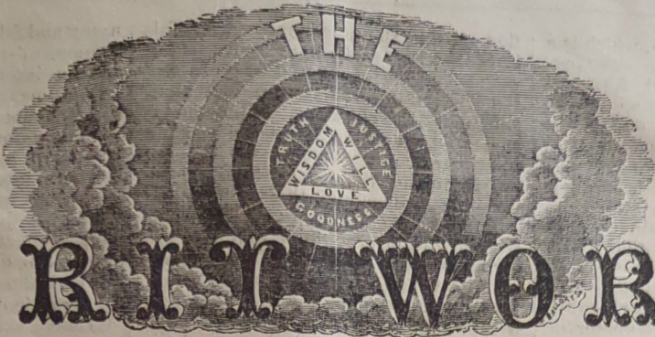




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NATURE.

HUMAN, SPIRITUAL, DIVINE.

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THE DIVINE INMOST.

BY W. S. COURTNEY.

It is just as difficult for us to know the beginning and end of a single atom as to know the beginning and end of the universe. *Something* out of *nothing* is just as idle and absurd as *nothing* out of *something*. Properly speaking, there is no beginning and no end of anything. All was, all is, and all will be. But, ordinarily speaking, *beginning* is only coming into our view, or within our knowledge, and ending is passing out of it. But the idea of something *originating* out of nothing, and that something again becoming nothing, at both ends, equally denies cause and effect, law, order, and harmony. We see and know only change of state and condition or development. We see only in all things the ceaseless evolution of interior properties and essences elaborating themselves in the external—ever changing to our external view, by virtue of an exhaustless interior vital force. Trace being or existence either forward or backward, and it equally centres in Deity, which is just about as far as we can trace cause and effect. So trace it from outermost to innermost, (which, by the bye, is the same thing as from forward to backward,) and it, in like manner, ends in Deity. The source of everything is in its *inmost*, or last analysis divine. So, also, is the end of everything. From this it follows that pabulum and momentum, for development, in each and every thing, flow from an exhaustless inmost source—a germ of infinite life, power, and perfection, dwelling deep in their innermost being, which is incessantly flowing into the receptacles of and manifesting itself in varied ways in the external. Hence it is a maxim in New Church philosophy, that every thing increases in power, refinement, and beauty, as you pass from the external to the internal, or which is the same thing, from the lower to the higher. Everything, therefore, has an eter-

nal existence, by virtue of an inmost, divine, all-pervading principle. It is only the indefinitely varied *manifestations* of this one divine life, or principle of being, which, displaying themselves in the external, come within time and space, and, subjecting themselves to their conditions and laws, are therefore rendered transitory, mortal, and perishable; or, in other words, subject to perpetual change of state and indefinitely-varied conditions and relations of being. But its essential or inmost being *never changes, begins or ends*—the exhaustless fountain of its being is always the same. It is the Divine Inmost, changeless amid ceaseless change, that constitutes all things *essentially* immortal, and which supplies the ever-perfecting types and shadows of Him in the external world with life and beauty.

Now let us apply this philosophy to man. Man has not life in himself or from himself, but is only a *subject* of life—is not being *absolute*, but only the type or shadow of being—an image and likeness of being. He has not, in himself and of himself, a spontaneous and independent source of life, but is only a receptacle of life—an exponent of being. God is the only life—the only being—the only spontaneous and independent source of existence. Man represents Nature, Heaven, and God; consequently he has a composite being, consisting of three discrete degrees, corresponding to end, cause, and effect. A celestial or inmost degree, which is the plane of influx for celestial love, or influx of the celestial heavens; a middle or spiritual degree, which is the plane of influx for intelligence, or influx of the spiritual heavens; and a natural degree or material body, which is the plane of natural influx. Man's physical structure is a material universe, embodying within it all the laws, relations, conditions, and properties of Nature entire; his intelligence a spiritual universe, containing within it all the properties and laws of the entire spiritual kingdom; and his love a celestial universe, containing all the laws and properties of the celestial empire! Hence is man said to correspond to the universe. Moreover, when we regard man spiritually and celestially, or as unconditioned by time and space—ab-

stracted from size, place, quantity, succession, and duration—he *is* a universe, and *as much* a universe, as the "whole complex of things." For there is not a law of material nature that is not found complete and perfect in his body; a principle of spiritual existence in all the spiritual heavens, that is not plenary in his intelligence; nor an affection in the whole celestial empire, that is not perfect and redolent in his heart—just as the principle of equation is as much involved when you weigh a mote as when you balance solar systems! The abstract ideas of *use, truth, good, &c.* (which constitute the *spiritual* of the man,) are in no way conditioned or effected by time or space, and you can no more apply it to them than you can say great or small, long or short, heavy or light, old or young, first or last, of justice, purity, and innocence, or predicate them of the precept, "Blessed are the merciful, for they shall obtain mercy." Each man is a centre of influxes of God and the whole angelic heavens; and as the centre, spiritually regarded, contains all that is in the expanse and circumference, so, in the *very* inmost of man's celestial degree, God spiritually dwells in all his infinitude; in his celestial degree *are* the celestial heavens; in his spiritual degree, the spiritual heavens; and in his material degree, or natural body, are found, perfect and entire, all the laws of the material world. So that it is not only metaphorically, but literally, true, that the "kingdom of heaven is within you." The wisdom and goodness shown forth in the creation of man, is the *same* and *as much* as the wisdom and goodness shown forth in the creation of all the heavens and earths—just as truth and good or use (abstractly considered) is as much in this pen as in a steam engine. The Divine Love and Wisdom are not *small and brief* in the insect, and great and enduring in the planetary system—not trifling and insignificant in the leaf, and grand and magnificent in the tree—not piecemeal, transient, and phenomenal in a single benevolent action, and unitary, substantial, and eternal in the regeneration and purification of a race; but the manifestation of the same Divine Love and Wisdom is as plenary and entire in the one as the

other. The Divine Love, which is a *unit*, is in all and everywhere—"as perfect in a hair as in a heart." Abstracted from time and space, or spiritually considered, *All is in All, and All is everywhere and forever*, inasmuch as God is All in All, everywhere and eternal; and inasmuch as each thing is from God and to God—contains God, and reflects God. But yet all, nor each thing, is not God any more than those letters are me, or my shadow is me, or my name is me; and yet when I write my name I put my whole individuality into it, so that a good psychometer or the examining angels can trace out all my character and history from it.—Moreover, all is connected, dependant, and reciprocal, each thing containing more nearly or more remotely all the rest. As God is the very inmost—central in himself, self-poised, and self-announced, so creating me in his image, He has constituted me, as to myself, central to all things else, making me, as far as a derivative existence can be made, a centre of all influxes, all laws, virtues, properties, essences, &c. of all the natural, spiritual, and celestial planes, as each particle of light is a sun on its *own account*, evolving its little heat and light as *its own*, like unto the parent sun! From this it follows that each good affection or impulse of man is pregnant with the *whole* of the Divine Love—its consequent truth or intelligence fraught with the *whole* of the Divine Wisdom—and its use or purpose contains in spiritual miniature the *whole* of His Divine Love, Wisdom, and Use, just as He flows into the celestial heavens with the *whole* of His Divine Love; into the spiritual heavens with the *whole* of His Divine Wisdom; and into Nature with the *whole* of His Divine Use. As God is the only being, the only life, so He is, properly speaking, the only Person and the only Human; all other persons and humans are but derivative images, types and shadows of His Personality and Humanity. All character, quality, and identity are only *impresses* of His.—Universal Humanity is only an imagery or picture-gallery of God, in each mirror of which, no matter how dimly and obscurely or faintly the Original is reflected, yet His full proportions are shown forth!

Now, as each thing in Nature has an exhaustless and eternal source of changeless being in its inmost, which is ever developing itself in the external, where change and progression, time and space are, so the universe has the *same* exhaustless and eternal source of immutable being in God its Inmost, who is ever declaring and pronouncing Himself in the various forms of external nature. God *especially* dwells in the very midst of the celestial Heavens, or which is the same thing, spiritually, in the very centre of the human heart.—Swedenborg says, "the Divine Love first flows into the celestial heavens, and that correspondingly in each man is a celestial degree of the mind, where are treasured up the good of remains, into which the Lord first proscinatly

flows." It therefore necessarily follows that God is the inmost of this degree—both of the celestial heavens and the celestial degree of the mind, which, spiritually, are the *same*. The conclusion appears to me irresistible, when interiorly meditated, that God, being the Inmost of the celestial heavens—dwelling properly in their midst, and not being in time nor space, or in any wise conditioned by them, and man being a continent and basis of those heavens into which they flow, (or, in other words,) containing them spiritually within him; therefore God dwells in the inmost of this celestial degree of his mind, proximately flowing into it, and that, too, when spiritually regarded with the *whole* of His Divine Love, Wisdom, and Use. In no other way has man life; in no other way has he being, personality, and humanity; and yet man is not God any more than Nature is God—any more than the spiritual or celestial heavens are God. This very inmost of each man, and of all humanity, is not divided, separated, or disintegrated, any more than the sentiment of benevolence in me is disintegrated or divided when it develops and manifests itself in a thousand benevolent actions. It is still a unitary selfhood—the great Personality. The very inmost or source of all mankind, good and bad, being the *same* or *identical*. The Divine Love—the inmost and essential existence, timeless and spaceless—being *One* and indivisible, and yet representing and developing Itself in all the diversified external character and individualities of material humanity—the distant types and far-cast shadows of the central Deific Manhood!

The absolute oneness and identity of the very inmost of all and each man is a demonstrable fact, for all men exist and perpetually subsist from the *same* source. They all have the same Exister and the same Subsister. And as cause and effect are intuitively and infallibly true, all are united with God through and in their inmosts; and that the *very* inmost of all men is essentially the same, and divine, just as truly as the absolute Divine Man dwells in the inmost of the celestial heavens, or which is the same thing spiritually, the inmost of the celestial degree of the mind. *Thus is all humanity united in God—one with God in its very inmost.*

We see that all things tend to unity, as we pass from the external to the internal, until they become *one*, or united in the inmost. The power that elaborates the leaf, projects the thorn, unfolds the flower, and forms the fruit, internally is the *same* life. The love of the neighbor that displays itself externally in a thousand different actions, is a *unitary substance* in my internal self. The tendency of humanity in its every phase of social, civil, moral, and religious life, towards harmony, happiness, and unity, is in the exact ratio of the development of its internal affections. Diversity, exclusiveness, selfishness, enmity, sectarianism, pride, and alienation, in the external, melt

away and fall before the evolving development of the holy affections, plenary in the interior heart of man! This coming nearer to God and His burning love, melts the frigid distinctions of orthodox and heterodox, king and culprit, lord and vassal, Caucasian and African, into one all-extending and all-enduring ocean of universal love!—Pride, prejudice, creed, rank, riches, and respectability attach only to the natural or external mind, and do not at all find place in the internal sanctuary of its ardent and boundless affections.

I have said that to trace man's history back until it originates in God, is the same thing as to trace it from the external until it centres in God in the very inmost; and that hence all humanity in all earths and ages, in all heavens and hells, is one in the very inmost, identical and divine; that *First* and *very Inmost* are the same; that man naturally, spiritually, and celestially represents the universe and God; his body the material kingdom; his intelligence the spiritual kingdom, and his love the celestial kingdom; and his very inmost one with God; and that, abstracted from time and space, or spiritually considered, the *whole* of the spiritual, celestial, and divine is in Him just as all the properties of the ocean—its elements, essences, tides, and storms are in a drop of water; or strength, abstractedly regarded, as much in a hero as in an host, and yet the man's body is no more the earth—his intelligence the spiritual heavens—his love the celestial heavens, nor his very inmost God any more than the drop is the ocean or the hero the host.

This being the case, from the foregoing conclusions—and I think they cannot be fairly met and answered—then some momentous results immediately follow to man and the ultimate condition of his existence. In view of it, *I affirm his inmost purity and guiltlessness before God—his final holiness and harmony, and his infinitude of perfection, beauty, and glory.*

We will now, in the light of this philosophy, proceed to consider man in relation to the final development of his inmost purity and perfection. His intromission into, and ultimatum of, his celestial character, or, as Swedenborg says, "the opening of the celestial degree of his mind."

