of Abraham, the replies to which I wish to place upon record. I noticed that the religious faith taught by the circle at Auburn and the one I attended, was more orthodox than the doctrines which have been laid down at Rochester and some other places; and furthermore, that while the former looked upon the Rochester believers as receiving communications far less reliable than those which came through Paul and Abraham—if, indeed, they are to be depended upon at all—the latter, or some of them, regard the Auburn disciples as blind fanatics. With a view of ascertaining how far the spirits at those respective places endorse each other's revelations, I put a few questions in relation to the communications of Henry C. Wright, as written for the Tribune, a few months since, and also a portion of those of E. A. L., which recently appeared in your columns, and the following declarations were made by Abraham concerning them:

"Henry C. Wright was mistaken in supposing that the spirit of Jesus conversed with him—it was a lying spirit, therefore what it said was false.—Henry C. Wright did not commune with the spirit of Nathaniel P. Rogers—a lying spirit assumed his name and spoke falsely. E. A. L. did not converse with the spirit of J.—the spirit that claimed to be such was a lying spirit."

How the raps which I heard were produced, I do not pretend to say. My examination was not directed to that point; and if it had been, I should probably have ascertained nothing.—The demand which is sometimes made of unbelievers that they shall tell how the raps are made, or else admit them to be the result of spiritual agency, seems very much like insisting that one shall tell where Sir John Franklin is, or else admit that he fell into the hole of which Capt. Symes used to tell.

Although the manifestations I obtained were so meagre and unconvincing, yet others, and members of the circle especially, are more highly favored. In one family, whose honesty and integrity I cannot question, raps are frequently heard when the medium is not present, and sometimes the softest, sweetest music. To some of the circle, perhaps to all, Abraham has given directions concerning their diet, and in consequence thereof, vegetarians have returned to the fleshpots, and water drinkers to tea and coffee. Luke, who, you will remember, was a doctor

when on earth, sometimes prescribes for bodily ailments; and in one case that I know of, has directed the patient to take two cold baths daily.

But I am making this longer than I intended, and will close with saying that you will probably agree with me, that there is something attendant upon the spiritual rappings as difficult to believe as to explain.

BENJ. S. JONES.

Salon, Sept. 2, 1851.

INTERCOURSE WITH SPIRITS.

BY REV. B. F. BARRETT.

But notwithstanding Swedenborg often speaks as if it were not permitted any to have their spiritual senses opened, except those who have undergone a previous preparation, it is evident that he means, not that the thing is impossible or never takes place, but that it is not a good and lawful thing; that it is not to be regarded as orderly; that it is something which the Divine Providence endeavors to prevent for the sake of man's own good. But man is a free agent; and it is the continual effort of the Divine Providence to preserve our freedom unimpaired; yet we may, if we will, break through the laws of order here as elsewhere. There are various ways in which the barrier that separates the natural from the spiritual world, may be broken down within us. It may be by some strong excitement, or by irregularity or excess; or it may be by physical disease, or by profound and long-continued meditation upon the things of religion, or through a strong and continued desire for spiritual intercourse, and a corresponding effort of the will to attain it; or it may be by some trivial cause, where there exists, as not unfrequently happens, an hereditary predisposition to intercourse with the other world. Persons who fall into trances in the fervor of religious excitement, frequently see and hold converse with spirits at those times; so also does the poor victim of *delirium tremens*. And probably in cases of severe, and sometimes mild sickness, when the mind of the patient is said to wander, the spiritual senses may be opened much oftener than we are apt to imagine.

It cannot, therefore, be too deeply impressed upon the minds of all, that the bare circumstances of a person's seeing and conversing with spirits in the other world, is not evidence, in itself, of his being in a remarkably pure or elevated state. Nor does it follow, by any means, that because an individual is in open intercourse with the spiritual world, therefore he must be more highly illumined than others, or that the things which he may suppose the angels tell him, are necessarily true or from the angels. Let it be remembered that phantasy and falsehood, no less than sanity and wisdom, are from the spiritual world; and let it never be forgotten, that in the world of spirits—which lies nearest to us, which is the intermediate state, or the world upon which all enter immediately after death,

there exists every variety of human and inhuman character; there are wicked, lying, cunning, fantastic, and stupid spirits, as well as honest, enlightened, wise, and good ones; and there are those who are passably clever—who understand some things, but are very ignorant with respect to others—who are like many persons in this world, in no wise remarkable for their good or their evil. For "the first state of man after death is similar to his state in the world, because there in like manner he is in externals: he has also a similar face, similar speech, and a similar mind, thus a similar moral and civil life."—*H. H.* 493. But spirits in the other world can appear to the simple, and those wanting the ability to discriminate, different from what they really are, and thus deceive them. They can and do present themselves before the eyes of those who are not sufficiently illumined, under a fallacious appearance. For our author tells us that the devils appear to each other, not as monsters, which they really are, but as men—very different from what they appear when viewed in the light of heaven: "but that appearance is a fallacy."—*Id. n.* 553.

Now the class of spirits with whom we should find ourselves in open communication, if our spiritual senses were opened, would depend wholly upon our own characters, or upon the feelings and dispositions which might be uppermost at the time: for it is an eternal law of the spiritual world, that like ones are drawn to their like. We might, therefore, with our spiritual senses opened, be in a higher state of illumination than others, or we might not; we might even be in far greater obscurity. The simple fact—and this is what deserves to be carefully borne in mind—of our having open intercourse with the spiritual world, is no evidence of our consequent higher state of illumination: nor is this circumstance alone sufficient to stamp with the seal of truth the communications of any who may profess to enjoy, and who may enjoy, such open intercourse. The truth or the falsity of their communications must be determined upon separate and wholly independent ground. The nature and importance of the communications, their intrinsic reasonableness or probability, their agreement or disagreement with truths already known, the character of the persons by or through whom they are made, the probable or possible degree of their advancement in the regenerate life—these are the proper data for forming a correct judgment in such a case. These are some of the tests which ought to be rigidly applied to all such communications, whenever or by whomsoever made, always giving diligent heed to the injunction of the apostle, "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world;" or because, as Swedenborg tells us, there are "diabolical visions" and "fantastic visions."

Suppose an individual, the interiors

of whose mind have not yet been opened, "even to the Lord," were, through sickness, religious meditation, strong and protracted voluntary effort, or any other cause, to have his spiritual senses opened, what would be the consequence? He would, of course, find spirits willing to favor and ready to confirm, in a very ingenious manner, any views or feelings appertaining to his natural man, which had not yet been fully subjected to spiritual principles; for spirits who wish to acquire an influence over a man, seek to do this by flattering, or falling in with, the man's own notions—by favoring the thoughts and dispositions which he loves to cherish. Thus they would tell him the very things which would please him most—things which he would love best to have them tell him. For spirits know what would please a man as soon as they come to him, for they know his state entirely; they know all his thoughts and affections.

"It is one of the wonders of another life," says Swedenborg, "which scarce any one in the world can believe, that, as soon as any spirit comes to another, and especially when he comes to man, he instantly knows his thoughts and his affections, and what he had been doing to that time, thus all his present state, exactly as if he had been with him ever so long, such is the nature of communication."—*A. C.* 5333.*

Thus if a man were much in the love of dominion from the love of self, the spirits with whom he would converse would know it, and would be likely to tell him something which would be most gratifying to this love. If he felt unkindly towards any one whom he imagined had injured, or had endeavored to injure him, the spirits would represent the state and motives of that other to be very bad, in order that they might conjoin themselves more closely with the affections and thoughts of the seer. If he entertained any peculiar notions on any subject, and felt a strong attachment to them, the spirits would speak approvingly of his views, and artfully endeavor to confirm him in them, more and more, by showing him that he was right and all others wrong. If his heart were strongly set upon any object, they would assist him in the attainment of it, and would represent all those who opposed him as acting very wickedly—even against the decrees of heaven. If he were puffed up with a conceit of his own superior goodness or intelligence, the spirits would know how, and would be willing to favor his phantasy. And they would make everything they said to the man, appear so plausible to him, that he would willingly believe it—would not have the least doubt about it; for it is never difficult for spirits to persuade men of the things which men desire to have true. They would pretend to speak,

* We find the above to be true only in so far as man *obsesses* spirits, or is *obsessed* by them. The drift of the writer's meaning, therefore, is true only of those who are mediums. All may be so, more or less, but not to the extent supposed by Swedenborg.—*Ed.*

and would appear to speak, with a divine authority. They would, if necessary, appear like angels of light, and would persuade the individual, and even themselves at the time, that they were angels. In this way, as every one may see, their power to mislead, or to confirm in some wrong disposition or false persuasion, would be immeasurably greater than it possibly could be if the man's spiritual senses had not been opened. Hence the great danger of such open intercourse with the other world, of which Swedenborg so often speaks.

The views of Professor Stilling upon this point, harmonize so well with our own, or with the truth as we have learned it from Swedenborg, and are at the same time so important that we hope to be excused for again quoting from this author:

"Experience," he says, "teaches that persons far advanced in piety may fall into this state of natural magnetic sleep, and also enter into connection with good spirits, and even angels. Vain and false spirits frequently interfere on these occasions, and seek to deceive and mislead the seer. These study his inclinations and wishes, and then arrange the communications, imagery and ideas, in such a manner as to gratify his favorite inclinations. Now if he regards all this as a divine revelation, he will be satisfied that his wishes are agreeable to God, and thus he may fall into the most dangerous errors. The truth and importance of this observation *cannot be too pressingly urged*: for if a man, or even a child, fall into a trance, or into any other state of supernatural elevation, and then begins to preach repentance, predict future things and speak in a style to which he is naturally incompetent, the common spectator, especially if he be religiously inclined, regards it all as divine influence and revelation; and the poor somnambulist himself believes it also, rejoices at it, is deeply affected by it, thanks God for it, and now the thought secretly arises in his mind, that he is something particular, and that God has some great object in view with him; he comes into connection with false spirits of light, who strengthen him in such ideas by a variety of delusive imagery, and then the arch-enthusiast is completed."
—*Theory of Pneumatology*, p. 69.