In the economy of Divine Love, it is destined that all the subordinate degrees of man's existence should be rendered completely subservient to this celestial life; that his love principle should be in no wise restrained, no wise conditioned or dominated, but should be its own law, its own delight, proximate to and subject alone to God. My physical existence brings me under subjection to nature and its laws; and my natural passions and appetites bring me under subjection to the law of self-love; my moral or spiritual existence brings me under subjection to the laws of society, intelligence, and morality; but my celestial existence displays me alone subject to God, involving only my relation to Him, completely eman-

ipated and disenthralled from all outward or external ordinance, duty, or law—an unrestrained and eternal impulse or an unlimited and unconditional will. While I am in material life, by virtue of my body, I must yield myself up to the laws of matter—attraction, repulsion, gravitation, place, combustion, aggregation, dissolution, &c.—all which gross external encasements dominate my inner life, and make me a mere machine. While I am in natural life, I must yield myself up to the law of self love, and be imperatively dominated by my natural passions, instincts, appetites, wants, and propensities, which hinder and repress my higher and more interior loves and delights. The laws of civil society take cognizance of me in this capacity, watch and dog my footsteps, and cover me with jails and penitentiaries, with chain-gangs and lashes. While I am in moral life I must surrender myself up to moral law, and be ruled by duty, reputation, remorse, accountability, and all my relations to my fellow man. The laws of moral life take cognizance of me in this character, and dominate my inmost or celestial life by responsibility, merit, blame, praise, condemnation, &c. &c. But when in celestial existence I am a "law unto myself," ignoring all outward relations, laws, and conditions—abolishing all idea of responsibility, final account, penalty, reward, &c., and yielding obedience alone to God, who boundlessly flows into me proximately with His Divine Love.—Now it is to be seen that all those preceding spheres of life, or planes of existence, through which man passes, are but qualifying instrumentalities of this final life—spheres of instruction, purification, development, &c., arranged in order, from lower to higher, in which the candidate undergoes a long tuition to develope, fit, and prepare him for the exclusively divine life, in which divine life he does not countermand or contravene the life and laws of the subordinate spheres, but having reduced them into entire subjection to and order with the divine life, into complete harmony and unity with it, *he knows them not*. For all the laws of the subordinate spheres are *only known by their infraction*—only declare and manifest themselves by their transgression, or, in other words, by the transgression of the undeveloped subject of them—by man's *yet unformed* divine life. They are all in harmony with the celestial existence, and only interpose restraints and penalties because man is not. It matters not to me whether Eden is enclosed or not, so long as I have no desire to pass out of it; as to that I neither inquire nor know—I am satisfied. The celestial life completely subjects both the moral and physical life to its control; not by assuming an attitude of hostility towards them, and opposing them as the enemies of his divine life, but by bringing himself into entire harmony with them, *he outstrips* them, and enters a new sphere—a sphere of spontaneous love, action, and knowledge. God's love ever tends to make

man more like Himself; and His design in the creation of all the universe is to eternally promote this end. Nothing in existence fails to advance this most glorious purpose! If it did, it would defeat its destiny, and testify God's imperfection! All that we now call physical and moral evils are but ordained instrumentalities in the choral structure of God's economy, incessantly working out his most holy purpose and lending their rough agencies to the final development of man's inmost life.

There is a correspondence between the laws of matter and all the laws of spiritual-natural, spiritual, and celestial being. They are the ultimate exponents of all internal and inmost laws and principles, supporting and containing them; so that the different spheres are discrete concentric-parallelisms.—Thus the law of centripetal force represents and corresponds to the spiritual-natural law of self love—each performing all-important uses in their different spheres. Through the operation of centripetal force all material bodies are formed. It is aggregative, conglomerative, individualizing, integrating, accumulative, and conservative. Through its agency the earths and planets are formed, and our bodies aggregated and individualized. Without its perpetual operation all forms would dissolve and material nature be dissipated. So, correspondingly, the law of self love is centripetal, constituting self the centre of all life and enjoyment. It is aggregative, integrative, accumulative, and conservative, and forms and gives substance to and individualizes our spiritual-natural existence. Without it, we could have no spiritual-natural selfhood. In like manner the law of centrifugal force represents and corresponds to the spiritual law of neighborly love. Through its incessant operation a wholesale aggregation of all substances and individualities into one solid body, is prevented, and each individual object held in its proper orbit. So neighborly love, the spiritual centrifugal force, antagonizes the law of self love, the centripetal, and holding it in check, saves separate individualities from absorption into one, as the centripetal and centrifugal forces antagonizing each other, form separate material bodies, so self love and the love of others, antagonizing each other, individualizes the human spirit. The law of self love, in the formation of the human spirit, is as indispensable as the law of the centripetal force in the formation of his body; and Swedenborg may well say that "all men are first born into proprium." So is the law of neighborly love as indispensable as the centrifugal power. They produce equilibrium in and by which man is moulded, formed, and qualified for a higher life. The fallacious, yet ingeniously elaborated "free will" theory of the New Church, is built upon this equilibrium, which, in fact, is the *veriest necessity*—the argument is a *felo de se*. Self love is essentially aggregative and conservative, while neighborly love is essentially expansive and progressive. But it is to

be remembered that this antagonism is not *absolute* but only *apparent*. Both the centripetal and centrifugal forces are, at bottom, or in their inmost, the same, just as the projectile and rebounding force are the same force, yet antagonizing each other, or just as the same force that drives in one nail drives out another. In the inmost or celestial life it is a self-poised, self-controlled power—equilibrium in itself, if I may so speak—an all-central being; when the conflicts of self love and neighborly love in the external, are lost, ignored, unknown, in the all-absorbing love of the Lord!

Those different degrees of life may be scientifically stated, with their parallelisms or correspondences, thus:

External,	Natural,	Centripetal,	Love of self.
Internal,	Spiritual,	Centrifugal,	Love of others.
Inmost	Celestial,	Self-poised,	Love of God.
God.	God.	God.	God.

The Divine Himself being the very inmost of the celestial or highest degree—the "Real Reality" of which the universe and all things of it, are but the outward symbols or shadows.

It is easy to see that it is utterly impossible for man in physical life to satisfy his spiritual longings and wants. He must submit himself to the heavy conditions of material laws. He cannot have what he wants without an expensive and tedious appliance of means. He cannot be where he wishes, without transporting his "cumbrous clay." He cannot say to yon mountain, "Be thou removed and cast into the sea," expecting it will be done. As a physical being, he is the veriest slave of natural law. So, while in spiritual-natural life, it is wholly out of the question for him to live a spiritual life, while in the sphere of self love, which perpetually defeats every attempt at peace, harmony, and quiet. It would be unnecessary for me to detail the accumulated imperfections of this life. Neither will a rational life satisfy our interior conceptions of a perfect life. To find out truth by laborious ratiocination, research, and statistic, and be perpetually liable to error—travelling up the hill of science only to see "Alps on Alps arise," "ever doing and never done," but belies the interior thirstings of the spirit for a life of harmony and holiness. In like manner it is impossible for a moral man, as a moral man, to lead a perfect life, (even in a sphere where all is good and true,) because morality is *founded upon and perpetually relates to both the evil and the good, the true and the false*. It depends for its very existence upon evil and falsity as well as good and truth. The moral man must perpetually experience the evil as well as the good, the false as well as the true, to feed and keep alive his moral sense. Truth only appears by the contrast of the false, and good only by contrast of the evil. All the moral virtues, such as benevolence, pity, praise, mercy, justice, &c., necessarily relate to their antagonistic vices, malevolence, cruelty, blame, injustice, &c.; and without the continual experience of the correlatives, both the knowledge and sen-

timent of good and evil, truth and falsity, would fade away, and his moral constitution speedily die. The moral man *needs* evil as well as good. They are the food that keeps alive his moral being, and when they are not he cannot live, (except as a celestial man,) for then all motive, reward, punishment, all idea of consequence or responsibility is taken away. He no longer knows the right, because the wrong is not; he no longer knows the good, because the evil is not. He has no choice—no merit, no blame. He is no longer ruled and governed by motives—by regard to consequences. The idea of accountability no longer dominates his love or his actions; it is forever abolished. He knows not duty or the rule of right; he is forever above and beyond it—a celestial man, living in a sphere where his will or love has no outward motive, attraction, or repulsion, to tyrannize it, but is wholly subjective, spontaneous, and free—plenary with the Divine Love, which is its own law! The allegorical history of the beginning of the human race proves this: They were in the garden of Eden, leading a celestial life, knowing neither good nor evil; having no idea of responsibility, no liability to consequences. But when they had *done* the evil they forthwith knew both the evil and the good, and thenceforth were moral beings, and driven from that celestial life which they had lost by the knowledge of good and evil, into a world where moral rule bore sway, there to yield a long obedience to its demands and requirements before they were again qualified for re-entering Paradise. Now, if God is a moral Being, and *nothing more*, then I affirm that He is a doer of and a participator in evil as well as good, and is controlled in His actions and loves by motives, accountability and consequence. There is, then, a Power external to Him, above and beyond Him, that dominates His actions and will, and declares Him *imperfect*. He is no longer His own law, or a law unto Himself, but His being is derivative and dependent, and brought into subjection to a higher Power. But God, as also man, displays himself in a character above and beyond the moral man—in the celestial or divine character; the inmost life, where action and love are wholly and completely subjective, spontaneous, and self-sufficient—where the measure of our existence is our own unlimited and unconditioned will and delight—where whatever we will, and *as much* as we will, we forthwith enjoy—and where whatever and *as much* as we wish to know, we forthwith intuitively see—where our will, being all-good, no evil comes, neither is known, and where our knowledge or truth, being all-intuitive, no error comes, neither is known—“where moth nor rust corrupteth not and where thieves break not through nor steal.”

It is therefore plain, that man's physical life, social life, moral life, and spiritual life, with all their long and sad dispensations and economies of good

and evil, truth and error, are but transient phenomena of humanity, and inevitably destined to fall before and be completely subjected to his celestial or inmost life. They exist only as *means*—as servants of the Most High, in the development of man's innermost life, and are but temporary and administrative. In my last sphere of life, as being only a proximate subject of God's boundless love, the rewards and penalties of all former economies are not only obsolete, but the entire statute book is burned, and the very memory of merit and default obliviously eclipsed or expunged forever by the “fulness of joy and pleasures evermore,” just as the feeble rays of the stars, at dawn, fade away and are lost in the effulgent heat and light of the noon-day sun.

It hence follows that all men, in their innermost life, or as the proximate subjects of God's love, are guiltless and blameless before Him. There are, then, no distinctions of age nor clime, of race or color. Every little curly-headed negro that wanders along the banks of each “ancient river,” or o'er each “palmy plain,” as well as a Howard, a Fourier, or a Swedenborg, has, in his inmost, by virtue of his Divine Original, “an inheritance incorruptible, undefiled, and which fadeth not away, eternal in the heavens.”

God, in his representative *material* character, or as the author and upholder of the laws of matter, governs and controls infallibly, all the material universe, from the falling sparrow to the comet's whirl. In His *civil* character, or as the Originator and Conservator of civil society, by His agents, the legislators and police officers, He is intent upon overhauling the burglar, immuring the culprit, and restraining and punishing the sallies and aberrations of self love. So in His *moral* character, or as a merely moral God, very truly, He is a God of praise and blame, watching the delinquencies and praiseworthy of His moral subjects, and through His appointed means of remorse and peace of mind, punishing and rewarding their default or their merit. But in His divine character He is a God neither of condemnation nor praise, neither of guilt nor innocence—but a God of infinite and unconditional love, making man, in his final character, the thrilling subject of it for ever. Before Him, in this character, the very prince of iniquity is without sin, standing before Him, absolved from all blackness; and even before the moral God he has a plea to urge that it is unanswerably valid, namely, his Divine Original, his God-made and God-given life. But before the Celestial God pleas are never made, excuses never heard—“all is very good.”

There is an instinct deep in the heart of man, that teaches us this truth.—The very worst of criminals *hopes* still in God, and after all the codes, philosophies, and creeds of man have, without appeal, decided that hope to be vain and idle, still it is warmly alive in his breast. No man, no matter how utterly evil and abandoned, ever died

with the undoubted certainty, with the deep conviction, that he would be damned forever. There is still a chance, still an obscure faith that his case is not yet wholly desperate, but that through the boundless mercy of God he may yet find peace to his soul. You can't extinguish this ray in him that beams from the interior depths of his soul, by judicial sentence, philosophic deduction, or sectarian anathema. Neither creeds nor philosophers can interpose between God and His creature. They cannot divorce him from his Divine Original. He is still His creature, and God will take care of him through earth and hell.

The churches of Christendom know God only as a moral being. They have no idea of Him, despite their pretensions, in His divine or celestial character. They see Him only as a God of prayer, praise, adulation, and atonement; who rewards and punishes according to desert; who inflicts penalty and awards praise; who condemns and who redeems. The very attributes they ascribe to Him testify that they regard Him only as a Moral Being, namely, justice, mercy, pity, sympathy, commiseration, grace, &c. &c., which relate only to His moral character.—Hence, He smiles approbation and frowns condemnation; is angry, is pleased, is glorified and exalted. And he has all the *necessary imperfections* and virtues of a moral being. They see and know Him not in His divine character, before which all these distinctions are as nothing. They are only the censors of public and private morality, loud and vehement in their denunciations and adulations. This, and the *crudeness of their morality*, is the origin of the dogma of the *essential* total depravity of man, the very opposite of the truth, and a gross libel upon God—of the fall of man, eternal hell, &c. &c. If man fell at all, it was when he conceived these diabolical notions. The whole machinery of the current Christian church displays God only as a moral governor and ruler of the universe. It is, or *was*, as Swedenborg says, a spiritual church, a church in which the love of the neighbor (the moral element,) was supreme. But even that life has departed from it, and were it deeply analyzed, the “love of self and the world” would be found its only life. When, therefore, it undertakes to pronounce upon my moral worth, I legitimately fall under its condemnation, just as I am obnoxious to the civil law for my social behavior.—But when it preposterously assumes to interpose its verdict between my God and me, as a final judgment, that fixes forever my future destiny, it meets only my unmingled scorn and contempt. I reply that I have within me a celestial heaven, unpolluted with evil, where I am white and clean before God—a city of refuge in my inmost, where the waylaid and hunted culprit of moral and civil life is forever secure from their pains and penalties, and though once covered with guilt, yet there I am white as snow. The celestial church,

that church which will arise upon the earth, when the celestial degree of the mind is opened, and in which the love of the Lord is supreme and all-sufficient, there will be no creed, no tariff of penalties and rewards, no judgments pronounced, no final audit and adjustment of accounts—but only the measureless delight of God's love, including all outward and imperfect systems of life.

The God of Christendom is (and I speak it reverently,) only half a God, for it cannot be disguised that He is the Author of hell as well as heaven, *maigre* the allegations to the contrary. This results from His being regarded only as a Moral Being. Evil being a necessary element in the moral constitution, and arguing *a posteriori*, or from effect to cause, it indubitably follows that He is only a semi-Divine Being. The best-labored theories of "free will" do not exonerate Him from this judgment; and charging it all upon the God-made and God-sustained creature, is but weakly trifling with the momentous fact. Laying it upon the poor Devil, that scape-goat of the sins of the universe, is equally fallacious. The plea is false, for the Devil is an infinite lie! And if it was true, it would not avail, for why create or permit "that old serpent?" But the God of the celestial church is a Divine Being *absolute*, who knows neither good nor evil, and before whom all the moral and spiritual universe, with their heavens and hells, are only instrumentalities—divinely-appointed *means* of developing, regenerating, and redeeming humanity for its final amplitude of glory!

The infant is a representation of the celestial life. It knows neither right nor wrong, good nor evil. It is the subject of no moral, civil, nor religious conventionalisms; but the measure of its existence is its *delight*. Consequently, we neither blame nor praise it: it is guiltless and pure. Now all men, devils, and angels, were once infants, and they passed out of that celestial life when they began to know good and evil. But the infant is still in the inmost—the "good of remains" are still within the man, and you can no more destroy them than you can preserve the history of the man entire, and leave out the story of his infancy, any more than a man can become a man without first being an infant. The infant is but waiting to again walk forth into celestial life when the way is opened, by the man becoming "as a little child."

The essential purity of all men before God, and the final development of their celestial inmost, could, also, be shown from the nature of the Divine Love, which would save all and make all happy, notwithstanding guilt and crime. It asks no amends, nor sacrifices, nor atonement—no "value received," or price to be paid. It is not a broker in the mart, trafficking in human bliss, discounting happiness and demanding payment. But it remits all penalties, satisfies all judgments, re-

verses all decrees against man, receives the returning prodigal, and kills the "fatted calf." And surely the Divine Wisdom, as a means, is adequate to the fulfilment of the ends of Divine Love. But this article has already grown, under my hands, to an intolerable length; and I find that I have only glanced at some of the strong points in the case. At a future time I may resume the unfinished theme.

Pittsburg, Oct. 5, 1851.

[Original.]

THE SPIRITS.

Friend Sunderland.—Set me down as one of those who think your valuable paper a *leelle* too full of philosophy and too barren of facts, by a great sight. The spirits don't have fair play. I want to see at least two pages of the Spirit World filled with conversations between the spirits and their friends on earth. Among the thousands of sentences "spelled out" by spirits, every week, pity if a page or two cannot be selected, that may be worth a mortal's reading. Angels' talk is good enough for me, yet. What if they do often repeat the same sentiment? Fact must be repeated forty thousand times over, before it *is* fact, in these days. What if they do disagree in sentiment—"contradict" one another? On earth there should be freedom of thought and of speech. Why not in heaven? LET THE SPIRITS BE HEARD! Let us have more communications from angels and shorter ones from philosophers.—"Them's my sentiments."

During a recent visit to Woonsocket, R. I., I took a notion, *a la* C. C. Burr, to drive around among mediums, to see what I could see. Mediums abound in Woonsocket. Girls, boys, men, and women, of various stations, characters, and capacities, are brought into mediums with great despatch. One of the very best is Willin Vose, a machinist and farmer of high character. He is a man of wealth, some sixty years old, and has always been considered one of the most intelligent, scientific men in Woonsocket. I believe he was always an Infidel, till he became a medium.—The sittings at this gentleman's house bear the strongest resemblance to social religious meetings. The evil, mischievous spirits, the "devils," &c. have a special regard for Mr. Willin Vose, for they never operate through him.

One thing has excited my risibles amazingly, to wit: the great, indefatigable C. C. B. splashed through the villages on the Blackstone river, last Spring, snapping his toe-joints and hauling in the ninepences like all-possessed; and close upon his heels came the spirits, with altogether a new "phenomenon." Instead of rapping upon the table, they take the table and go to *pounding* upon the floor. This operation has taken the name of "tippings," because the table is tipped up on one side. The tipped side is raised from one to twelve inches, and then brought down, sometimes with remarkable gen-

tleness, and at other times with a violence which indicates some indignation at the skeptical quibbles of the Burrites. Mr. Burr must fight his battles over again. Toe snapping is obsolete. He must come on, *poste haste*, and kick the table over without touching it, and by that time the spirits will have some new feat to gratify his gymnastic propensities.

I send you the following communications, not because they are new, but because they were made by spirits. Of their harmoniousness or discordancy let the reader judge.

August 22. Mediums: Mrs. Manton Greene [not any connection of mine, that I know of,] and several of her brothers and sisters. All the mediums place their hands on one side of the table, which always tips towards them. The other three sides are crowded with the hands of visitors. [Queries: 1—If the table is "tipped by the human mediums," how much short of a miracle does it require to enable them to *tip in perfect concert*, so as to spell out an intelligent sentence? 2—How can the pressure of the mediums' hands counteract the *opposite* pressure of the visitors' hands, without sufficient muscular action to betray the fraud?] Communication to Israel Greene from his Aunt Hannah: "Have you kept William? I pray to God that you will keep Stephen." [Note.—William is Stephen's son, and Stephen is Israel's son. Stephen is separated from his wife. The full import of this communication can only be understood by those who understand all the circumstances.]

August 25. Mediums as above.—Communication to Israel Greene from his sister Martha: "Tell Nancy not to attend Mr. D——'s church." [Note.—Nancy is Martha's sister. They joined the Congregationalist church, together, many years ago. Israel has been a Universalist over forty years. On being questioned, Martha favored the Universalists and the Methodists.]

August 26. Mediums as above.—Communication to me from my wife's sister, Caroline: "I want sister to prepare to meet me. Yourself, O be ready." Conversation: "Are you happy, Caroline?" "Yes." "Are all happy?" "No." "Do any wish to come back to live on the earth?" "No." "Are all happier there than they were here?" "Yes." "Can you tell me how old you were when you left this world?" "Yes." [Succeeded, after one failure.] "Can you tell how many years and months you have been in the spirit world?" "Yes." [Succeeded exactly.] "Can you tell what your last disease was?" "Yes." "Was it typhoid fever?" "No." "Disease in the head?" "No." "What was it?" "Lung fever." [Note.—The doctor said it was typhoid fever, and I thought it was a disease of the head.]

August 28. Mediums as above.—Communications to Israel Greene from his sister Martha: "Tell Nancy that God watches over her always. Tell her she must leave the Congregationalists." [Note.—Nancy believes all this

business to be the "works of the devil." She told me that another person had been directed by another spirit to attend Mr. D—'s church constantly.]

August 29. Mediums: Miss Ellen Pierce and Mrs. S. Squier. Visitors: my sister, my wife, and self. Conversation with my mother: "Have I any guardian spirit present but you, mother?" "Yes, one." "A male or female?" "Male." "Will you tell me his name?" "No." "Is he any relative of mine?" "No." "Will he communicate with me?" "Yes."—Conversation with my new guardian spirit: "Will you tell me your name?" "Yes. John Boardman." "Should not the last letter but one be a?" "No." "How long have you been my guardian spirit?" "Six years." "In the spirit world?" "Seven years." "Did I know you on earth?" "No." "Did you ever see me on earth?" "Yes." "What was your age on entering the spirit world?" "Forty-five years." "What was your occupation here?" "Preaching." "How many years did you preach?" "Nine." "What denomination?" "Universalist." "Do you know my religious views?" "Yes." [True. He designated my religious belief exactly.] "Do I attach much importance to my own dreams?" "Yes." "Do my guardian spirits ever influence my dreams?" "Yes." "Do they always?" "No." "You have answered me many questions: is there anything you would like to spell out to me?" (After a moment's pause,) "Yes." Communication: "If you keep on the course you have pursued, you will meet me."—Conversation continued: "Are you happy?" "Yes." "Are there different spheres of happiness?" "Yes: seven." "Are these a necessary result of the different degrees of goodness and knowledge?" "Yes." "What sphere are you in?" "Seventh." "Did you enter that sphere at first?" "Yes."

August 30. Mediums: Willin Vose and one or two young ladies, relatives of Mr. Vose, I believe. Communications to William Hopkins: 1st—From his sister Harriet, "God loves you and all mankind." 2d—From his brother James, "Try the spirits: you will find them true and faithful." 3d—From his father, "Keep your mind free from skepticism." [Note.—William came here an unbeliever, but entirely candid.] Conversation with my new guardian spirit, John Boardman: "Do you know that I recorded, in a small book, all the communications and conversations I witnessed yesterday?" "Yes." "Can you tell me how many pages it required to record yours?" "Yes: between three and four." [Correct—though my strong impression was that it was one page more.] I numbered all the questions: "Can you tell me how many in all?" "No." "I have written down seven more questions, and should like to know if you can read and answer them with the book closed?" "No." "Will you try to answer them as I read?" "Yes."—"These are the seven questions and

their answers: 1—What is the principal employment of spirits in the seventh sphere?" "Praising God." 2—In the lower spheres?" "Singing praise to God." 3—Do spirits ever need rest?" "No." 4—Is there any thing in the spirit world analogous to sleep in the physical world?" "No." 5—Can spirits apprehend the thoughts of persons on earth, without a medium?" "Yes." "Can you read and influence my thoughts, as well when I am awake as when I am asleep?" "Yes." 7—Some spirits have written on paper, with a pencil: will you do so for me?" (After some hesitation) "No." "I did not expect you to write now. Will you do it some time?" "Yes: next Tuesday night, between twelve and two o'clock."

Several hymns and songs were sung at the close, and the spirits beat time to them all, perfectly, striking the table upon the floor at each measure. The "human mediums" are incapable of beating time to any music, except in a very imperfect manner.

August 31. Mediums: Miss Joslin (sister of Mrs. Manton Greene,) and another young lady. At the house of my brother-in-law, William Hopkins. Communication to Israel Greene from his brother Benjamin: "You, my brother, make ready to meet me in heaven." Some of the company having called for singing, the spirits concurred, and several hymns were sung. The time was beat very imperfectly, the table tipping from one to five times in a measure. [Note.—There were present several unbelievers, and among them, Mr. W., who ridicules the "humbug" greatly.] My mother's spirit called: "Mother, you have met me several evenings, but have spelled out no communication to me. Will you do it now?" "Yes. BE—(Mr. W. watches)—FRIEND"—["Mother, do you wish to make these one word, that is, *befriend*?" "No." "Have you not left out something?" "No." "Then do you not mean, *Be a friend*?" "No." "Well, I will call the alphabet again:—LY—["O, yes: *Be friendly*—is that right?" "Yes." (During the whole of this process Mr. W. looked earnestly, making frequent expressions of surprise)—TO ALL M—[here it was suggested by my father, Israel Greene, that MEN must be the word. "Is MEN right, mother?" "No." "Is mankind?" "No." (By Mr. W., "Well, really! What can it be? Let us see.") "Mother, I will continue the alphabet for the remainder of the word, beginning with the M:—Y—("BE FRIENDLY TO ALL MY")—is that right?" "Yes." Here Mr. W. seemed quite earnest and astonished. I asked him *who it was* that so persisted in spelling out just what she was a mind to! If it is not a spirit, what is it?" "Mesmerism!" exclaimed he. "But who is the *Mesmerizer*?" "The medium."—"That is news. I never knew before that Miss Joslin was a Mesmerizer. But let us see what the next word is." Alphabet called through. No tip.—Called through again. No tip.—"Mother, will you finish your sentence

now?" No answer. "Mother, are you present?" No answer. "Is there any spirit present?" "Yes." "Are you, my mother?" "No." "Is she gone away?" "Yes." "Will you call her back?" "Yes." "How many minutes will it take you to get her back?" "One." "Ask her to tip the table, as soon as she comes." [During this one minute I remarked that my mother had probably left in consequence of the double charge of *falsehood* upon herself and of *fraud* upon the medium, made by Mr. W.] In a little less than one minute the table tipped. "Is that you, mother?" "Yes." "Well, before calling the alphabet again, I have a question to ask: Did you leave this room, just now, because Mr. W. attributed your spelling to deception on the part of the medium?" "Yes." "So I expected. Will you now finish your communication to me?" "Yes—CHILDREN." ("BE FRIENDLY TO ALL MY CHILDREN." This was doubtless intended both for me and my father, in reference to my brother Stephen. He is, both on account of habits and constitution, deserving of a larger share of "*friendly*" regard from all his relatives, than they are accustomed to exercise.