DIET OF CHILDREN.—A mixed and indigestible diet is too frequently allowed to young children, injuring the digestive powers, vitiating the general health, and if there is a tuberculous tendency, hastening it into active existence. A due adaptation of the food, both in respect to quantity and quality, to the age, constitution, and habits of life, is always of the highest importance, as it regards the health of the individual.—*Dr. Sweetser's Treatise on Consumption*.

A mountain is made up of atoms, and friendship of little matters, and if the atoms hold not together, the mountain is crumbled into dust.

LAND MONOPOLY.

BY FREDERICK DOUGLASS.

We profess very little depth of thought, or originality, in respect to our views of land monopoly, or its cure. We have but just ascended so much of the mountain as to see only a part of the plain, and that part with very little distinctness, yet with enough to be impressed with its vastness and grandeur. The whole civilized world lies prostrate under the principle of land monopoly, *to wit*, the right of one class of men so to dispose of the soil, as that a vast majority of mankind are deprived of all right and title thereto.

This principle is so universal in civilized countries, and so characteristic of civilization, that its application in any country is considered almost the first step in civilization. Where goes civilization, there goes the land surveyor, with stakes and cords, marking out vast tracts of land for the rich, upon which he may forbid his poor, bare-footed brother to stand and breathe, or to work and live. The humble pioneer resolves to break loose from the oppressive environments of what is called advanced civilization, takes up his line of march westward, until the Atlantic shore is full fifteen hundred miles behind him; yet here he meets the surveyor, with stake and cord grimly pursuing his avocation, making off thousands of broad acres to wealthy combinations in Boston and New York, and none at all for the poor.

Whence came this principle? With whom did the idea of making this broad old benevolent earth a subject of scramble amongst her children, in which the weakest should fare worst, and those who need most should get least? Who established this universal lottery system, by which the lucky few are made lords of the soil, and the many are made serfs and paupers? We know nothing of its origin, but we doubt not that ignorance, not malice, is its parent. The thought of making the earth subject to individual ownership, and to barter and sale, might have originated in a desire to spur up the industry of mankind, by holding out a prize of exceeding greatness and grandeur as the reward. It might have sprung out of that mischievous political maxim, "the greatest good to the greatest number," which when reduced to practice, is always to be understood inversely.

But how, or with whomsoever this principle originated, it has got to be examined, and tried by fire. It will be tried in England, where the accident of birth makes one a lordly peer, and another a wretched pauper, where the right to land, decends in one line of humanity forever, to the exclusion of all others. It will be a solemn moment for England, and the world, when the enquiry into man's right to monopolize the soil shall be earnestly made, and when the equal right of every child of man to his needed portion of the earth shall be pressed home with the terrible energy of hunger and famine. Argument in favor of land-titles must be strong to withstand the sinewy arm of human want. If you will just look over the shoulder of that manly truth, that every son and daughter of Adam have a right to

live, you will see another with a face no less radiant with divine grace, than the first. It is this: that every son and daughter of man have a right to what is necessary to sustain life. Born in a mansion or in a manger, of virtuous or vicious parents, it makes no difference, before earth or sky, once landed into this "breathing world," the right to live, and the means of living are sacred above all the conventional arrangements of men, and he who denies it is a murderer. When you thoroughly acquaint yourself with these lovely faces, look again, and you will see another, still more lovely and still more sublime. It is this: that every human soul has the right to cultivate and improve the faculties and powers, with which it has been endowed by its Creator.

But it is said that man has a right to live, and to the means of living, only on conditions; that he has no right to appropriate to himself what justly belongs to another, or to live by the labor of another. Granted. That this is just what we have been saying, only in another form. It is just here that we plant ourselves. We charge the landed aristocrat with appropriating to himself and family individually the common inheritance of all earth's inhabitants, and that he not only does not himself, comply with the natural conditions of the right to live, but that he often makes it impossible for others to comply by refusing to rent or sell his usurped domains, on such conditions as his brother man is able to comply with. The son of God charged a certain class with "shutting up the kingdom of heaven against men." Land-monopoly shuts up the treasures of the soil against men. Witness the vast estates in Ireland, comparatively uncultivated. Witness the countless multitudes bidding adieu to the land that they love, for one they know not of. Witness the appalling depopulation of that beautiful and fertile country.

We know that Ireland is an extreme case: but who can deny that the shocking condition which she presents is largely the consequence of land-monopoly, and the system of "absenteeism," which has arisen out of land monopoly.

The lesson taught America by the old world on this subject, is plain and powerful. It teaches the duty of a stern and practical denial of absolute ownership in the soil, and the emphatic affirmation of the right of every man to enjoy the use, free and unrestrained, of just so much of the earth's surface as is necessary to his subsistence, and the full developement of the faculties and powers with which he is endowed. It is true that while the principles involved in this matter are easily comprehended, the practical adoption of them (conflicting as they do with the complicated arrangements of society) is not so plain. But having ascended a sufficient eminence to descry the principles, let us not refuse to report what we see in the distance, nor cease to struggle for a higher point, that we may obtain the wisdom necessary to the realization of the glorious subject.

Praise makes a wise man modest, a fool arrogant.

WORDS OF WISDOM.

Editor of the Spirit World,—As quotation is my humor here, I will cite, as introductory, the words of the ancient sage: "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the words of the wise, and their dark sayings."

Respectfully, yours,
J. G. D.

"Once, man was all; now he is an appendage, a nuisance. And because the indwelling Supreme Spirit cannot wholly be got rid of, the doctrine of it suffers this perversion, that the divine nature is attributed to one or two persons, and denied to all the rest, and denied with fury. The doctrine of inspiration is lost; the base doctrine of the majority of voices, usurps the place of the doctrine of the soul. Miracles, prophecy, poetry; the ideal life, the holy life, exist as ancient history merely; they are not in the belief, nor in the aspiration of society; but, when suggested, seem ridiculous. Life is comic or pitiful, as soon as the high ends of being fade out of sight, and man becomes near sighted, and can only attend to what addresses the senses."—Emerson.

"O my friends, there are resources in us on which we have not drawn. There are men who rise refreshed on hearing a threat; men to whom a crisis which intimidates and paralyzes the majority—demanding not the faculties of prudence and thrift, but comprehension, immovableness, and readiness of sacrifice,—comes graceful and beloved as a bride. Napoleon said of Massena, that he was not himself until the battle began to go against him; then, when the dead began to fall in ranks around him, awoke his powers of combination, and he put on terror and victory as a robe. So it is in rugged crises, in unweariable endurance, and in aims which put sympathy out of question, that the angel is shown. But these are heights that we can scarce remember and look up to, without contrition and shame. Let us thank God that such things exist."—*Ib.*

"Not thanks, not prayer seem quite the highest or truest name for our communion with the infinite,—but glad and conspiring reception,—reception that becomes giving in its turn, as the receiver is only the All-Giver in part and in infancy. I cannot, nor can any man, speak precisely of things so sublime, but it seems to me, the wit of man, his strength, his grace, his tendency, his art, is the grace and the presence of God. It is beyond explanation. When all is said and done, the rapt saint is found the only logician. Not exhortation, not argument becomes our lips, but pæans of joy and praise. But not of adulation: we are too nearly related in the deep of the mind to that we honor. It is God in us which checks the language of petition by a grander thought. In the bottom of the heart, it is said, 'I am, and by me, O child! this fair body and

world of thine stands and grows. I am; all things are mine: and all mine are thine.'"—*Ib.*

"In the history of the world the doctrine of Reform had never such scope as at the present hour. Lutherans, Harnhutters, Jesuits, Monks, Quakers, Knox, Wesley, Swedenborg, Bentham, in their accusations of society, all respected something—church or state, literature or history, domestic usages, the market town, the dinner table, coined money. But now all these and all things else bear the trumpet, and must rush to judgment—Christianity, the laws, commerce, schools, the farm, the laboratory; and not a kingdom, town, statute, rite, calling, man, or woman, but is threatened by the new spirit."—*Ib.*

"What is a man born for but to be a Reformer, a Re-maker of what man has made; a renouncer of lies; a restorer of truth and good, imitating that great Nature which embosoms us all, and which sleeps no moment on an old past, but every hour repairs herself, yielding us every morning a new day, and with every pulsation a new life? Let him renounce everything which is not true to him, and put all his practices back on their first thoughts, and do nothing for which he has not the whole world for his reason."—*Ib.*

"The revolutions that impend over society are not now from ambition and rapacity, from impatience of one or another form of government, but from new modes of thinking, which shall recompose society after a new order, which shall animate labor by love and science, which shall destroy the value of many kinds of property, and replace all property within the dominion of reason and equity. There was never so great a thought laboring in the breasts of men, as now."—*Ib.*

"What is the scholar, what is the man *for*, but for hospitality to every new thought of his time? Have you leisure, power, property, friends? you shall be the asylum and patron of every new thought, every unproven opinion, every untried project, which proceeds out of good will and honest seeking.—All the newspapers, all the tongues of to-day will of course at first defame what is noble; but you who hold not of to-day, not of the times, but of the Everlasting, are to stand for it: and the highest compliment man ever receives from heaven, is the sending to him its disguised and discredited angels."—*Ib.*

The Wise Man.—"He lives from God alone, from the inspirations of truth and beauty in his own soul, and he cannot acknowledge any law or institution which limits these. Hence, in an immature or dissentient society his lot is to suffer outwardly, to be crucified in the flesh even while he is being glorified in the spirit, even in order to his being thus glorified. Accordingly, if you will search history through, you will find the divine life asserting itself in man always under social obstruction and contempt. No man of ideas ever announced himself without arousing the fanatic jealousy of society, without

its chief priests and rulers predicting disaster, and stirring up the populace to his destruction. But the divine life is never quenched. The very dungeon to which it is shut up becomes a radiant centre of energy to it, and the gallows only a more conspicuous witness of its immortality."—Henry James.