For want of leisure, and for fear I may be occupying too large a space in your columns, I close here. Should this meet your approval, I may prepare the remainder in season for the next number.

J. W. GREENE.

Boston, Oct. 6, 1851.

If, as our correspondent thinks, the spirits do not have "fair play" in this paper, it is the fault of the spirits, or their friends, not mine. I give "an open ring and fair play" to all, and publish all that I can can hold of that I deem fit for publication. What more can be asked of an editor?

[Original.]

SPIRITUALISM IN NEW YORK.

Dear Brother Sunderland,—We, though a "busy, bustling" people, have a remnant who do not make Mammon their idol, and are endeavoring in this, their rudimental sphere, to learn of the things which appertain to the next. The subject of spiritualism is so decidedly unpopular with the mass in this, our Babel, that one would suppose that spirits would hardly deign to manifest themselves to their *friends* in the body. But it is estimated that there are not less than one hundred media through whom "spiritual manifestations" are enjoyed in the city of New York.—This fact is, however, known to but few. The ridicule and derisions usually vouchsafed such as are favored in this way, admonish them to secesy when it is possible.

A project was not long since set on foot, to bring this subject more directly to the cognizance of those who might consider it of sufficient importance. A subscription paper was drawn up and

circulated for the purpose of defraying the expenses of obtaining the best mediums, &c., which was numerously signed. A suite of rooms has been rented, corner of Grand street and Broadway, and daily and nightly sittings have been held during the last four weeks. I have been able to attend but two, but friends have frequently stated to me that the manifestations are of a surprising and elevating character. This movement, *it is said*, has, from the first, been under the express direction and supervision of St. John, the beloved apostle, and the Rev. William Fishbough is the earthly vicegerent, who presides at all the sittings. St. John directs that *all the sittings shall be opened by a short and comprehensive prayer*, (which, by the bye, is some times pretty well spun out,) reading of a few verses in the New Testament, and when occasion requires, the singing of a psalm or hymn. After which no spirit is interrogated until the St. John sanctions, by an emphatic *Aye!* that he approves of all the arrangements.

Sometimes an evil spirit intrudes upon the assembly, and keeps "St. John," and other good spirits, at bay. which, of course, seriously mars the harmony, and entirely sets aside the object of the meeting! On such occasions the "apostle" does not think proper to manifest himself. I was present at a meeting of this description. Previous to Mr. Fishbough's arrival, an aged lady was receiving some interesting communications from a deceased nephew. An attempt being made to obtain the apostle's usual signal, it was found to be wanting! The medium was taken into an adjoining room, by Mr. F., and the spirit interrogated, who informed him that he was an *evil spirit*. This, Mr. F. informed the company, would stay further proceedings until the afternoon.

The *modus operandi* by which the spirits here first manifested themselves, was by "rapping." But latterly this method seems to be almost entirely superseded by operating physically upon the persons present, by causing *them* to rap upon the table; and more recently still, by causing them to write. This peculiar class of phenomena may be quite satisfactory to some. Others might be disposed to attribute these unusual and strange motions to the influence of fanatical excitement. Mr. Fishbough lectures frequently at Hope Chapel, dispensing his *peculiar* views to admiring auditors. Mr. F. and the Rev. Mr. Harris appear to have embraced similar notions on spiritual subjects, generally. They seem to have taken a very great liking to St. John and St. Paul; and one would be liable to conclude, from their actions, that the great Infinite Mind was to them a matter of secondary consideration. They profess to have abandoned the doctrines promulgated by Mr. Davis. Their present belief, I should judge from their discourses, is in the ultimate happiness of the whole human race. The more abandoned must long remain in a state of comparative misery after as-

cending to the next sphere of existence. They seem to have an almost fanatical adoration for the Scriptures of the Old and New Testament, good, bad, and indifferent. In this respect they have gone to the opposite extreme of their early religious experience. Argument is entirely lost upon them. Of course, there is no higher authority than "St. John" and "St. Paul," and with these spirits they profess to hold daily and almost hourly intercourse.

Were I to give my opinion on the subject, I should say that there have been many eminent men in the Christian church as fully entitled to the sobriquet of "St." as John and Paul. I think that the 18th and 19th verses of the 39th chapter of the Apocalypse, would seem to indicate a want of this spirit of toleration, to say the least.

I very much regret that there is so much disposition to fanaticism in the investigation of spiritual truths. It seems as if we could no longer trust some we had thought to have well-balanced minds in matters of faith.—Our movement was for the more thorough and public investigations of the nature and character of the phenomena known as "spiritual manifestations," "rappings," &c., now in process of development in our midst. It has received aid and sanction from many of our best citizens. But the questions at issue were pre-judged before a sitting of honest enquirers could be obtained, leaving nothing but the ranting of sectarian fanatics. The leaders of the movement must be exchanged for those who wish to give others an opportunity of examining and knowing of a truth, whether these things be of God or whether they be of the Evil One, or no good will be done. How long shall these things continue? A.

New York, Oct. 12, 1851.

UNDEVELOPED SPIRITS.

From the following article, which appeared recently in the Spirit Messenger, it seems that the question of undeveloped spirits is to be brought fully before the readers of that paper.

To us it is manifest, from this article, that the writer may have placed too much reliance on the *human* medium. Only allow a susceptible person, who is said to be a medium, to manifest the phenomena here described, and encourage him or her to believe that it is *all* done by spirits, and we should expect precisely such difficulties and contradictions as are here described. We insist that it makes no difference what spirits say about it—that is, when a human medium is once obsessed, they may do anything they please; and if you ask the spirits if they made the medium do so and so, they will say "Yes," unless, indeed, (as is sometimes the case,) there are mortals present

who *know* how it is, as in the following sentence. I was present with a medium who has written and published a book on this subject. He sat down to the table to be caused to write by the spirits. He took the pen, and instead of writing, he began to shake his hand and throw it about, precisely as if had the shaking palsy! After doing this for a few minutes, (my daughter being present,) I asked the guardian spirit of the *writing* medium, what those motions of the medium's hand and arm were for? The alphabet was called for, and the following communication made:

"The spirits do not cause those motions."

And they went on to explain that they [spirits] did sometimes impress the mind of that medium, and those impressions would disturb his nervous system, which induced those "convulsive jerks," (as they are called in Philadelphia.)

My practice has always been (when I visit other media, out of my own family,) to let the spirits and the mediums have their own way in all things. I neither dictate or give advice. We are happy to witness what is done, whatever may be the form or manner of its appearance.

But in our own family it is different. Here, we desire Superior Wisdom, Harmony, Order, and Form, in all that is done. We make no account of "eccentric motions," nor "convulsive jerks;" and were either of my daughters who are mediums, to "turn up the eye-balls," in the manner described below, I should not encourage them to think it was done by any spirits but their own. Nor can we doubt but that, as a general thing, it has a bad tendency to allow or encourage the phenomena like some of those described below. At any rate, I have always found that where such things are allowed in mediums, (however reliable they may be thought in other respects,) contradictory manifestations from spirits have been more or less abundant:

There is a good deal said about truthful, reliable, and developed mediums. These are terms which I do not fully understand. In the "Philosophy of Spiritual Intercourse," page 114, a spirit says, "Spirits are joyfully seeking truthful mediums." Again, on page 124, Mr. D. says, "It is a thing greatly to be desired, that the harmonial circles develope truth and impress-

ible mediums." I had thought that a *truthful* medium was one who would not dissemble—that would not practice deception by imitating the manifestations;—I had thought that a *good* medium was one through whom the spirits could communicate freely and easily; and that a *well-developed* medium was the same. But since we have begun to have the manifestations in our own family, I have been forced to think differently. The spirits communicate to us by placing the medium's finger upon the different letters of the alphabet, which they can do nearly as fast as we can write. They can cause her to use a *pen or pencil, and trace out letters or figures very correctly*. Indeed, she seems to be in *complete sympathetic connection with the spirits*. They seem to move any muscle with the greatest ease, and then, again, completely disable her—deprive her of all power to move—cause her to experience any kind of physical sensations, so that at one moment she will be sick, faint, and feeble, with very difficult respiration, and the next, healthy, strong, and energetic. At times, also, they seem to excite the various mental faculties, such as hope, fear, courage, &c., and at other times cause her to think and speak.

I am aware that most persons would expect something of importance to be communicated through an individual who can be affected so easily. But as yet the communications have generally been of a very trivial character, and frequently false and contradictory. At times the spirits will represent themselves as some of our distant friends and relations, the death of whom we had not heard—converse in a very intelligent manner—tell when, where, and how they died, and speak of their present enjoyments in the spirit world.—But in a few days we would learn that they were still living in the body.—Again, they would tell us that some of our distant friends were on their way to see us, and would arrive at our house at a certain time. They, however, failed to come. But the spirits would tell us that something had happened to our friend, which prevented his coming—that he was sick at a certain house on the road—that we must hasten to go and see him; then when we went to the house named, we could neither find him nor hear of him, on which the unseen would tell us that we had mistaken the place, and that it was another house, and when we had gone there they would continue to give similar directions, sending us somewhere else; and finally, when we had given up all hopes of finding him, we would be told that he was dead, and that we had passed by him (his spirit) repeatedly in our search, without observing him. Then the communicating spirit would represent himself as the friend we had just been in search of—tell us his experience, &c. But in a few days afterwards we learned that he was still living!

Now here is a problem I cannot solve, but am very anxious to have it done—to understand the mystery. Mr. Davis

says, "To my mind, the real causes of contradictory communications are neither beyond the earth's inhabitants, nor difficult to explain." But his explanation is not satisfactory to my mind. I cannot admit that these contradictions emanate from sympathetic spirits, who confirm that which we ardently and positively desire, inasmuch as they communicate that which is unasked for, unthought of, undesired; indeed, that which we do not wish to hear, much less believe—the death of a near and dear friend and relative, which statement, after all, turns out to be untrue. Again, they have assured individuals that they should not live but a few weeks or days, even naming the day of the month on which they were to die—all of which has thus far proved incorrect. Now what can be the object of all this? what its utility? Is it to demonstrate to sensuous minds the truth of immortality? to prove to us that our friends are not dead? At first it might seem so. The spirit, apparently for the purpose of convincing us that it is *really our friend* that speaks, will remind us of some trifling circumstance that we had forgotten (and perhaps he had forgotten, too,) which we are satisfied no one knew anything about, excepting him and ourselves. But under the circumstances related, shall we rely upon anything that the spirits may tell us, until it is proved to be truth? How are we to know that it is our departed friends that speak, when they communicate to us thus? These circumstances can only prove to me that there is some intelligence that is perfectly familiar with the history of our lives—aye, and with our most inward thoughts and affections. Then what is the use of a test-word, sound, or motion, as the signal of a friend? If we know the sign ourselves, the communicating spirit knows it also, and can produce the signal if he choose to.

I have long since abandoned the idea that there is anything absolutely *evil* in the universe. Hence I do not believe in the doctrine of evil spirits. But I am inclined to the opinion that there are undeveloped, gross, and immoral spirits, who, when they have the opportunity, trouble mankind. I have thought it might be, that for some reason we have been permitted to get in communication with such, or that we may have been troubled thus for the purpose of correcting us of some faults—so that the *cause of these contradictions may lie with us*. But whatever the cause may be, we cannot learn it from the spirits through the medium of my sister. Indeed, for the last few weeks, the communications have ceased entirely. Yet they continue to operate on her daily. They affect her in a variety of ways, giving very eccentric motions to her limbs, putting her into a magnetic sleep, often closing her eyes in the waking state, turning the eyeballs upwards, or to one side, and holding them rigidly in that position for some time. If we solicit any communications, they will show us that they can communicate if they will, and seeming-

ly tantalize us by causing the medium to assume strange attitudes, perform comic gestures, &c.