Present Society.—"Its institutions are effete. The vigorous life which once gave them repute has departed.—They no longer bless the subject. To be a good husband, a good brother, a good citizen, is no longer a guarantee against starvation. For one that society feeds and clothes it sends ten thousand naked and empty away. For one it fills with the vapid froth of self-conceit, it fills ten thousand with an unappeasable consciousness of want and sin. To save appearances it hastens indeed to trip up the heels of the burglar, and immure the petty thief in prison. But it organizes the systematic pillage of the stock exchange, and builds up the fortune of its rich men upon the actual murder of its poor. It proclaims from all its pulpits the undiminished terrors of the devil, and the lake of fire and brimstone, but with what effect? He to whom the tidings might be profitable, the selfish man, laughs with incredulity; and only they to whom they are wholly irrelevant, the tender-hearted woman and the man of gentle affections, drag out a miserable uncertainty, or else renounce it in violent despair. Will God endure this?"—*Ib.*

"Astronomers tell us that when the earth shall have attained her true magnetic poise upon her axis, the path of the ecliptic will be coincident with the equator, and the rigors of winter and the fervor of summer, consequently, will alike give place to a new and perpetual Spring, which shall bathe the whole earth with gladness. So, when humanity shall have attained true poise upon her moral axis, these men who have hitherto been her ecliptic, who have marked the place of the Divine footsteps, who have signalized the onward course of Providence on earth, will give place to the equatorial or perfect man, who shall completely reconcile the now warring elements of good and evil in a new individuality, which shall carry the very dew and fragrance of God into every commonest walk of our daily life, and absorb alike the parched aridity of the Saint, and the rank fecundity of the Sinner, in the unity of the integral Man."—*Ib.*

"Man has joined himself with man; soul acts and reacts on soul; a mystic miraculous unfathomable Union establishes itself; Life, in all its elements, has become intensified, consecrated.—The lightning-spark of Thought, generated, or say rather heaven-kindled, in the solitary mind, awakens its express likeness in another mind, in a thousand other minds, and all blaze up together in combined fire; reverberated from mind to mind, fed also with fresh fuel in each, it acquires incalculable new Light as Thought, incalculable new Heat as converted into Action."—Carlyle.

EDITORIAL.

BOSTON, SATURDAY, OCT. 18, 1851.

QUERIES.

Will our readers please bear in mind that we do not write for the purpose of establishing any preconceived theory. We state facts—what we know to be true. Having given an account of numerous sittings I have had for the purposes of investigation, I proceed,—

Case IX. By special invitation of my friend, A. Bingham, Esq., of this city, August 2, 1851, I attended a sitting with a medium at his house. The reports I had heard of this medium had impressed me quite favorably, and I approached her with a feeling of candor and charity which inspired my hope for satisfactory results.— Before leaving my own house for this sitting, I had an interview with my own guardian spirits, and, by my request, they solemnly promised me that they would not accompany me to the sitting I was about to attend; they said they would stay away, that I might see what the results would be under such circumstances.

Well, I had no sooner sat down at the table with Mr. Bingham and the medium, when loud sounds were heard upon the floor or table. After some preliminary conversation by Mr. B., I enquired if there was a spirit medium present? The spirit answered "Yes," and said that her brothers in the spirit world were the mediums. I asked them to tell me how many spirits I had brought with me, and who they were?— They answered some fifteen questions, every one of which answers were false! Indeed, not one question was answered correctly, as far as I knew. Some of the answers were egregiously, palpably false! As, for instance, the spirit-medium said I had brought five guardian spirits with me! [I have but three, as I am assured, usually with me.] And those spirits whom the medium said were my guardian spirits, could neither of them tell me what their names were! Nor could they give me their signals; nor could they tell me when they left this world, nor where! One of them said he had been in the other sphere less than three years—when the one he purported to be, had been there more than six years. He said he had five children in the spiritual world, when I knew that he had but one child in that world! Indeed, the spirits, whoever they were, not only refused to answer many questions, but every one they did answer, were, as far as I knew, answered wrong. The conclusion was forced upon my own mind, that the whole was done by the spirit medium attending that lady.

When I asked the spirit to tell me *when* he left this world, he spelled out, "I pleasantly and sweetly fell asleep in Jesus." And what the spirit's motive was, in answering at all, or in declining to answer some appropriate questions, and answering those he did answer, falsely, the reader must determine for himself. My opinion is, that my own guardian spirits were not present.

[N. B. Since the above was written I have satisfied myself, beyond all doubt, that the external medium alluded to above, is not reliable for truthfulness.]

Case X. A lad [of Taunton] visited my family, who was reputed to be a good medium. The spirit who purported to be his associate, took the name of the lad's paternal grandfather, who, when in this sphere, was for some forty years, town clerk of Bridgewater, and known as a most truthful and exemplary man. The "sounds" made by this spirit were quite loud and boisterous. Indeed, I have noticed, as a general rule, that the lower the spirit, the louder the "sounds." I took this lad in a room, alone, and asked his "guardian spirit" to talk with me, when he readily assented, and, by loud sounds, this same spirit pretended to me that he was any spirit whom I happened to name; and he moreover freely admitted to me that he "lied," "he knew he lied," "loved to lie," and "meant to lie."

My experience has convinced me that spirits do not generally know so much about mortals with whom they communicate, as many have supposed. I have often tried to make my nearest guardian spirits understand my thoughts, without success. The reasons are manifest. Spirits understand spirits—mortals understand mortals. And yet, though it is so very difficult, usually, for spirits and mortals to have a correct knowledge of each other, yet answering "test questions" does not, by any means, prove identity.

Case XI. On a visit to my friend, Mr. S. Simmons, in Charlestown, a few weeks since, I thought I would enquire if any spirit was present who could tell me when I was born? when I was married? when my first child was born? &c. Instantly a spirit responded, and said, "I have been with you forty-seven years! You was born the 22d of May, 1804." And so he went on and answered each of the other questions correctly. This, however, he did not answer correctly, as my mother tells me I was born on the Sabbath, April 22, 1804. She is certain that it was on the Sabbath; but May 22, 1804, was not Sabbath. This spirit said he never lived on this earth, but was from the planet Herschel! Now, this same spirit gave me the greatest number of

test answers, and yet I was assured by my guardian spirits with whom I am most familiar, that he was not reliable, and was not what he pretended to be!

If necessary, I could give details of what has been developed in the presence of other media, in every part of this country, where spirits have said they were "in hell," "they lied," and "meant to lie;" they "were not happy," "were low and ignorant." In Providence, a child, who was a medium, has committed murder, prompted to do so, as the spirits themselves declare, by low and discordant spirits who beset her. In West Randolph, a young man who was for a time a medium, has been detected in theft.

Spirits purporting to be from above, in wisdom and goodness, have repeatedly affirmed that "*mediums*, more than other mortals, are beset with low and discordant spirits." Hence, we infer that if mortals who are mediums, are not protected, impressed, and guided, internally and externally, by goodness, justice, and truth, they will not be reliable, they will become false, and act accordingly. And all this may be when the medium has no such conscious design; as spirits have affirmed.

In various localities throughout the country, spirits have said that they have the power, and they often do control the medium to such an extent that they will cause them [the mediums] to make the sounds unconsciously, or to do what the spirits want done. We have reports of cases where spirits have caused mediums to make the sounds, unconsciously, and then other spirits have compelled them to write a caution against themselves [the mediums] thus: "Beware of ———, for he makes the raps."

It may be an easy matter for some good friends to theorize upon this subject, precisely as they would do of the mineral, vegetable, or animal kingdoms, if they did not know much as to the use of either. They might say, in exploring a new country, "All good—all beautiful—all pleasant—no hills—no caverns—no precipitous rocks—no thorny rose-bushes—no ravenous beasts—no poisonous serpents—all, all concord—no evil." And so an inhabitant of some distant planet, who might, perchance, visit our earth! O, says he, most beautiful to behold! No evil—no war—no slavery—no discord here, surely! And precisely so, many of us were wont to reason when first we heard "voices from the spirit land." We could not believe, we could not realize how any inhabitant of that bright world could utter what was not true, either by accident or from design. But how it is we have all yet to learn. What the inhabitants of that "better land" may be able to

utter to one another, we do not know; but we do know that their communications to men's external senses are attended with many obstructions, and where the method of communication is embarrassed with so very many difficulties, we must suppose it next to impossible to get nothing but pure, unadulterated truth.

INFORMATION.

Another Book.

Another pamphlet on "Electrical spirits," or, as the author has entitled it:

"A History of the recent Developments in Spiritual Manifestations in Philadelphia. By a Member of the First Circle."

"Developments in Manifestations!" or Manifestations in Developments! This is on a par with the Auburn Circle. And to show that no injustice is done in the above remark, take the following quotations as further specimens of style:

"Miraculous doings." "Working his miracles." "Electrical concussion." "Electrical condition." "Spirits employ means of a magnetic or Mesmeric character." "Refinement of the electrical condition." "A kind of Mesmeric condition, induced entirely by spiritual influence." "Attention should be paid the electrical conditions of the individuals composing a circle, in reference to the positive and negative." "A greater concentration of electrical influence." "We [spirits] can communicate only through those whose electrical condition enables us to do so." "A highly electrical condition." "Men are not so susceptible to electrical influence as women are!" "A particular electrical condition is required." "Electrical and physical conditions of the medium." "By a peculiar electrical condition." "Its electrical combination is all that is material."

Really, we do not see why the title of this book should not have been "History of the recent Electrical Developments in Philadelphia." For it is manifest that the writer (who says he is a "Member of the First Circle,") has not advanced very far above what he calls "Mesmeric," "magnetic," and "electrical conditions." And a book professedly on "Mesmerism" would give about an equal amount of knowledge of the SPIRITUAL WORLD. Indeed, the value of the large number of the so-called "communications," said to be from spirits, which are published in this book, may be inferred from the fact that they were "spelled out," not by spirits, but by the "medium," whose hand is "passed over a card with almost incredible rapidity, attended with convulsive jerkings more or less severe!" This the writer of the book considers "a much more perfect mode of communication than" the "raps," "and is altogether preferable!"—As when a medium has written a communication, spirits are *always* ready to endorse it, and say they did it, of course!

Again we caution our friends who would

be able to distinguish between "Mesmerism," "electricity," and what is purely spiritual, to be careful how they mix these things together. Fanaticisms and phantasies of every imaginable form will prevail wherever and whenever the nervous systems of mortals are yielded up and obsessed by spirits, in the manner set forth in this book. We admit that it contains some good advice, and appears to have been written in a good state of feeling, but it falls far below what it seems to us a book on the spiritual world ought to be. For while its teachings on spiritual laws do not seem to rise much, if any, above "Mesmerism," (a term used by the writer,) some of its deductions are obviously calculated to mislead. Here is one:

"Many now in this city consult their guardian spirits with as much, nay, more confidence, than they would a kind and experienced parent, and willingly yield to their suggestions and directions, in ALL matters, both great and small."

All this, and more like it, is said approvingly! Such is the credulity and love of the marvellous, which render mortals receptive of that which bears the name of the spiritual, from whatever source it may come.

M. Cahagnet's Work.

We referred to this work [Vol. 2, pages 110, 124.] and expressed surprise that it should have been published, or that people should be found willing to believe many of its details about clairvoyance.

But Mr. Greeley, it seems, of the New York Tribune, formed a highly favorable opinion of this book, until he visited the author, in Paris, and saw his "famous clairvoyant;" then he saw what we suppose will lessen his opinion of the merits of this book. He says:

"The best publication we have seen of the modern 'spiritual' class, is that of M. Cahagnet, detailing the results of his researches in the spirit world, *through Clairvoyance*. We have already indicated the decided interest with which M. Cahagnet's work impressed us. While in Paris, this summer, we made a point, therefore, of finding the author, and had two sittings with him and his famous clairvoyant, Adele Magnot. Our conclusion was that M. Cahagnet is a thoroughly honest man, but that Adele was not at all clairvoyant—*was not even in a state of sleep or somnambulism*—at either of these sittings. Of course, we do not say that she never was so, nor that Mr. Cahagnet's work is wholly baseless—much less that Clairvoyance is a delusion, for we believe it exists, though often simulated or imperfect."

Horace Greeley.

Mr. Greeley's account of his own experience in spiritual manifestations, is thus stated by himself:

"We certainly have heard sounds for which we could perceive no earthly cause,

and have known responses to be given, as if from spirits, that we could not account for as proceeding from any of the company present. In some cases we did not and could not suspect any one of intentional deception. In other cases we have listened to what purported to be utterances from the unseen world, which seemed to us palpably the results of jugglery, trick, collusion, and wherein the grossest blunders and fallacies were apparent. We therefore rest a good way this side of Mr. White's general conclusion, willing to be convinced that he is right, but requiring a large amount and high character of testimony to induce that conviction."

To be Explained.

Mr. Greeley, of the New York Tribune, says:

"We insist that spirits *could not* give conflicting testimonies with regard to their *own essential condition*. Here, for instance, are 'spirits' declaring that there is no such thing as punishment or pain beyond the grave, while others give a directly contrary testimony."

We suppose that spirits may differ in the accounts they give, just as really as men do in this world. The spirits were here before they went there, and hence we see no reasons for doubting but that they vary in their degrees of goodness and intelligence, the same as men do here before they become spirits.

Material and Immaterial.

We notice from articles which appear occasionally in the Investigator, how difficult it is for "Infidels" (so called) to give up the use of the term "immaterial," when speaking of the recent spiritual manifestations. Thus a writer says, [September 17]

"A disembodied spirit, being unsubstantial and immaterial, is nothing."

Of course, precisely what all Harmonical Philosophers believe. And how often shall we repeat to all our opponents that we believe in nothing "unsubstantial and immaterial?"

Gentle Words.

Gentleness is commended as one of the Christian graces:

"It is not much this world can give,
With all its subtle art;
And gold and gems are not the things
To satisfy the heart.
But O, if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth."

Imperfections in Great Men.

Lycurgus sanctioned theft, by law. Seneca and Cicero contended for the right and propriety of suicide; and Plato for the right of parents to destroy their own children. Socrates justified falsehood and deceit. St. Paul set forth the idea of the sudden and literal interruption of Nature's laws in the destruction of this earth. Dr. Adam Clarke, the Methodist commentator, says it

does not follow from God's omniscience, that he must know all things. And Swedenborg says, that a certain part of the vegetable and animal kingdoms "did not derive their origin from the Lord, neither did they originate from nature."

"Friendship, Love, and Truth."

This is the motto of Odd Fellowship. It is a good one, but does not exactly correspond with the Divine elements. Friendship is the fruit of Love. And if any virtue should be placed in order before Truth, it should be Justice, or Equality :

"O, Love is to the human heart
What sunshine is to flowers:
And Friendship is the fairest thing
In this cold world of ours.
Where'er the radiant lustre's shed
There richer beauty smiles
Than Nature scatters on the shores
Of Ocean's sunny isles."

Psychometry.

A term used, principally at the West, to signify the power which some persons of a peculiar temperament, are found to possess, by which they can tell the qualities of medicines held in their hands; or describe the character of persons by holding their writings in their hands, or on their foreheads. It is about as reliable as "fortune telling" and clairvoyance. As a source of knowledge it is thought very little of by those who know the most about it. Its chief consequence seems to be to show the ever-varying *susceptibilities* of the nervous system; as, if the experiment be tried *without the knowledge of the patient*, no results will follow at all! Or it will be seldom that any will follow, and when they do they will be slight indeed.

This term might well be used to signify all the experiments performed by "Mesmerism" and by Baron Reichenbach, which have been made so much of by the credulous, lately. And the same remark might be made of them all—they dwindle down into "next to nothing," when such experiments are performed, first and last, without the *patient's knowledge*.

Do they Believe It?

The doctrine of spiritual intercourse is plainly taught in many of the hymns sung by adherents to the old theology. Here is a verse of one often sung in many of the churches :

"How charming the thought
That the spirits in bliss
Will bow their bright wings
To a world such as this:
Will leave the sweet joys
Of the mansions above,
To breathe o'er our bosoms
Some message of love."

Specimen Numbers.

We often send thirteen specimen numbers instead of "one copy," because double

postage is required on one copy, unless you pay for one quarter in advance. Thirteen papers make one quarter, or three months. The postage is but a trifle in view of the good the papers may do when circulated.

"Half Volume."

We do not divide the volume. Subscribers who order the paper, therefore, must expect their subscription closed on the receipt of the twenty-sixth number, and to be renewed again if they wish for the fourth volume.

The Divine Inmost.

We have an able and interesting article from W. S. Courtney, Esq., on this subject, which will appear in our next number.

CORRESPONDENCE.

Middlebury, Ind., Sept. 10, 1851.

Dear Sunderland,—I have read the works of A. J. Davis, and your paper from the beginning to the end of the second volume, and thought I would have to stop it, on account of means. I am poor, but I cannot do without it. I have more satisfaction in reading your paper than any other I ever saw; and I long to hear the heavenly visitors. The opposition or apathy is very prevalent in this part of the country. I have not had an opportunity of hearing any of the "responses," but I believe they are from the spirits of the departed. O, how I long to be present at some of your sittings; but will wait as patiently as I can, still hoping that we may have a medium in this part of the country, before long.

Very respectfully,
GIBSON TEAS.

Rockton, Sept. 21, 1851.

Dear Friend Sunderland,—Your very kind letters were duly and thankfully received by your humble servant and fellow hoper for the "good time coming." I think I may say that I am not an unconcerned spectator of what is now transpiring in the world, having reference to the improvement and elevation of our race. By the *shadows* I learn where to look for the *substance*; for my faith is that acts and events *literal*, are true types of acts and events *spiritual*—that each separate deed and thing in the natural world, has its corresponding deed and thing set over directly opposite to it in the spiritual world. The two parts of the twenty-four hours are divided into *night* and *day*. The *darkness* recedes, and the *light* succeeds. The cheerless gloom of *winter* is dispelled by the sun's slow but sure return; and heat, and verdure, and beauty, and songs, are seen and heard on every hand. So, when the "evil days" are over, the *good* will appear. When the *travailing* pangs of the groaning creation shall end, joyful thanksgivings at the birth of *MANHOOD* perfect, will arise on the wings of the morning.

I am glad to see that able and earnest minds are exploring these hitherto unexplored regions of science. California

literal is but a type of California spiritual. The land of gold begins to yield up its treasure. Bold adventurers are already in the "diggings;" but as in literal California, the type, so in spiritual California, the antitype, there is such an unsettled and lawless state of society—(no one regarding his neighbor's rights, but each following the lead of his self-will and self-love,)—that but sorry progress is made. The *miners* in California spiritual—the world of reformers—are unsettled and confused in their ideas, their faith, and as to the true course of procedure in reducing to shape and consistency the great spiritual problem—a just and righteous construction, or rather reconstruction, of society. But order will come out of chaos; and just so sure as that a better state of things will obtain in the typical diggings, a clearer and more perfect understanding will occur in the antitypical. Spiritualisers and reformers will find their feet standing upon a common platform at last. "The watchmen will see eye to eye." The *light* now "shining in darkness," will have chased all darkness away, and there will be "light in all our dwellings." But a work of patience, of forbearance, of toleration, and of unfailing hope, is before each of those who have laid their hands upon the plough of human progress.