CONTROL YOUR TEMPER.—Who is he that says he cannot help being angry, or sullen, or peevish? I tell him he deceives himself. We constantly avoid being so, when our interest or decorum requires it, when we feel near those who we know are not bound to hear our whims, or who will resent them to our injury; and what strangers will not endure, we cast upon our friends. That temper can be corrected the world proves by thousands of instances. There have been those who set out in life with being violent, peevish, discontented, irritating, and capricious, whom thought, reflection, effort, not to speak of piety, have rendered, as they become mature, meek, peaceful, loving, generous, forbearing, tranquil, and consistent. It is a glorious achievement, and blessed is he who attains it. But taking the argument to lower ground, which I do unwillingly, you continually see men controlling their emotion, when their interest commands it! Observe the man who wants assistance, who looks for patronage; how well, as he perceives coldness of hesitation, does he crush the vexation that rises in his throat, and stifle the indignation that burns for expression! How will the most proud and lofty descend from their high position, and lay aside their ordinary bearing, to earn a suffrage from the meanest hind. And surely those who hang around us in life, those who lean on us, or on whom we lean through our pilgrimage, to whom our accents and our deeds are words, to whom a word may shoot a pang worse than the stroke of death—surely, I say, if we can do so much for interest, we can do something for goodness and for gratitude. And in all civilized intercourse how perfectly do we see it ourselves to be the organized law of decorum; and if we have not universally good feelings, we have generally at least good manners. This may be hypocrisy, but it ought to be sincerity, and we trust it is.

If, then, we can make our faces to shine on strangers, why darken them on those who should be so dear to us? Is it that we have so squandered our smiles abroad, that we have only frowns to carry home? Is it, that while out in the world we have been so prodigal of good temper, that we have but our ill humors with which to cloud our fire-sides? Is it, that it requires often but a mere passing guest to enter, while we are speaking daggers to beings who are nearest to us in life, to change our tone, to give us perfect self-command, that we cannot do for love what we do for appearance?—*Giles's Discourses on Life.*

Error is the offspring of truth; this appears antagonistic, because truth exposes error; but error would not exist did not truth prevail from the beginning.

EDITORIAL.

BOSTON, SATURDAY, OCT. 25, 1851.

SPIRITUALISM IN PHILADELPHIA.

In the remarks which have appeared in this paper, from time to time, in respect to Spiritualism in Auburn, New York city, and other localities, nothing like invidious distinctions has been intended. Nor do we mean anything of this kind in what we now have to say of the reports that have been published of the spirits in Philadelphia. Our authority for the remarks we now offer is the pamphlet referred to in our last paper. And in one sense it has occurred to us, that the more of such pamphlets there are published, the better.—That is, if the friends in the different localities are disposed to put out books that show precisely how much they have learned on this subject, why let them do so. It is the very thing we want to know. And hence, when those who are constantly publishing to the world the measure of their own wisdom, or the degrees of knowledge to which they have progressed, (as they are doing in Auburn,) become *irritated*, and complain of the notice which their neighbors take of them, they do but thus evince how far they fall below the standard of true *manhood*.

June 25th, 1850, I had the pleasure of presenting the subject of spiritual manifestations to the people of Philadelphia. This I suppose to have been the first effort of the kind ever made in that city. It was in a lecture on the Spiritual World, delivered in Franklin Hall, to a large and candid auditory. And as the cause of Spiritualism seems to have progressed somewhat since that, in the city of Brotherly Love, it may be interesting to look back and contemplate the beginning.

The following notice of my lecture appeared in the Philadelphia Inquirer of June 24th, 1850:

"The 'Knockings,' we perceive, are about to be introduced indirectly to Philadelphia. Mr. LaRoy Sunderland announces a lecture, to-morrow evening, at the Franklin Hall, on the Realities and Laws of the Spirit World, especially as recently developed in the 'Mysterious Noises' now heard in various parts of the country. Mr. S. is a believer in the absurdity, and hence his auditors may be prepared for something of the marvellous. He says that he has 'heard, seen, and felt these spiritual manifestations, and thus conversed with members of his own family, who departed this life years ago.' What next? This is, indeed, the age of humbug."

My lecture was well received, and gave promise of good to the cause of truth, as a large number of friends there seemed to be ready for similar spiritual manifestations to those I had recently witnessed; and ac-

cordingly they encouraged me to hope for a subscription list to this paper, of some two hundred names or more.

In a few days after my lecture, the following notice appeared in the Philadelphia Ledger:

"RELIGIOUS NOTICE.—ROCHESTER KNOCKINGS.—J. G. Lawshe will review the lecture of Mr. Sunderland, on the Rochester Knockings and Spirit World, in Franklin Hall, Sixth street, above Market, on Tuesday evening, July 9th. Lecture to commence at 8 o'clock. Admission 12 1-2 cents. jy6

I returned to Boston, and commenced the publication of this paper, and sent one or two hundred specimen copies to Philadelphia, waited for returns, and from that day to this I have received some half a dozen names. But in this number I am happy to know there is included a few with whom we hope to share an eternity of bliss. They are good men and true. May the like of them be increased in Philadelphia, and all over the world. In the mean time various inquiries were made as to "why there were no *spiritual* manifestations made in Philadelphia?" For it seems they had none of these for some eight months after the subject was first introduced to them; while during this time they were breaking out in all parts of the New England States, as well as South and West.

By the pamphlet before referred to we learn that they had no "sounds" produced by spirits, till February 10, 1851. They have now "between fifty and sixty circles," "who are candidly investigating this subject," and "who feel confident that the phenomena attending the communications by the alphabet, have been such as to convince them that an agency beyond the control of the medium, *operates on the finger*."

This pamphlet is valuable for one purpose only: it shows the *peculiar characteristics* of what has taken place in Philadelphia. And as we gain information of what is *high or low*, by contrasts of characteristics, it is always gratifying to hear the accounts which different circles give of themselves. The spiritual manifestations in Philadelphia, according to this pamphlet, seem to have been of what we should call a feeble and mixed kind:

1. They are *exclusive*, confined, and limited to the circles. None, or but few, are *permitted* to witness them, except the members of an organized circle: To hear the sounds, or to see the medium "move her finger," you must join a circle.

2. The manifestations are mixed up with "Mesmerism," or certain "convulsive jerks" of the medium, especially of the "medium's finger," which points out the letters by which words are spelled. Allow such phenomena as these to be called *spir-*

itual, and I can show that I had "*spiritual* manifestations" in my lectures in Philadelphia, in 1847. Nay, I had them under my public addresses twenty-eight years ago. And, what is remarkable, spirits have made the "sounds" within the past year, *AFFIRMING that many of the results that occurred in my lectures on Pathetism, years ago, were produced by spirits!* As, for instance, when I caused one to "*see a ghost*," the conception of the ghost (it is *now* said by spirits,) was induced by them! The following is an account of one of these experiments I performed, nearly seven years ago:

"Last evening, one of the experiments was most beautiful, and of thrilling interest: it was an actual illustration of that mental hallucination denominated apparitions, or the sight of departed spirits! The subject on whom it was performed was in the normal or waking state, and the reality with which she seemed to see and converse with the deceased wife of the late Rev. Mr. Parker, of this city, while she passed up and down the aisles of the hall, seemed to hold the audience completely spell-bound for some considerable time."—*Providence Gazette*, Dec. 7, 1844.

The patient on whom the above experiment was performed, was Ann E. Hall, or "Libby," as she was familiarly called.—And about one year ago she called at my office, in this city, when a spirit, purporting to be that of Mrs. Parker, above alluded to, rapped to us, and *affirmed* that "she did make herself manifest to Libby," in my "lecture, in Providence, R. I., in 1844," the very time to which reference is here made! Now, it seems manifest that if the "convulsive jerks," and "movements of the medium's" finger, which are made so much of by our Philadelphia friend, are to be set forth as "*spiritual* manifestations," then I have had them in my lectures, many years ago; and that the date of their "commencement" in Philadelphia, should be a great while before "February 10, 1851."

In all the so-called spiritual manifestations that have ever taken place in my own family, there has been nothing like "Mesmerism," Pathetism, or any other *nervous* phenomena. As an experiment, I have, in a few cases, tried to get the sounds while one of my daughters was entranced, but I never could succeed. And I think I know the reasons why I have felt disposed to have nothing of the kind ever connected with *spiritual* manifestations in my family.

3. But few manifestations have been witnessed in Philadelphia that could properly be called *spiritual*, as most of the communications (according to this pamphlet,) have been made by the *human* mediums. This pamphlet contains fifty or more of these communications; some of them are quite long, and all made in the same manner, by the "convulsive jerks" of the "medium's finger."

4. All the manifestations *peculiar* to Philadelphia "circles," seem to have been *cramped* by *exclusiveness* and "management." Indeed, the book published about them is filled with rules for "preparing mediums" and "managing circles." And if this book is a specimen of what the spirits have done in Philadelphia, we suspect our friends there will find, in the sequel, that the subject has been "managed" more by the *human* than it has by spirits.

While the *spiritual* manifestations there, and in other places, are a matter of rejoicing among the friends of Truth, we may be permitted to hope that they will soon progress so as to rise far above "*electricity*," "*Mesmerism*," "*convulsive jerks*," and all other *human* phenomena.

In making these remarks, no one must suppose that we undervalue communications made by human mediums, about spirits, while they (the mediums,) are in a state of trance. Everything should be estimated according to its relative or intrinsic *use*. But I have seen too much of what is called "Trance," and "Clairvoyance," and other nervous phenomena, to rely upon one or the other, as much as many seem disposed to do. And hence I set it down as an axiom, that we can never arrive at correct views of the *spiritual*, if we allow nervous phenomena to be mixed up with what purports to come from the world that is inhabited only by spirits who have left the human body.

INFORMATION.

Stupendous Thought.

When we look at a star of the seventh magnitude we see it, not as it is now, but as it was one hundred and eighty years ago! Or if we gaze at a star of the twelfth magnitude, we see it as it *was* four thousand years ago, and not as it is now. And supposing (as Mr. A. J. Davis suggests,) a star may yet be discovered of the twenty-seventh magnitude, the astronomer who first perceives it, will see it as it was many millions of years ago; and should it be inhabited by intelligences like ourselves, they will, or may, see our earth as it was millions of years ago, ages on ages, before vegetable or animal life appeared.

Suggestion.

We have a few volumes of the *Spiritual Philosopher*, complete, which ought to be circulated. It was the first periodical ever commenced expressly in behalf of the spiritual world, and contains information which the developments, from the first, show to be of the highest importance.

Are there not numerous friends of Universal Harmony, who would feel it a pleas-

ure to take these volumes off our hands, and circulate them, for the good of the cause? One dollar per volume.

We have also a few of Vols. 1 and 2, beautifully bound. For two dollars we will forward one bound volume, free of postage, to any part of the United States.

Back Numbers.

We are in want of Nos. 11-12, and 15. Any of our subscribers having these numbers to spare, will confer a favor by re-mailing them, directed to "Spirit World, Boston, Mass." Also, No. 14, Vol. 2.

Dreaming.

The following singular case may be relied upon, as we know the parties, and believe it to be truthful: In the year 1812, "A." and "Mary" commenced an agreeable acquaintance. They were both then eight years of age. It lasted about three years, when they were parted, and each became married and settled in different parts of the country, where neither had any knowledge of the other. But, from their parting in 1815, till the present, "A." has every year, (more or less times during the year,) *dreamed* of Mary, and in his dreams has always seen her as she appeared when he first saw her.

It so happened that about one year ago they met, when Mary was so altered by age and sickness, that "A." did not recognize her. And what is most singular, "A." has since dreamed of her, and always when he does so, he sees her, not as he knows she looks at present, but as she looked to him nearly forty years ago! How is this dream to be accounted for? Mr. "A." is not "given to dreams."

How were they made?

When communications are sent us, purporting to have come from spirits, it is desirable, in all cases, to have it stated distinctly *how* they were made. Were they made by the "sounds," or by "convulsive jerks" of the medium's hand? There are so many different methods which are now said to be taken by spirits, that it is necessary for us always to know precisely how the thing is said to have been done.

The Newark Murder Case.

The papers recently reported the case of Miss Margaret Garrety, who was tried in Newark, N. J., for the alleged wilful murder of Edward Drum. The court charged the jury that they must be convinced of the prisoner's insanity, beyond a reasonable doubt, or bring in a verdict of murder. They had no right to convict of manslaughter merely.

The prisoner was acquitted on the ground of *insanity*. And the court appointed a committee of six physicians to examine the prisoner, and report whether she was insane, for the purpose of ascertaining, under the statute, whether she should be sent to the Lunatic asylum, or discharged. The committee reported that they found, at present, no evidence of unsound mind, and the court concurring in that opinion, the prisoner was released from custody.

It will be remembered that Spencer, tried for the alleged wilful murder of his wife, in New Jersey, a few years since, was acquitted on the same ground. He was sent to the Lunatic Asylum, where he stayed some three months, and was then discharged, as being perfectly *sane*!