I see a great beauty and harmony between *types* and the *antitypes*. The Bible, as interpreted and understood by sectarian doctors and lawyers, is a book of *false*s, being wrested from its true signification. But as a book of types and shadows, pointing with unerring finger to the day and doings we now behold, it shines with matchless lustre. When the Old and New Testaments are recognized as typical of man—the Old representing his *body*, and the New his *spirit*, it becomes pregnant with deep significance. When it is seen and acknowledged that the very names of persons and places in the Scripture record are the types of *principles*, to be ultimately developed in the moral nature of man, then it is that we discover that the "Word is made flesh," indeed, and that in every age and in every condition and position which society may assume in passing through its various stages of development, the types, if truly read, continue to give us correct and unmistakable impressions of the unfolding glories of perfect *MANHOOD*.

The sects, low, carnal, and discordant in their views of the Bible, which they ignorantly suppose to be the *Word of God*, *literally understood*, can never, until the mind now held by them is destroyed, become worshippers of the true and living God. The two Testaments, in the letter, represent the *natural man*, who cannot know the things which are *spiritually understood*. The sects see the Scriptures only in the letter which kills. They go as far as Abraham and Isaac—but *Jacob*, who wrestled, prevailed, and was thereafter called *Israel*; and who is the type of the spiritual man, or *spiritual understanding in man*, they have not yet comprehended. Peter, James, and John, are, the sectarian world over, understood to have been disciples of Jesus, eighteen hundred years ago; but that they repre-

mented, in the very signification of their names, and in the very language several employed by them in their writings, the three abiding graces, Faith, Hope, and Charity; and that the entire period of time since the day in which these apostles wrote, to the present, has been actually divided into three separate periods or dispensations, in which these three graces have been successively in operative force in edifying and perfecting Christ's body, the Church, very few probably will believe. But is it not a remarkable fact that Jesus, on the occasion of his transfiguration and at other times, when important works were wrought by him, should have singled out these three only as his associates and companions? Is it not remarkable that he should say to Peter, [whose name signified a stone,] "Thou art the rock on which I will build my church"? And may we not, from Peter's writings, gather what that rock was? Is it not Hope, one of the three graces above referred to? Does not Peter himself make that subject his peculiar hobby? "For we are saved by Hope," says he; "it is an anchor to the soul, sure and steadfast," entering within the veil or flesh. Is it not remarkable that Jesus dwells much upon Faith, another of the three sisters, making that topic his hobby? Is it not remarkable, also, that John, "that disciple whom Jesus loved," should be the one who not only dwells with peculiar emphasis, upon Love, but that Jesus should have said of him, "If I will that he tarry till I come, what is that to thee?" The Faith and Hope dispensations perform their respective missions, and then give place to the John, or Love dispensation, without which the preceding two would be but "tinkling brass and sounding cymbals." John, or Love, is also the Revelator. Love manifests what Peter and James, or Faith and Hope, have believed in and hoped for. Love, or Charity, is the "bond of perfectness." It puts the cap-stone upon the arch of the temple. It reveals the Lord the second time. It reveals the great truth, (scarcely believed,) that the Lord's body is the saints, or church and the head of that body is the spirit of Truth and Love. The Revelation finishes the New Testament record; Love is likewise the Revelator which manifests the perfect Man—or Manhood completed. Love is altogether beautiful in her aspect, and irresistibly powerful in her character. She not only "casteth out fear," but also jealousy, selfishness, and all strife as to who shall be greatest. She clothes man in the robe of humility, and breathes into him that tolerant temper which accords to another his individual right: to think, act, and speak independently of all dictation from his neighbor. She allows the right of judging, reflecting, reasoning, freely and without coercion or restraint. Under her benignant rule every man is true to himself, and no other man seeks to prevent him from it. Each walks in his own path, fulfilling the particular office assigned him, whether it be that of a hand, a foot, an ear, or an eye. There is no schism in the body.

Thus will it be in the restitution—when all things shall reach their true and

appropriate level; when the rights of each shall be recognized by all. That we begin to witness the dawning of this soul-cheering day, I am convinced.—Your little paper, in its weekly visits to its readers, bears the most indubitable evidence to their minds that an era is opening in which we are to draw purer water from the well than any that we have hitherto tasted. When a man has found the well in himself, "a well of water springing up into everlasting life," there is no danger that such a one will ever again attempt to slake his thirst from the filthy puddles of sectarianism. The truth has made him free!

The Christ of the sects is not the true Christ. There was to be a three-fold manifestation of his character to perfect the church, his body. The way, the truth, and the life. These three periods, or dispensations, answer to those before mentioned, and are the same as Faith, Hope, and Charity. The two first is as far as sectarianism goes. They belonged to the infant church, the season of its childhood, and are those "childish things" which were to be dispensed with and "put away" when it "became a man." The true Christ, now, is the "life," even "the life of the world." The true Christ saves, redeems, and exalts man, individually and collectively, from the labyrinth of fog, error, priestcraft, and mysticism in which he has been so long enveloped. The living Christ raises man from the dead. He renovates, re-organizes, strengthens, and beautifies the whole social system. He establishes society upon a correct basis, because the true Christ is simply the spirit of Justice, Wisdom, and Love, communicating to and unfolding in the human understanding a knowledge of the true system of government, and the laws of life eternal. This Christ in man is the only Redeemer; it is that perfect knowledge of our own being, physical and spiritual, which saves us from all evil [wrong] thinking. The inquiry should not be, what did Christ teach, through Jesus, in his humiliation, eighteen hundred years ago, but what does Christ teach through Jesus, now? Jesus, then, was represented by the son of Mary, a Jew. But Jesus, now, though precisely the same Jesus in character and essence, is the truth changed from a theoretic doctrine into a living principle, reduced to practical operation, in the regulation and government of human society. Look at the definition of the words: Jesus, SAVIOR—Christ, ANOINTED. United, then, Jesus Christ means that peculiar kind of truth, which, being raised to life in the mind and affections of man, as anointed with power to be his Savior from all the evils which have previously envired him. But enough.—The knowledge of these things is one thing, but to find their living power working within us, is another.

The articles by S. P. Andrews, in your paper, I have read with great interest. I love his spirit. I love also the writings of W. S. Courtney, Theodore Parker, and others; and am also cheered, refreshed, and invigorated by the coming of the "Spirit World," from week to week. I beg pardon for trespassing so

far upon your patience with my crude and hastily concocted epistle; but I am an ardent lover of the glorious cause in which you are engaged, and that is my only apology. That you may abundantly prosper in all things, as I am fully assured that you will, is my earnest desire. Love to all the friends.

Indissolubly thine,

ORLANDO SQUIRES.

Bangor, Me., Oct. 3, 1851.

Dear Sir,—In the Spiritual Philosopher [December 21, 1850,] there is an account quoted from the "Spirit Messenger," of a man who "shot his wife in a fit of jealousy," and it is added that he had an interview with the spirits, in the presence of Mrs. Fish, when the spirit of his murdered wife affirmed his responsibility for that dreadful act. He was tried in the State of New Jersey, where he committed the deed, and was acquitted on the ground of alleged insanity on the subject of Mesmerism. This same man, who calls himself "Mr. Spencer," (thus omitting his given name, as stated by one of your correspondents Mesmeric lecturers are wont to do,) is now lecturing in this place, on Mesmerism and the "Spiritual Rappings." He puts forth the most extravagant assumption in his advertisements, as to what he will do "to expose the deceptions of Mesmerism," "the mysterious knockings," &c.; and tells what a "great excitement" he has created in other places, on these subjects!

Now, all I have to say, is, that if the people in this State think a man, who "shot his wife in a fit of jealousy," and who has been, by a jury of his countrymen, adjudged insane upon the subject of Mesmerism—I say, if our citizens think such a person a suitable one to enlighten them on spiritual subjects, I shall not quarrel with them about their taste. And if they think such an individual a fit person to exercise an influence over others, they may rest assured that I do not desire to share that influence with them. But it seems to me but an act of simple justice that all should know who those are that offer to teach us on spiritual science, and what kind of opposition the Harmonial Philosophy has got to contend with.

Yours, &c.

CIVIS.

TO KEEP APPLES.—Wipe every apple dry, with a cloth, and see that no blemished ones are left among them.—Have ready a very dry, tight barrel, and cover the bottom with pebbles.—These will attract the damp of the apples. Then put in the fruit; head the barrel; and plaster the seams with mortar all around the top. Let the barrel remain undisturbed in the same place till you want the apples for use. Pippins, bell-flowers, and other apples of the best sort, may be kept in this way, till July.

The talent of turning men into ridicule and exposing to laughter those once converses with, is a qualification of little, ungenerous tempers.

UNITY.

ATTRACTION, HARMONY, HEAVEN.

THE BIBLE.

BY THEODORE PARKER.

View it in what light we may, the Bible is a very surprising phenomenon. In all Christian lands, this collection of books is separated from every other, and called sacred; others are profane. Science may differ from them, not from this. It is deemed a condescension on the part of its friends, to show its agreement with Reason. How much has been written by condescending theologians, to show the Bible was not inconsistent with the demonstrations of Newton. Should a man attempt to re-establish the cosmogonies of Hesiod and Sanchoiathon, to allegorize the poems of Anacreon and Theocritus as divines mystify the Scripture, it would be said he wasted his oil, and truly.

This collection of books has taken such a hold on the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation alike despised in ancient and modern times. It is read of a Sabbath in all the ten thousand pulpits of our land. In all the temples of Christendom is its voice lifted up, week by week. The sun never sets on its gleaming page.—It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. The bark of the merchant cannot sail the sea without it; no ship of war can go to the conflict but the Bible is there. It enters men's closets; mingles in the grief and cheerfulness of life. The affianced maiden prays God in Scripture for strength in her new duties; men are married by Scripture. The Bible attends them in their sickness; when the fever of the world is on them. The aching head finds a softer pillow when the Bible lies underneath. The mariner, escaping from shipwreck, clutches this first of his treasures, and keeps it sacred to God. It goes with the pedlar, in his crowded pack; cheers him at even-tide, when he sits down dusty and fatigued; brightens the freshness of his morning face. It blesses us when we are born; gives names to half Christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer issues. It is the better part of our sermons. It lifts man above himself; our best of uttered prayers are in its storied speech, wherewith our fathers and the patriarchs prayed. The timid man, about awakening from this dream of life, looks through the glass of Scripture and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death-angel by the hand and bid farewell to wife, and babes, and home. Men rest on this their dearest hopes. It tells them of God, and of his blessed Son; of earthly duties and of heavenly rest. Foolish men find it the source of

Plato's wisdom, and the science of Newton, and the art of Raphael. Men who believe nothing else that is spiritual, believe the Bible all through; without this they would not confess, say they, even that there was a God.

Now for such effects there must be an adequate cause. That nothing comes of nothing is true all the world over. It is no light thing to hold, with an electric chain, a thousand hearts, though but an hour, beating and bounding with such fiery speed. What is it, then, to hold the Christian world, and that for centuries? Are men fed with chaff and husks? The authors we reckon great, whose word is in the newspapers and the market place, whose articulate breath now sways the nation's mind, will soon pass away, giving place to other great men of a season, who in their turn shall follow them to eminence, and then oblivion. Some thousand and famous writers come up in this century, to be forgotten in the next. But the silver cord of the Bible is not loosed, nor its golden bowl broken, as Time chronicles his tens of centuries passed by. Has the human race gone mad? Time sits as a refiner of metal; the dross is piled in forgotten heaps, but the pure gold is reserved for use, passes into the ages, and is current a thousand years hence as well as to-day. It is only real merit that can long pass for such. Tinsel will rust in the storms of life. False weights are soon detected there. It is only a heart that can speak, deep and true, to a heart; a mind to a mind; a soul to a soul; wisdom to the wise, and religion to the pious. There must then be in the Bible, mind, heart and soul, wisdom and religion. Were it otherwise, how could millions find it their law-giver, friend, and prophet? Some of the greatest of human institutions seem built on the Bible; such things will not stand on heaps of chaff, but mountains of rock.

What is the secret cause of this wide and deep influence? It must be found in the Bible itself, and must be adequate to the effect. To answer the question we must examine the Bible, and see whence it comes, what it contains, and by what authority it holds its place. If we look superficially, it is a collection of books in human language, from different authors and times; we refer it to a place amongst other books and proceed to examine it as the works of Homer or Xenophon. But the popular opinion bids us beware, for we tread on holy ground. The opinion commonly expressed by the Protestant churches is this: The Bible is a miraculous collection of miraculous books; every word it contains was written by a miraculous inspiration from God, which was so full, complete, and infallible, that the authors delivered the truth and nothing but the truth; that the Bible contains no false statement of doctrine or fact, but sets forth all religious and moral truth which man needs, or which it is possible for him to attain, and no particle of error; therefore that *the Bible is the only authoritative rule of religious faith and practice.* To

doubt this is reckoned a dangerous error, if not an unpardonable sin. This is the supernatural view. Some scholars slyly reject the divine authority of the Old Testament. Others reject it openly, but cling as strongly as ever to the New. Some make a distinction between the genuine and spurious books of the New Testament; thus there is a difference in the less or more of an inspired and miraculous canon. The modern Unitarians have perhaps reduced the Scripture to its lowest terms. But Protestants, in general, in America, agree that in whole or in part the Bible is an infallible and exclusive standard of religious and moral truth. *The Bible is master to the Soul; superior to Reason; truer than Conscience; greater and more trustworthy than the religious sentiment.* Accordingly, with strict logical consistency, a peculiar method is used both in the criticism and interpretation of the Bible; such as men apply to no other ancient documents. A deference is paid to it wholly independent of its intrinsic merit. It is pre-supposed that each book within the lids of the Bible has an absolute right to be there, and each sentence or word therein is infallibly true. Reason has nothing to do in the premises, but accept the written statement of "the Word;" the duty of belief is just the same, whether the Word contradict Reason and Conscience, or agrees with them.

Now this opinion about the Bible is true, or not true. If true, it is capable of proof, at least of being shown to be probable. Now there are but four possible ways of establishing the fact, namely:

1. *By the authority of the Churches,* which have either a miraculous inspiration, or a miraculous tradition, to prove the alleged infallibility of the Bible. But the churches are not agreed on this point. The Roman church very stoutly denies the fact, and besides, the Protestants deny the authority of the Roman church.

2. *By the direct testimony of God in our Consciousness,* assuring us of the miraculous infallibility of the Bible. This would be, at the best, one miracle to prove another, which is not logical. The proof is only subjective, and is as valuable to prove the divinity of the Koran, the Shaster, and the Book of Mormon, as that of the Jewish and Christian Scriptures. It is the argument of the superstitious and enthusiastical.

3. *By the fact that the Bible claims this divine infallibility.* This is reasoning in a circle, though it is the method commonly relied on by Christians. It will prove as well the divinity of any imposter who claims it.

4. *By an examination of the contents of the Bible, and the external history of its origin.* To proceed in this way, we must ask, *Are all its statements infallibly true?* But to ask this question pre-supposes the standard-measure is in ourselves, not in the Bible; so at the utmost the Book can be no more infallible, and have no more

authority, than Reason and the moral sense by which we try it. A single mistake condemns its infallibility, and of course its divinity. But the case is still worse. After the truth of a book is made out, before a work in human language, like other books, can be referred to God as its author, one of two things must be shown: either *that its contents could not have come from man*, and then it follows by implication that they came from God; or *that at a certain time and place, God did miraculously reveal the contents of the book*. Now it is a notorious fact, first, that it has not been, and cannot be proved, that every statement in the Bible is true; or secondly, that its contents, such as they are, could not have proceeded from man, under the ordinary influence of God; or, finally, that any one book or word of the Bible was miraculously revealed to man. In the absence of proof for any one of these three points, it has been found a more convenient way to assume the truth of them all, and avoid troublesome questions.

Laying aside all prejudices, if we look into the Bible in a general way, as into other books, we find facts which force the conclusion upon us, that the Bible is a human work, as much as the Principia of Newton or Descartes.—Some things are beautiful and true, but others, no man, in his reason, can accept. Here are the works of various writers, from the eleventh century before to the second century after Christ, it may be, thrown capriciously together, and united by no common tie but the lids of the bookbinder. Here are two forms of religion, which differ widely, set forth and enforced by miracles; the one ritual and formal, the other actual and spiritual; the one the religion of Fear, the other of Love; one finite, and resting entirely on the special revelation made to Moses, the other absolute and based on the universal revelation of God, who enlightens all that come into the world; one offers only earthly recompense, the other makes immortality a motive to a divine life; one compels men, the other invites them. One half the Bible repeals the other half; the Gospel annihilates the Law; the apostles take the place of the prophets, and go higher up. If Christianity and Judaism be not the same thing, there must be hostility between the Old Testament and the New Testament, for the Jewish form claims to be eternal. To an unprejudiced man this hostility is very obvious. It may, indeed, be said Christianity came not to destroy the Law and the Prophets, but to fulfil them, and the answer is plain, their fulfilment was their destruction.

If we look at the Bible as a whole, we find numerous contradictions; conflicting histories which no skill can reconcile with themselves or with facts; Poems which the Christians have agreed to take as histories, but which lead only to confusion on that hypothesis; prophecies that have never been fulfilled, and from the nature of things never can be. We find stories of miracles which could not have happened;

accounts which represent the laws of nature completely transformed, as in fairy-land, to trust the tales of the old romancers; stories that make God a man of war, cruel, capricious, revengeful, hateful, and not to be trusted.—We find amatory songs, selfish proverbs, skeptical discourses, and the most awful imprecations human fancy ever clothed in speech. Connected with these are lofty thoughts of nature, Man, and God; devotion touching and beautiful, and a most reverent faith.—Here are works whose authors are known; others of which the author, age, and country are alike forgotten.—Genuine and spurious works, religious and not religious, are strangely mixed. But the subject demands a more minute and detailed examination in each of its main parts.

SCIENCE OF SOCIETY.

BY S. P. ANDREWS.

Suppose the intercourse of the parlor to be regulated by specific legislation. Let the time which each gentleman shall be allowed to speak to each lady, be fixed by law; the position in which they should sit or stand be precisely regulated; the subjects which they shall be allowed to speak of, and the tone of voice and accompanying gestures with which each may be treated, carefully defined, all under pretext of preventing disorder and encroachment upon each other's privileges and rights; and can anything be conceived better calculated or more certain to convert social intercourse into intolerable slavery and hopeless confusion?

It is precisely in this manner that municipal legislation interferes with and prevents the natural organization of society. Mankind legislate themselves into confusion by their effort to escape it. Still, a state of society may perhaps be conceived, so low in social development that even the intercourse of the parlor could not be prudently indulged without a rigid code of deportment, and the presence of half a dozen bailiffs to preserve order. I will not deny, therefore, that government in municipal affairs is, in like manner, a temporary necessity of undeveloped society.—What I affirm is, that along with, and precisely in proportion to the social advancement of a people, that necessity ceases, so far as concerns the first of the causes of government referred to—the necessity for restraining encroachments.