The *insanity* in Spencer's case was alluded to in the trial of Margaret Garrety; it was attempted to be shown, as having been manifested in his extravagant talk on the subject of Mesmerism, on which he had lectured about the country. And we see from the papers published in Maine, that this same "Spencer" is now perambulating that State, giving "Lectures on Mesmerism," and says he will "tell many a tale from the spirit world,"—he will present "a mirror in which any one of his audience may see any desired friend, living or dead, absent or present."

We suppose that these cases may be taken as an evidence of opposition to capital punishment in New Jersey. The juries in both of them, unwilling to render a verdict which would deprive a human being of life, rendered a verdict of acquittal on the ground of insanity. But what kind or degree of insanity it must have been in these cases, is a question which each one must decide for himself.

The Difference.

The New York Tribune's profits for the year, on the 1st of January last, were \$80,000, which were divided somewhat upon the Fourier principle, that is, among the capital and labor employed, down to the operatives in the office, viz: The two proprietors each \$24,000; the principal reporter, \$9,000; book-keeper, \$8,000; the foreman, \$7,000; and the balance among sub-editors and others in the office.

So much for one paper which ministers to man's external wants.

I am acquainted with an editor whose office was on the very spot now occupied by the "Tribune Building," New York, some ten years ago. He continued his labors (reformatory,) for some six years or more, for nothing, or rather at a yearly cost to himself. Some difference between this and \$80,000 a year.

CORRESPONDENCE.

Columbus, O., Sept. 30, 1851.

Br. Sunderland,—I am much gratified with the independent stand you have taken in the general conduct of your paper. Your course of fearless and scrutinizing investigation will commend itself to all candid and ingenuous minds. Some fanatics may be dissatisfied and cast you out of their synagogue, but it will be because you show them up in their naked deformity, and expose their vain and hollow pretensions. Continue, I would entreat you in the name of our common Brotherhood, to strip off the angel garb from those spirits both in and out of the flesh, "who say they are apostles and are not, but do lie."

The great fact of spiritual intercourse being established, as a natural, and in the present state of society, perhaps an inevitable consequence, multitudes of impostors and pretenders will arise, and entice thousands and tens of thousands after them. But a careful and close examination will show to all such as desire to know the truth from the love of it, who have and who have not the "mark of the beast in their foreheads." And your remarks from time to time in the Spirit World have, and I trust will, aid many, very many to discern the spirits.

While I would not, by any means turn aside from the good and the true, through the influence of a self-conceited and supercilious skepticism, I am quite as unwilling, on the other hand, to be led by the nose into the pitfalls and quagmires of folly and superstition. Some, having come to the unreasonable conclusion that all past revelations are a *humbug*, have adopted a still more unreasonable one, that all new manifestations are truthful and divine. While you strike fearlessly at the hydra-headed monster of the false Theology of the old time, spare not your well-directed blows at the little dragons now warming into life and activity. For in the blood of the martyrs is the seed of the Church, so is the stench of old errors ever the prolific source of new ones.

Truly your friend and brother,

F. GALE.

Hagerstown, Ind., Oct. 1, 1851.

Mr. LaRoy Sunderland: Dear Brother, —I have received the Spirit World, and am well pleased with the paper. I take quite a number of papers, but prize the Spirit World more than all the others.

I am very anxious to witness some manifestations of the spirits. I was, always, a firm believer in these manifestations, from the first. In fact, I have been looking for something of the kind for the last ten years, (although but a young man, yet,) and all the ridicule that has been heaped upon the mediums, or the subject, has only served to fasten the belief more strongly on my mind.

I shall endeavor to increase your list of subscribers. I earnestly wish some of my neighbors took it, that had more leisure to attend to it than I have for my own benefit and improvement. I have been talking with a number on the subject. It is all new to them, they having

heard nothing of the matter except notice of Burr's exposition, with a few more notices of the "explosion of the humbug," as they are pleased to term it. I had no idea, before, that I lived in such a hot-bed of sectarianism. Men will neither listen nor read upon the subject. I thank my God that he has so organized me that I am not afraid to investigate any subject. I am in very humble circumstances, yet I would sacrifice a good deal rather than your paper should go down. I think it is calculated to do a great deal of good.

I see some of your correspondents make objections to some of the articles being so long. I have read but few articles but what I wished were longer, and felt sorry when I came to the end.

My dear brother, it would be out of my power to express to you the gratitude I feel to you for the food you have given my mind in your editorials. If your other numerous readers feel equally grateful with me, and gratitude makes a man happy, then you, (as I hope you will long remain,) must be happy indeed.

Yours, fraternally,

JOHN CURTIS.

Greensboro', Henry Co., Ind., }
10th month, 4th, 1851. }

Esteemed LaRoy Sunderland,—Thy many statements in the Spirit World of discordant spirits, and thy instructions how to identify the spirits, to know what spirit it is, and whether it is truthful or not, &c., I think are good and necessary to teach people to be cautious, lest they might be deceived. I do hope, however, that the time is coming when mortals may communicate with spirits to some good degree of certainty. I notice in the Spirit World, Vol. III. No. 15, page 119, under "Time in the Other Life," it is stated, "as a general fact, we have noticed, from the beginning, that spirits refuse or fail to answer questions in respect to time, especially the time *since* they left this sphere." From what little I have witnessed, and much that I have read, it seems that many spirits have truly told the time they have been in the spiritual world. I would like to have some explanation on this point.

Although the fact is established that spirits do communicate by raps, &c., yet, I think if there were a few more communications from the spirits published in the Spirit World, especially from new places, it would be encouraging and reviving to some drooping minds, though I believe with thee, that it would be better to have such communications published in some paper near where they take place, where it can be, and then send one paper containing it to thee. But, in some places the papers are so sectarian that they do not like to publish them.

I have no objections to discordant spirits communicating, because it manifests to mortals that there are such spirits in the spiritual world, which, if it is so, it is necessary for mortals to know it. But, the great difficulty is, for mortals to know when the spirits communicate the truth. It seems to me, from what I have read, that the spirits were more truthful, accord-

ing to the number of communications, soon after they commenced communicating, than they are latterly. I would like to know why it is so. I cannot account for it, unless there are more mortals who are not truth-loving according to their number that communicate with the spirits now, than there were in the beginning, who may attract evil spirits to communicate with them; but then, one mysterious botherment is, it appears that sometimes, where the medium and all the circle or company are truth-loving and honest, they get communications from lying spirits. If it was not for this I would have more hope of knowing when I get communication from truthful spirits. I would like to have thy opinion and explanation on some of the points in this letter in the Spirit World, that if possible some of the drooping minds may be revived. Although thou hast done a great deal to show the philosophy of the communications between spirits and mortals, yet there appears to be a cloud of difficulties yet to be overcome. I am sorry to have to say, that we have no spirit rappings here yet, but I try to wait patiently. I have no unity with any new organized sectarian church from the spirits, as appears is going on at Auburn and New York. I go in for individual or self government and progression without any binding creed or set stakes to go by.

SETH HINSHAW.

Woodstock, Vt., Oct. 9, 1851.

Friend Sunderland,—We are very much favored, in my mother's family, with mediums. My sister is a very good one. We have the sounds through myself, and a brother; and two near neighbors have been thus favored.

Yours, &c.

N. RANDALL.

MORTALITY IN THE FORESTS.—The Feliciana (La.) Whig of the 1st inst. says:

"The forests in this region exhibit symptoms of decay, which threaten the utter extermination of some descriptions of trees. The Red Oak and the Beech are probably most frequently attacked by the epidemic, particularly the former, of which numbers are dead and dying, without any apparent cause. A year ago, when on a visit in the parishes of Livingston and St. Helena, we heard much complaint among the wood cutters near the Lakes, that their best timber was dying off, and they referred particularly to the fatality among the Red Oaks. From this fact we infer that the deaths of these trees are not occasioned by drought, but by some endemic cause, as yet unknown, but which bids fair to extinguish one branch of the family of forest monarchs."

Literature properly directed is, as much as legislation, the guardian of public morals.

When the curious or impertinent would pick the lock of the heart, put the key of reserve in the inside.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

GUARDIAN ANGELS.

BY J. E. CARPENTER.

Guardian angels! do we doubt them?
 Night by night and day by day,
 Could we guide our steps without them,
 Where would wavering fancy stray?
 Every noble thought that's spoken,
 Every smile and every sigh,
 Are they not a sign—a token—
 That some guardian angel's nigh?

Guardian angels, hovering o'er us,
 Keep the soul in mercy, pure;
 Had we not bright Hope before us,
 Could we this frail world endure?
 Then, be sure, that ever near us
 Voices come from forms unseen,
 Breathed by angels sent to cheer us,
 Watching earth and heaven between.

PHILOSOPHY OF THE HAIR.

BY A. J. DAVIS.

Six weeks ago, I made what I consider to be a *new* discovery. It refers especially to the *health, comfort, and convenience* of the male; and, in order to be generally adopted, requires the approbative taste of the female. However, be this as it may, I respectfully submit the matter to the consideration of your many and estimable readers, and consent to lend an open ear to the calm pronouncement of any number of oppositional reasons.

I begin by affirming the perfect righteousness of Nature's laws, on the ground that they originated in the very bosom of Holiness itself; and that the constitution of Nature is equally perfect—full of means adapted to ends—full of wise designs and harmonious proportions—and universally actuated and controlled by the omnipotent principles of cause and effect. In the developments and accomplishments of the grand scheme of creation, there are no mere chance productions, though there are many *incidentalisms* connected with the general system of creation—such, for example, as the growth of warts on the human body, or fungus excrescences visible on the surface of trees. The reason why I term these things *incidentalisms*, is this: they do not uniformly appear on these bodies, which would not be the case if they were essential, in any manner, to the proper development of the human organism or to that of trees; while, on the other hand, those things which are essential to the welfare of these structural creations are uniformly visible upon, or connected with, them. Now, Mr. Editor, among the many invariable characteristics of the human form, is the *growth of the hair upon the face and head*. Of course, this peculiarity is more or less prominent with different temperaments and races of men. But it matters not how parsimonious or abundant the *capillary* developments of the face and head may be, it is nevertheless an evident ordination of the righteous Author of Nature's laws that those developments should remain, harmoniously and neatly cultivated, on the bosom of their native soil.

Believing so, I think it to be a SIN

against light and knowledge to persist in perpetuating the barbarous custom of shaving either the head or face. It is an evident transgression of Nature's laws; and I dare not question the *wisdom* and *righteousness* of these laws, because I believe in the perfect omniscience and holiness of the Eternal Mind.

But, Mr. Editor, this is not the *new* discovery to which I alluded. For the conviction has very probably come home to your own mind—especially while undergoing the *shaving* process—that there is more of *barbarism* than civilization in the deed; but my discovery refers particularly to the *ends* which the *beard* and *hair* subserve in the human economy. That the *capillaceous* (or hairy) developments on the human body are the almost universal characteristics of the organism, is a very plain fact; and that the Creator had some *wise design*, in causing it to grow on various portions of the body, is also a plain matter of probability; but to be able to read this wise design aright, and thus to strengthen faith with knowledge, is to convert taste into duty, and supposition into principle. And who can see the reason why God has placed the beard on the face and the hair on the head, is no longer in a state to consult the rules of capricious custom, or to ask the public to sanction this or that; because his mind is conscientiously sustained by *knowledge*, and he forthwith sees his duty as inseparably connected with a righteous principle. If I see satisfactory *reasons* for the growth and existence of hair on the human body, and also that I have been constantly violating the *WILL* of Deity, by *shaving off from my face* what he designed *should appear and remain* upon it, then I feel myself at liberty to consult neither taste nor popular custom, but to obey *His will* to the full extent of the knowledge in my possession.