The second demand for government is to manage the combined interests of society. But combined or amalgamated interests of all sorts are opposed to Individuality. The Individuality of interests should be as absolute as that of persons. Hence the number and extent of combined interests will be reduced with every step in the genuine progress of mankind. The cost principle will furnish in its operation the means of conducting the largest human enterprises, under individual guidance and control. It strips capital of its iniquitous privilege of oppressing labor by earning an income of its own, in the

form of interest, and places it freely at the disposal of those who will preserve and administer it best, upon the sole condition of returning it unimpaired, but without augmentation, at the appropriate time, to its legitimate owners.

A glance at the functions which government actually performs, and the specific tendencies which society now exhibits in relation to those functions, will confirm the statement that all or most of the combined interests of society will be finally disintegrated and committed to individual hands. It is one of the acknowledged functions of government, until now, to regulate commerce. But as we have already seen, the spirit of the age demands that government shall let commerce alone. In this country an important Bureau of the Executive Department of government, is the Land Office. But the public domain is, we have seen, already demanded by the people, and the Land Office will have to be dispensed with. The Army and Navy refer to a state of international relations of which every thing begins to prognosticate the final extinction. The universal extension of commerce and intercommunication, by means of steam navigation, railroads, and the magnetic telegraph, together with the general progress of enlightenment, are rapidly obliterating natural boundaries, and blending the human family into one.

[In this way Mr. Andrews proceeds to extinguish, one after another, all the constitutional forms of government, and to demonstrate the actual tendency to such a result by the decrease of respect for politics and political men. So much for demolition. He finally comes to the re-construction, thus:—]

But what then? Have we arrived at the upshot of the whole matter when we have, in imagination, swept all the actual forms of government out of existence? Is human society, in its mature and normal condition, to be a mere aggregation of men and women, standing upon the unrelieved dead level of universal equality? Is there to be no homage, no rank, no honors, no transcendent influence, no power, in fine, exerted by one man over his fellow men? Will there be nothing substantially corresponding to, and specifically substituted for, what is now known among men as Human Government?

This is a question to which we are finally conducted by the current of our investigations, and to this question I conceive the answer to be properly affirmative. Had I not believed so, there would have been no propriety in the title, "The True Constitution of Government," under which I announced this discourse. It might be thought by some a sufficient answer to the question, that principles, not men, will then constitute the government of mankind. So vague a statement, however, does not give complete satisfaction to the inquiring mind, nor does it meet the interrogatory in all its varying forms.

We wish to know what will be the positions, relatively to each other, into which men will be naturally thrown by the operation of that perfect liberty which will result from the prevalence or toleration of universal Individuality. We desire to know this especially, now, with reference to that class of the mutual relations of men which will correspond most exactly to the relations of the governors and the governed.

Negatively, it is certain that in such a state of society as that which we are now contemplating, no influence will be tolerated, in the place of Government, which is maintained or exerted by force in any, even the subtlest, forms of involuntary compulsion. But there is still a sense in which men are said to exert power—a sense in which the wills of the governor and the governed concur, and blend and harmonize with each other. It is in such a sense as this, that the great orator is said to control the minds of his auditory, or that some matchless queen of song sways an irresistible influence over the hearts of men. When mankind graduate out of the period of brute force, that man will be the greatest hero and conqueror who levies the heaviest tribute of homage by excellence of achievement in any department of human performance. The avenues to distinction will not be then, as now, open only to the few. Each individual will truly govern the minds, and hearts, and conduct of others. Those who have the most power to impress themselves upon the community in which they live, will govern in larger, and those who have less will govern in smaller spheres.

A superficial observer might judge that there was more prosperity and power in a petty principality of Germany than there is in the United States of America, because he sees more pomp and magnificence surrounding the court of a puppet prince, whom men call the ruler of that people. No one but an equally superficial observer, will mistake the phantom, called Government, which resides in the Halls and Departments at Washington—the mere ghost of what such a government once was, in its palmy days of despotism—for a nearer approximation to the true organization of Government, than that natural arrangement of society which divides and distributes the functions of governing into ten thousand Departments and Bureaus at the homes, in the workshops, and at the universities of the people.

If that trumpety Government be called such, because it performs important public functions, then have we distinguished private individuals among us who are already pre-eminently more truly Governors than they. If the concern at Washington is legitimately denominated a Government of the people, because it controls and regulates a Post Office Department, for example, then are the Harnedens and Adamsons Governors too, for they control and regulate a Package Express Department, which is a greater and more difficult thing. They carry bigger bundles, and carry them farther, and deliver them with more regularity and despatch.

It is stated, upon authority which I presume to be reliable, that Adams & Co.'s Express is the most extensive organization of any sort in the world—that it is, in fact, absolutely world-wide; and yet it is strictly an individual concern. As an instance of the superiority of administration in the private enterprise over the national combination, I was myself at Washington during the last winter, when the mails were interrupted by the breaking up of a railroad bridge between Baltimore and Philadelphia, and when, for nearly two weeks, the newspapers of the Commercial Metropolis were regularly delayed, one whole day, on their way to the Political Metropolis of the country, while the same papers come regularly and promptly through every day by the private express. The present members of Congress, and Cabinet Ministers, even the Postmaster General himself, was regularly served with the news by the enterprise of a private individual, who performed one of the functions of the Government, in opposition to the Government, and better than the Government, levying tribute upon the very functionary of the Government who was elected, consecrated, and anointed for the performance of that identical function. Who, then, was the true Governor and Cabinet Minister, the Post Master General, who was daily dispatching messengers to rectify the irregularity, and issuing bulletins to explain and apologize for it, or the Adams Express man, who conquered the difficulty, and served the public, when the so-called Government failed to do it? The fault is, that the Government goes by rule, pre-ordained in the form of law, and consequently has no capacity for adapting itself to the Individuality of an unforeseen contingency. It has not the Individual deciding power and promptitude of action which are absolutely necessary for such occasions.

Every man ought to aim at eminence, not by pulling others down, but by raising himself.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

TRUTH.

BY BEN JONSON.

"Upon her head she wears a crown of stars,
Through which her orient hair waves to her waist,

By which believing mortals hold her fast,
And in those golden cords are carried even
Till with her breath she blows them up to heaven.

She wears a robe enchased with eagles' eyes,
To signify her sight in mysteries:
Upon each shoulder sits a milk-white dove,
And at her feet do witty serpents move;
Her spacious arms do reach from east to west,
And you may see her heart shine through her breast,

On her coach-wheels Hypocrisy lies racked;
And squint-eyed Slander, with Vain-glory backed.

Her bright eyes turn to dust, in which shines Fate:

An angel ushers her triumphant gate, [gait?]
Whilst with her fingers fans of stars she twists,

And with them beats back Error, clad in mists."

PARA, ON THE AMAZON.

THE PRIESTS AND PRIESTCRAFT.—The chief executive of the province is termed a "Presidente," and receives his appointment direct from the emperor. In the selection of officials no regard whatever is paid to color. The presidente himself was a woolly-headed mulatto, and not only that, but he was reputed to be the son of a *padre*; and, as the *padres* are excluded from matrimony by the statutes, his genealogy certainly cannot be of the most honorable character. All are obliged to do military duty at Para; none are exempted from this service but *padres* and slaves; and, as the duty is very onerous, it becomes quite desirable to assume the garb of a priest. Consequently, it is not so much to be wondered at that the number of these "pious and highly-favored individuals" in the city alone amounts to several hundreds.

"But how, under heaven, do so many of them earn a livelihood?" methinks I hear the reader exclaim. This, doubtless, would be difficult indeed, in such a heathen community, by the practice of the principles of religion and virtue alone. To tell the truth, they do not earn their living by the *prædica*, but by the "practices" of their profession. Superstition aids them in the imposition by which they ensnare the unsuspecting natives, and wring from them the earnings of their industry and labor.

The most profitable branch of their profession is that of consecrating small stones, shells, and other articles of trifling value, and then vending them to the natives at enormous sums, as sovereign charms against certain diseases or evil spirits. We noticed that every black or Indian we encountered in the streets had more or less of these baubles strung about his neck. Even Chico, our invaluable cook at Nazere, had at least a dozen of them, for which he had paid as many dollars, and sincerely believed in their power of warding off the different evils for which they were severally intended.—Whenever one of these "holy trifles" is found in the streets, it is carried immediately by the finder to one of the churches, and there suspended on a certain door, where the original owner may, in his search, recover it again.

TAPIOCA.—A milk-white substance is deposited by the juice of the mandioca root, which, being collected, and hardened by exposure to the sun, constitutes the article so well known as tapioca, from which such wholesome and delicious puddings are made. So very poisonous is the root in its natural state, that it has been found to occasion death in a few minutes, when administered experimentally to animals, and it is said that the natives used it with great effect, many years ago, in destroying their Spanish persecutors. It has been ascertained, by dissection, that this poison operates by means of the nervous system, producing immediate convulsion and exquisite torments, as soon as it is introduced into the stomach. In some instances it has been used in the execution of criminals, in which cases death invariably ensued within from five to ten minutes after its imbibition. The fatal principle appears to

exist in certain gases, which are dissipated by heat. This is conclusively proved, from the harmlessness and highly nutritious properties of the farina when the process of its manufacture has been completed.

It has been stated, on good authority, that a single acre of land planted with the mandioca root, will afford nourishment to more persons than six acres of wheat, planted in the same manner, and my own observation fully justifies this assertion. Concerning the value of this plant, Southey remarks with truth, that "if Ceres deserved a place in the mythology of Greece, far more might the deification of that person have been expected who instructed his fellows in the use of mandioca!"—*N. Y. E. Post.*

THE WORLD'S WORKSHOP.

The exports of the produce and manufactures of England and Ireland in the year 1849, amounted in the aggregate, to £53,596,026—say \$300,000,000. These exports were taken by 48 different countries; and, reader, what country do you suppose proved to be the *largest* customer to the great work-shop? Would you suppose it was a country having thirty States, some single ones of which are larger than England, and many of them abounding in all the elements for producing these *very manufactures and produce*, except her *cheap, down-trodden labor*? Yes, to our shame be it said, it is but too true—we are her largest customer for such things.

To France she exported,	£1,951,269
Russia,	1,572,592
Russia and Prance united,	3,523,861
British Possessions in North America,	2,280,364
	5,804,225
British West Indies,	1,821,146
Foreign West India Islands,	
Cuba, &c.	1,441,212
China,	1,537,108
Total,	10,603,692
To the United States,	£11,971,029

Thus it is seen that we, with all our boundless capabilities for producing all she sends us, take from her six millions eight hundred and thirty-six thousand six hundred and eighty dollars more of her produce and manufactures than all France, Russia, her own possessions in North America, her own and all other West India Islands, including Cuba, and China; all united! Is it any wonder that the Edinburg Review should call us a "colony of Great Britain in a matured state"? Truly, let us say again—we are a wonderfully wise and provident people! But, reader, why is it that we are such good customers to her? Because our partial enjoyment of protection has given us *capacity* to consume. Had we continued to enjoy the sort of unlimited free trade with her that her Canada does, exchanging our hand-made products against her products made by machinery—like Canada we should have been enervated and impoverished. Let us all, then, join the free trade league—that is, all who would put us on a level with Canada!—*Plough, Loom, and Anvil.*

DREADFUL ACCIDENT IN THE COUNTY OF ANTRIM, IRELAND.—Belfast papers contain accounts of a fearful disaster by which the lives of three persons were lost, twenty-six persons badly (some of them, it is feared, fatally,) injured by fractured limbs, and upwards of forty others more or less hurt by external or internal contusions. The sad event occurred on the evening of Monday last, in the old paper mill adjoining the town of Ballyclare, in the county of Antrim, in consequence of the giving way of the flooring of a large loft, in which upwards of five hundred persons were assembled, for the purpose of hearing a lecture on Electro-Biology.

If this terrible accident should tend to put a stop to the presentation of the miserable trash that is often set forth under the name of *Electro-Biology*, it could scarcely be lamented that such a catastrophe had occurred. For surely there is ignorance enough in Ireland, without adding to the superstitions of that people the silly notions that have prevailed in this country about the "zinc and copper."

AGAIN.—Mrs. Swisshelm, the profound, philosophical, refined, and dignified editor of the Pittsburgh Saturday Visitor, says of the "spirit rapping" mediums:

"These worthies have been completely silenced in Cincinnati, just as we said they could be silenced, by a committee of ladies taking charge of their feet and knees."

Dev. tell us, if you did really say so! Why, you've said a thousand things about them, just as silly and just as far from the truth.

A writer in the Cincinnati Nonpareil, speaking of that investigation, says, "One of the Committee of ladies positively declares that the knee and ankle joints of the medium being held, *rappings were heard*, the sentence "We love you," rapped out, no motion of these joints being perceptible or sensible. The report of the committee also sets forth that sounds accompanying a quick march played upon the piano, were produced, which were in perfect harmony with the music, *the feet of the media being exposed, and closely scrutinized*, and no motion being perceptible. The secretary of the committee, a gentleman of high literary and scientific attainments, reported to the audience, that while sitting upon a music stool, it was felt by him sensibly to vibrate—the media not being in contact with it."

Mrs. S. has never been honest enough to publish more than one side of this subject, and she has had them "completely silenced" at least a dozen times.—*Providence Mirror.*

Men, contrary to iron, are worse to be wrought upon when they are hot; and are far more tractable in cold blood.

A consoling friend is the greatest enemy in sorrow. We generally wake up sorrow by asking if it is not asleep now.

TURNING THE GRINDSTONE.

When I was a little boy, I remember one cold winter's morning I was accosted by a smiling man with an axe on his shoulder:

"My pretty boy," said he, "has your father a grindstone?"

"Yes, sir," said I.

"You are a fine little fellow," said he; "will you let me grind my axe on it?"

Pleased with his compliment of "fine little fellow," "O yes, sir," I answered, "it is down in the shop."

"And will you, my man," said he patting me on the head, "get a little hot water?"

How could I refuse? I ran and soon brought a kettleful.

"How old are you, and what's your name?" continued he, without waiting for a reply; "I am sure you are one of the finest fellows that ever I have seen; will you just turn a few minutes for me?"

Tickled with the flattery, like a fool I went to work, and bitterly did I rue the day. It was a new axe, and I toiled and tugged till I was almost tired to death. The school-bell rang, and I could not get away; my hands were blistered, and it was not half ground. At length, however, the axe was sharpened, and the man turned to me with,

"Now, you little rascal, you've played the truant; scud to school, or you'll rue it."

Alas! thought I, it was hard enough to turn a grindstone this cold day, but now to be called a little rascal was too much. It sank deep in my mind, and often have I thought of it since. When I see a merchant over-polite to his customers—begging of them to take a little brandy, and throwing his goods on the counter—thinks I, that man has an axe to grind. When I see a man flattering the people, making great professions of attachment to liberty, who is in private life a tyrant, methinks, look out, good people, that fellow would set you turning grindstones. When I see a man hoisted into office by party spirit, without a single qualification to render him either respectable or useful, alas! methinks, deluded people, you are doomed for a season to turn the grindstone for a booby.

A NOBLE BOY.—A boy was once tempted by some of his companions to pluck ripe cherries from a tree which his father had forbidden him to touch.

"You need not be afraid," said one of his companions, "for if your father should find out that you had them, he is so kind that he would not hurt you."

"That is the very reason," replied the boy, "why I would not touch them. It is true, my father would not hurt me; yet my disobedience I know would hurt my father, and that would be worse to me than anything else."

A boy who grows up with such principles, will be a man, in the best sense of the word. It betrays a regard for rectitude that would render him trustworthy under every trial.

He that pays beforehand is served behindhand.

INSTANTANEOUS PHONETIC IMAGES.—

An account of the following interesting experiment, made at the Royal Institution, a few weeks ago, by H. F. Talbot, Esq., has been presented to the Royal Society, and to the *Academie des Sciences* at Paris:

"It has long been a desideratum in photographic science to obtain a truly instantaneous portrait of a body in rapid motion. Some experimenters have, indeed, published what they call 'instantaneous process;' but it will readily be understood that this is merely a phrase expressive of rapidity; and that such processes do not, in fact, give distinct images of bodies moving swiftly across the field of view.

A photographic process recently invented by Mr. Talbot having appeared to him to exceed in sensibility any other with which he was acquainted, he resolved to try whether it were possible to obtain, by means of it, an instantaneous image. The experiment was tried at the Royal Institution, and proved successful. The arrangements adopted were as follows:

A printed paper was fixed upon the surface of a wheel. A camera was carefully adjusted to give a correct image of this wheel. The room was then darkened, and a very sensitive plate was placed in the camera—the wheel was turned by a handle until it acquired a great velocity—the greatest, in fact, which could be given to it. At this moment the camera was opened, and a powerful electric battery was discharged in front of the wheel, illuminating it with a sudden flash of brilliant light. The sensitive plate was then taken out of the camera, and the image was developed. The plate was found to contain an image of the words printed on the paper, and it was remarkable to observe that there was no indistinctness of outline in them, notwithstanding the rapid motion of the wheel.

The valuable uses to which this novel fact in Photography can be applied, are too obvious to require to be specially pointed out. It will only be necessary for photographers to devise convenient and easy methods of obtaining the electric spark and throwing it on the object, and we shall be able to arrest and embody the most fugitive phenomena which present themselves to the eye.

Athenæum.

Much of what a man tells you in the hour of affliction, in sudden anger, or in any outpouring of the heart, should be secret. In his craving for sympathy he has spoken to you as his own soul.

In love, in friendship, the dream of sentiment is extinguished the moment we utter a word which it has been necessary to calculate or consider before it has been pronounced.

The most disagreeable two-legged animal is a little great man, and the next a little great man's factotum and friend.

Temptations are a file which rubs off much of the rust of self-confidence.

No wonder that we love disguised flattery, when we love it even when it is known.

CURIOUS STATISTICS OF LONDON.—

If the streets of London were put together they would extend 3,000 miles in length; the main thoroughfares are traversed by 3,000 omnibuses and 3,500 cabs, employing 40,000 horses. In 1849 the metropolis alone consumed 1,600,000 quarters of wheat, 240,000 bullocks, 1,700,000 sheep, 28,000 calves, and 48,000 pigs. One market alone supplied 4,024,400 head of game. London, the same year, ate 3,000,000 salmon, which were washed down by 43,200,000 gallons of porter and ale, 2,000,000 gallons of spirits, and 65,000 pipes of wine. Thirteen thousand cows are yearly required for London milk, and, reckoning two gallons a day from every cow, we have here 72,000 gallons of "London peculiar" consumed, if not enjoyed, by London inhabitants. Three hundred and sixty thousand gas lights fringe the streets. London arterial or water system supplies the enormous quantity of 44,383,328 gallons per day; a thousand sails are employed bringing annually to London, 3,000,000 tons of coal; and to clothe and wait upon London's people we have no fewer than 23,517 tailors, 27,579 boot makers, 40,000 milliners and dress makers, and 168,700 domestic servants.—*Ex. paper.*

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