But let us come to the point. The question is, why has Deity placed the hair on the head and the beard on the face? Upon examination (conducted in accordance with an *interior* method for which I am known) I discovered that hair is simply the *continuation* of a system of capillary nerves and vessels; that is to say, it was a wise design on the part of the Creator to provide certain portions of the human economy with a *capillaceous* substance which should subserve the purpose of not only protecting the parts from a too sudden contact with the external atmosphere, but also to conduct away from those parts the superabundant *ether* or volatile gases which accumulate in them. The human body is wonderful—especially on the ground that there is such a harmonious combination of beauty, strength, and utility—all concentrated and condensed into the smallest possible compass, with a very fair material and much lightness. Now I perceive that the *nervous systems*, which are indispensable to certain functions in the head, and, likewise, to certain functions in the eyes and throat, are constructed so exquisitely fine and delicate that, unless they have something more than the mere *cuticle* or skin of the body to protect them, they would soon lose much of their delicacy, and, at the same time, do much towards derang-

ing the equilibrium of the parts. Therefore, to prevent all this disorder, the Deity has given to these nervous systems the tendency to create their own protection. Hence the capillaceous system of nerves in the head ultimate themselves in hair on the external surface; those nerves which commence in the eyes ramify downward into the upper lip, and there give rise to what is commonly called the *mustache*; and those nerves which commence in the neck, and originate from four ganglionic centres situated on either side of the bronchial organism, proceed outwardly and ramify externally into what is generally termed the *beard*. Every hair is an extended nervous fibre; and it depends very much upon the temperament of an individual whether the hair is abundant; but its growth is the true rule of its utility. The *arterial* temperament possesses these nervous systems in great abundance; hence a luxurious growth of hair. And I find that those nerves which originate in the surrounding coating of the eye, and which ramify, in the *male* organism, in the mustache on the upper lip, run under the muscles of the cheeks, in the females, and have much to do in controlling the phenomena of blushing. You will acknowledge, I suppose, Mr. Editor, the truth of the saying, that ladies are more capable of blushing than gentlemen; for the former possess, deeply buried in the muscles of the cheek, the same capillaceous nervous system which in the latter has ultimated itself in the mustache. Besides this, I find that these nerves which in the male give rise to the beard upon the angles of the face and underneath the chin, run downward in the female, and ultimate themselves into *mamma* organization—there controlling the *lacteous* secretions. Hence the female needs no beard. But the male *does* need it; therefore he possesses it, and he must be no transgressor of Nature's laws.

But let us ask what injury does it do the organism to shave the *mustache* and *beard* from off the face? I reply that, in accordance with the principles of physiology, the *sclerotic* (or hard) coating of the eye, as also its external or *serous* membrane, are protected and saved from dryness, weakness, and irritation by allowing the hair to *remain* upon the upper lip. Both the diseases known as *ophthalmia* and *amarosis* are traceable, in most cases, not to the exposure of the eyes, but to the exposure of the nerves of the upper lip, to the changes and vicissitudes of the atmosphere. Men are more subject to these complaints than women; this fact is very significant. Furthermore, many diseases of the *head, throat, and lungs*, are prevented by wearing the beard. The shaving away of this protection is frequently the cause of bronchitis, chronic catarrhs, and pulmonary irritation. It was once—indeed it is now—esteemed as *very improper* for clergymen and similar officials to wear the hair on the face which God has caused to grow there. Therefore, they *shave* constantly, and wear smooth faces; but what is the consequence? Why, they are all affected more or less, with catarrhs, bronchial disorders, and weak, dry, husky voices.

These things admonish them to *cease* violating the laws of health and nature; but custom bears rule and the people *love* to have it so!

Now, Mr. Editor you will readily understand that I believe it to be every man's duty to obey the laws of Nature—just as faithfully in the wearing of the *mustache and beard* as in obeying any other known physiological law of his being. As fast as we know what Truth is, we should embrace it and obey its dictations. He who desires to be righteous must do *right* in all things. It may be considered just as wrong to *cut* the hair as to shave it off, but this is a mistake. The design of the hair is to *protect* the nerves of the head, eyes, and throat; this object may be accomplished, and yet the individual should cultivate rules of *taste, propriety, and cleanliness* in the style of trimming and manner of wearing *all* the hair with which nature has adorned his organism. No matter whether you have *little or much*, nor whether it be black, red, white, or intermixed, it is still beautiful and proper, for God lives in Nature. The system of shaving is very barbarous—it originated in Rome when barbarians invaded the empire,—it is a perpetuated and time-sanctified stratagem, which a few monks originated,—and, without designing the least disrespect to the dignitaries of the *shaving* profession, I cannot but regard the custom as a useless and pre-eminently barbarous one—calculated to produce disease and to render *fashionable* a constant violation of the plainest principles of physiology.—*Hartford Times*.

Having practiced according to the theory above set forth, our readers will not be surprised that we should give the above article a place in our columns; or that we should here add "a few remarks," as the minister says when concluding his sermon; And—

1. What would Mr. Davis have us do with our finger and toe nails? Let them grow, as the Chinese do? And, why not let them grow without cutting, as well as the beard?

2. Many of the clergy, two hundred years ago, wore the *mustache*. In the Cabinet of the American Historical Society, you will find a portrait of one who preached against witchcraft in Salem, with his upper lip covered with beard. Were a clergyman to appear in the pulpit now, with such a mustache, he would be stared at and denounced as a fop.

3. We have some knowledge of the martyrdom of *shaving*. It was the advice of Cobbitt to his son, "to learn to shave without a glass, and with cold water." But, we suspect that this advice would scarcely be suitable for those who have to shave over a very large surface, and whose beard is as hard as wire.

4. We know also, from sad experience, how much one is doomed to endure who

undertakes to dispense, entirely, with the razor, as we have done. To be stared at, called "a devil," and advised every day by a host of ladies and friends, to shave. "Do, why don't you shave," is not very pleasant, to say the least of it.

5. We sometimes hear gentlemen speak of the "luxury" of a good shave; but it is not to be compared with the luxury of dispensing with the razor, altogether, as we know from experience. May the time soon come, when men and women may be governed by common sense in the disposition of the hair.

MONTGOMERY FEMALE SEMINARY.—

The new building erected near the Trappe, called the "Montgomery Female Seminary," is very nearly completed, and will be ready for the reception of young ladies by the 27th of October. This Institution already promises to become one of the first in Eastern Pennsylvania; the applications for the next quarter are exceeding the most sanguine expectations of the Principal, J. Warrenne Sunderland, A. M. Its location is the handsomest in the county—surrounded by an intelligent and neighborly community. The extensive view commanded from the Seminary, and the healthy neighborhood, renders it one deserving of especial notice.—Aside of all this, those engaged to instruct the pupils are a sufficient warrant that everything appertaining to a school of this character will be faithfully and parentally carried out.

Miss Pettee, of Massachusetts, who has charge of the musical department, brings with her recommendations of the highest character, while her amiable and courteous disposition has already secured for her the esteem and admiration of those who have been under her for instruction. Mr. and Mrs. Sunderland, and other teachers employed, are no less qualified for the departments they have taken in the Seminary. We invite the attention of all who desire to place their daughters in an institution of the kind, to the Montgomery Female Seminary.—*Montgomery (Pa.) Watchman*.

Prof. J. W. Sunderland graduated at the Wesleyan University, Middletown, Ct., in 1837. For nine years he was Professor of Mathematics and Moral Science in the McKendree College, in Lebanon, Ill.; and after that, for some time he occupied the same chair in the O'Fallon University, St. Louis. And if popularity and experience as a teacher can render one worthy of patronage, then may we ask for him the confidence of all our friends, far and near, who have daughters to educate.

The Montgomery Female Seminary comprises a Preparatory School, and also a COLLEGIATE Department.

In the former, girls will be accurately taught all the indispensable, with many of the useful and ornamental branches of education; in the latter, a liberal, yet *practical* course of study has been laid out, comprising a due proportion of the Exact and Physical Sciences, with Belles Lettres and the Ornamental Branches, contemplating for its accomplishment a period of three years; for which competent Instructors, the necessary apparatus, libraries, &c., are already provided in part, and will be increased as occasion may require.

Any young lady completing this course, and sustaining satisfactory examinations on the same, shall receive an appropriate diploma; and will be entitled to a *Laureate* as significant and valuable as that conferred on young men at institutions of a corresponding grade.

Our knowledge of the Board of Instruction employed in this institution, induces the confident belief that it is destined to occupy an elevated rank among the similar establishments of our country.

DICKENS'S APOLOGY FOR MIRTH.—

It is something even to look upon enjoyment, so that it be free and wild, and in the face of nature, though it is but the enjoyment of an idiot. It is something to know that Heaven has left the capacity of gladness in such a creature's breast; it is something to be assured that however lightly men may crush that faculty in their fellows, the great Creator of mankind imparts it even to his despised and slighted work. Who would not rather see a poor idiot happy in the sunlight, than a wise man pining in a darkened jail? Ye men of gloom and austerity, who paint the face of Infinite Benevolence with an everlasting frown, read in the everlasting book, wide open in your view, the lesson it would teach. Its pictures are not in the black and sombre hues, but bright and glowing tints; its music, save when ye drown it, is not in sighs and groans, but songs and cheertful sounds. Listen to the million voices in the summer air, and find one dismal as your own. Remember, if ye can, the sense of hope and pleasure which every grand return of day awakens in the breast of all your kind who have not changed their nature; and learn some wisdom, even from the witless, when their hearts are lifted up, they know not why, by all the mirth and happiness it brings.

When men of sense approve the million are sure to follow; to be pleased is to pay a compliment to their own taste.

Depreciate no one—an atom has a shadow.

THE FRENCH MIRACLE WORKER.

Rose Tamisier, the female arrested on a charge of having, by a pretended miracle at St. Saturnin, near Apt, committed what the law calls "an outrage on objects of religious worship," was brought to trial a few days ago, before the Tribunal of Correctional Police of Carpentras. She was extremely pale, and her features bore the mark of mysticism. Her bearing was modest, and she was dressed in black, with a nun's cap. Her age is thirty-three. The court was crowded to excess, and the famous bleeding picture was placed behind the judges. It was proved by several witnesses that Rose had always pretended to possess the power of working miracles. To one witness she once showed a letter which she said had been written by a person who could neither read nor write; and that person, she declared, had been miraculously endowed with the faculty of writing, in consequence of her prayers. To another witness she asserted that she had, on a particular occasion, been surrounded with a great light from heaven, at Cadenet. To a third, she said she had once, when in the Convent of Sallons, planted a cabbage by the command of heaven, and that in a few days it grew to such a vast size that all the persons in the convent were able to make a dinner off it. The cure of Saignon deposed that he had known Rose Temisier for fifteen years, and had always noticed in her a marked tendency to piety and mysticism.

In August, 1850, she told him that she had miraculously received the sacrament in the parish church; and on going to the tabernacle of the altar he found that the consecrated wafer had disappeared. On two subsequent occasions the consecrated wafer again vanished, and Rose pretended that she had again miraculously communicated. He therefore removed the key of the tabernacle, and forbade her to approach the altar; he also directed his *vicar* to say mass at the principal altar; but nevertheless the consecrated wafer was again taken away, and he could not discover that any second key to the tabernacle existed. On going to the church one morning, he was surprised to find the tabernacle open, two candles on the altar lighted, and Rose prostrate on the ground. In answer to his questions, she said that the candles had become lighted of themselves, that the tabernacle had voluntarily opened, that she had felt herself fixed to the ground at some distance from the altar, and that the consecrated wafer had then advanced slowly to her mouth.

About the same time she pretended to have marks of a miraculous character on her breast; and to prove this assertion she produced her linen, which sometimes bore stains representing the Virgin Mary, and, at others, a crown of thorns. He took measures to ascertain whether she had not so marked her linen, but without success. One day, before celebrating mass, he ordered Rose to place a piece of clean linen to her breast, and not to leave the church without his permission. When the mass was over he called her to the vestry, and made her produce the linen—to his astonishment, it bore the figure of the Virgin. By direction of the

Archbishop he directed her to pray to God that the marks on her breast might be removed; and a few days after they disappeared. The vicar of Saignon, after deposing to the repeated disappearance of the consecrated wafer, stated that in the month of October last, he had to say mass one morning, at five o'clock, and expressed to Rose the fear that he might not awake in time. Rose answered, "I will have you awakened." The next morning he was aroused from his sleep by three blows struck on his night table, and at the same time he heard distant music. A moment after, the clock struck five. The next day he said to Rose, "You forgot to awaken me." She answered, "I had you awakened by my guardian angel."

The witness added that another miracle ascribed to Rose, was that she had caused buttons to be sent to him, in a strange way, to repair his coat. The fact was, that he had found the buttons in his apartment, and that no one could tell how they came there. But he attached no importance to that fact, and considered it a joke.

M. Massie, a land owner at Saignon, said that the vicar had called him an Atheist and an Infidel for not believing in the reality of Rose's miracles, and had announced to him that still more extraordinary things would soon be witnessed. Madame Ferriere, a sister of the order of the Presentation de la Marie, called in religion Sister Sainte-Leonarde, stated that she had witnessed some of Rose's miracles, and had not believed in them. She had warned her to be prudent in her conduct. Several other witnesses then deposed that Rose had made extraordinary statements to them; had pretended to be in frequent communication with the Holy Virgin; to have peculiar marks on her breast, &c. One said that an intimate friend of Rose had assured her that one day, as two females were passing the church of St. Saturnin, they felt themselves irresistibly attracted to the interior, and on kneeling before a picture, saw blood flow from it.

At this stage of the evidence the tribunal adjourned. The foregoing details are copied from Galignani's Messenger, and the Paris correspondent of the Daily News states that the trial has suddenly come to an end, the tribunal having declared itself incompetent.

ROMAN CATHOLIC JUSTICE.—By way of a specimen of Roman justice, the following entry from the prison Carceri Nove of Rome, is given by an Italian paper: "Committed by the gaoler Neli to the general inspector of prisons, M. Ferriani, the following: Francis, son of the late Ladaceo John Papatelli and Lucatelli, of Sezze, or Rome, aged 28 years, mason or shoemaker, condemned by the most eminent council, inquisitors of the holy office, the 14th July, 1850, for unknown crime, to five years at the galleys."

Do not wait for a change of outward circumstances, but take your circumstances as they are, and make the best of them.

THE MEDICAL PROFESSION.—Here lies the real cause of the present crazy condition of the profession. If competition in the practice of medicine were a real struggle of mind with mind, a race of intellect, the strongest man would stand highest, and there would be even less room for jealousy and quarrelling than in the legal profession. But here is a clear-minded erudite scholar, and most discriminating, profound physician, who is scarcely known, hardly lives, while a brainless pretender lives like a king. Can there ever be a pleasant intercourse between these two men! Never!—The former will loathe the latter. The latter will most intensely hate the former! The whole mass of doctors is to some extent in this condition. A "poor man's plaster," a "sarsaparilla," a "pain extractor," a "balsam of life," with proper advertising, will return a fortune and world-wide reputation, while ten thousand devotees of science, and learned doctors, are struggling with poverty and obscurity. Until the profession arrives at that condition in which real merit will decide to a good extent the position of each practitioner, there can never be the peace and unanimity which in this good profession all would so much love to see.

Two revolutions are necessary. First, reduce medicine to a system. Second, instruct the people. Then you could as soon cheat them in flour as in medicine.—*Homeopathist.*

DO SPIRITS KNOW?—Mr. W. S. Tucker gives the following account of what occurred at Waterbury, Ct.:

"A little more than a week ago, a few individuals called upon me to hear a communication, and, before forming a circle, they labored hard to convince me, that whatever the communication might be, it was nothing more than what some one, or all who were in the circle at the time the communication was given, either knew or had known. But it was quite otherwise in this case. It related to the circumstance of my sister's child's death. The rappings stated that her child was dead, and that it died the day before, and was to be buried the next day; also stating that my brother had gone to Wolcottville, and would be back the next day in the morning train, and that I could see him by going to the depot, and that he would tell me the particulars. I went as requested, and found the statement to be true, not having previously known any thing of the facts. When they learned the truth of the statement they were confounded."—*Derby Journal.*

AN ANTI-GRAHAMITE.—Keyser mentions a young man in Lincoln, who ate eighteen pounds of beef, daily, and died in 1724, in the twenty-eighth year of his age, weighing five hundred and thirty pounds.—*Milligen's "Curiosities of Medical Experience,"* p. 16.

It will be better for every man to prefer a well-flavored, wholesome woman, though with a tawny complexion, before a besmeared and painted face.

A CLAIRVOYANT PROPHECY ABOUT SIR JOHN FRANKLIN.—In turning over the exchange papers this morning, our eyes fell upon the following paragraph, which purports to have been cut from a paper called the *Edinburgh Advertiser*, but of what date it is not said:—

"On the 17th February last, a clairvoyant, whose revelations are given in Gregory's late work, stated that Captain Austin was at that moment in lon. 95 deg. 45 min. west, which corresponded exactly with the actual position of the place where he is now found to have passed the winter. According to her statement, Sir John Franklin was at the same time in lon. 101 deg. 45 min., or about 400 miles to the westward; he had been previously relieved, and a third ship was then frozen up along with his two."

Happening to have the work of Dr. Gregory, which is here alluded to in our table, we turned to it, and found, sure enough, that on page 306 of the American edition, it is recorded that a female in the magnetic state, while examining certain letters said to have been written by Sir John Franklin and Captain Austin, declared that they were at that moment (Feb. 17, 1841) in the longitudes above given. The book itself was published several months since, and long before the return of Capt. Austin's expedition.

We next turned to our files of the *London Times*, and found the report of Capt. Austin published at length in that paper of Sept. 12th, stating, in the course of it, that from the 14th February, 1851, until the 18th, "he was fast to the fixed ice, between Cape Martyr and Griffith Island." Now, this point, according to our rude measurements on Johnson's map of the Arctic Zones, is just about 95.43 west longitude, from Greenwich.

Here, then, we have a prophecy giving precise numbers, and distinctly recorded previous to the time when any knowledge of the event referred to could have been had, and which turns out to be quite correct. Clairvoyance, which had been getting somewhat into disrepute, will probably be looking up hereafter. It has never before had, that we are aware of, so decided and signal a success.—*N. Y. Evg. Post.*

OUR FATHERS.—Old fashions, they say, come new every seven years; somehow or other knee breeches don't come round any more. They say when Gov. Bowdoin reviewed the troops of Massachusetts, 1785, he was dressed in a gray wig, cocked hat, a white broadcloth coat and waistcoat, red small clothes, and black silk stockings.

In 1782, Gov. Hancock received his guests in a red velvet cap, within which was one of fine linen, turned up over the edge of the velvet one, two, or three inches. He wore a blue damask gown, lined with silk, a white satin embroidered waistcoat, black satin small clothes, white silk stockings, and red morocco slippers.

The Judges of the Supreme Court of Massachusetts, as late as 1773, wore robes of scarlet, faced with black velvet, and in summer, black silk gowns. Gentlemen wore coats of every variety of color,

generally the cape and collar of velvet, of a different color from the coat.

In 1798, Gen. Washington arrived in New York from Mount Vernon, to assume the duties of the Presidency. He was dressed in a full suit of homespun. On his arrival in New England, soon after, he wore the old continental uniform, except on the Sabbath, when he appeared in black.

John Adams, when Vice-President, wore a sword, and walked the streets with his hat under his arm.

At his levees in Philadelphia, President Washington was clad in black velvet, his hair was powdered, and gathered behind in a silk bag; yellow gloves, knee and shoe buckles; he held in his hand a cocked hat, ornamented with a cockade, fringed about an inch deep with black feathers; a long sword in a white scabbard, with a polished steel hilt.

FEEDING HORSES ON THE ROAD.

There is no one thing in which farmers manage their stock so badly, as in feeding horses too frequently while travelling. Some will bait their horse every ten or twelve miles, though they may not be more than an hour and a half or two hours in going from one stage to the other, and this is often done soon after the horse has eaten a hearty breakfast or dinner; when the horse stops he is usually fatigued or hot, and he needs rest and cooling; to fill the stomach then with food, before the previous meal is digested, is injurious in the extreme; let the horse be well fed in the morning, before he starts on a journey, and he will travel from seven o'clock till twelve, without requiring any food; then let him rest two hours at noon, and he will be prepared to travel again till seven without baiting. Horses that labor on the farm work half a day without eating. In and around cities are thousands of horses that work hard during the forenoon and afternoon, without baiting, and yet they are kept in good condition, though at work almost every day in the year; they are employed in trucking, in cabs, omnibuses and other vehicles, and they usually labor hard; although these horses are frequently under the best of management, no one thinks of baiting them between their regular meals.—*New England Farmer.*

USE OF COPPER AND SILVER BY THE AMERICAN ABORIGINES.—A variety of silver ornaments were discovered, some years ago, in one of the mounds at Marietta, Ohio, under very singular circumstances, and in a remarkable connection.

* * * The silver-plated discs, and also the embossed silver plate, supposed by Dr. Hildreth to have been a sword ornament, have been critically examined, and it is beyond doubt that the copper bosses are absolutely plated, not simply overlaid, with silver. Between the copper and the silver exists a connection, such as, it seems, could only be produced by heat; and if it is admitted that these are genuine remains of the mound-builders, it must, at the same time, be admitted that they possessed, or had access to those who possessed, the difficult art of plating one metal upon another.

UTILITY OF LEAVES.—Every person conversant with vegetable philosophy is aware that the all-important requisite in the growth of fine fruit, is a good supply of big, vigorous, healthy leaves. A tree which is kept defoliated for a single season, must die; and fruit growing upon branches which are deprived of their leaves, cannot ripen—examples of which are furnished by the instant cessation of growth and ripening of fruit upon trees which become stripped by leaf blight. In one instance, a dense moss plum remained half grown and flavorless for several weeks, in consequence of the premature dropping of the foliage—a second crop of leaves, three weeks afterwards, effected the completion of their growth, and of their ripening to honied sweetness. The editor of the *Michigan Farmer* mentions the following interesting case, illustrating the same principle: Mr. Moore, of Detroit, has a magnificent grape vine overspreading one side of his house, which was in September richly laden with fruit. After the clusters were formed, a cow entered the enclosure, ate the leaves entirely, but left the fruit untouched. The consequence was, that upon that portion of the vine which was beyond the reach of the animal, there were never finer clusters, while upon the portion from which the leaves were removed, the clusters dwindled away, and that, too, up to the very line of separation between the mutilated and un mutilated portions.—*Western Agriculturist.*

ASCENSION OF THE MAMMOTH BALLOON.

—M. Poitevin closed his series of aeronautic exhibitions, yesterday, at the Champ de Mars. The only novelty in this ascension was the car, which was the largest one ever built. It was intended for the excursion of twenty-five Americans, which has been in contemplation all summer, but which Leon Faucher interdicted at the eleventh hour. He at first gave his permission, and after the car was constructed, at an expense of \$12,500, he withdrew it, and forbid any ascension to be made with more than seven persons, the number at present permitted. As I was one of the twenty-five particularly interested, I suppose my judgment of M. Faucher's interference, is rather tinged with prejudice; but I cannot help thinking that M. Poitevin's experience and skill in such matters renders his opinion of the safety of such an expedition more reliable than M. Faucher's. His reputation as the first living aeronaut is at stake, and he would not be likely to do anything to endanger it. The car made its first and last trip yesterday, with seven passengers only. This was a light load for that hard-working balloon, for it whirled them above the clouds in three minutes' time.—*Paris Correspondence N. Y. Express.*

POSTAGE ON BOOKS.—When prepaid, it is, per ounce, when sent not over 500 miles, 1 cent; over 500 and not over 1500, 2 cents; over 1500 and not over 2500, 3 cents; over 2500 and not over 3500, 4 cents; over 3500, 5 cents.

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CHINESE FUNERAL IN CALIFORNIA.—A Chinese funeral in California is described in the San Francisco papers.—Mr. At-hang, a respectable merchant from Canton, died from the effects of a disease contracted on his passage to California. The funeral procession of his countrymen, attired in their native costume, was very striking, and probably the largest ever witnessed outside the Celestial Empire. On arriving at the cemetery, they all proceeded to the different graves of their countrymen, buried there at various times, sprinkled wine upon their tombs, and performed a variety of other ceremonies very singular to us "outsiders," after which the body was consigned to the grave with much ceremony—throwing into the grave the white riband, as a badge of mourning; burning candles, torches, incense, and slips of gilt paper, at the foot of the grave, with a salaam for each.—They then made way for the brother of the deceased, who approached the grave, much affected, and performed nine genuflections, kissing the ground and salaaming. After which they profusely distributed wine, cigars, and perforated Chinese coin, among all present. They then returned, with the most perfect decorum, to their homes. The whole scene appeared to be one of joy instead of mourning.

THE HONEST INDIAN.—An Indian, visiting his white neighbors, asked for a little tobacco to smoke, and one of them, having some, loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that, as it was given him, he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here, and the good man say, That it is not mine, I must return it to the owner; the bad man say, Why, he gave it you, and it is your own now. The good man say, That not right, the tobacco is yours, not the money; the bad man say, Never mind, you got it, go buy some dram. The good man say, No, no, you must not do so. So I don't know what to do; and I think to go to sleep; but the good man and the bad kept talking all night, and trouble me; and now I bring the money back, I feel good."

MODERATION.—A correspondent of the Boston Post, describing Chatsworth, the magnificent seat of the Duke of Devonshire, whose income is two millions of dollars a year, says:

"Chatsworth is a most beautiful place; but I do think if a man will moderate his desires a little, he can find contentment and comparative happiness on a less income than two millions a year. There may be a difference of opinion, however.

The man who is just and firm in his purpose, cannot be shaken in his determination, either by threats or promises.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.

PEAR TREES.—Mr. Samuel Ford, at a meeting of the Philadelphia Society for promoting agriculture, held on the 17th ult., made the following statement as to his method of improving the fruit of the pear tree. He said, "From experience I can state the advantage to be derived from the application of iron to the roots of pear trees. It is known to all naturalists that iron enters largely as a component part into the fruits of the pear tree; and as many of our choicest varieties have very much deteriorated, I feel it a duty to state that my fruit has very much improved, and some that were almost worthless, restored by the following applications: During the winter, when the frost will admit, I have trees dug around to the distance of three feet, baring up the under roots, and then have applied a bushel or more of cinders from the blacksmith's shop—old iron would be better. This oxydizes by the rains of the season, and is taken up in the sap as it ascends in the spring. This is a simple statement, and one that will be highly prized by all the lovers of fine fruits."

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