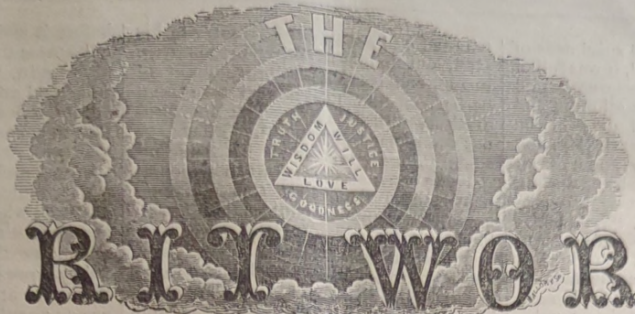




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NATURE.

HUMAN, SPIRITUAL, DIVINE.

THE BIBLE.

BY THEODORE PARKER.

It is not possible to prove *directly* the divine and miraculous character of the Old Testament by showing that God miraculously revealed it to the writers thereof, for *we do not know who were the writers of the greater part of the books*; and when the authors are known it is only by their own testimony, which we have no right to assume to be infallible. We have not the faintest *direct* evidence to show there was anything miraculous in their composition. The *indirect* evidence may be reduced to two branches:—first, that which shows that *all the statements of the Old Testament are true*; and second, that which shows it contains *statements of things above human apprehension*. From the nature of the case, the former proposition cannot be proved, since many things treated of in the Bible are known to us by that book alone. To say they are true, is to assume the fact at issue. Besides, a true statement is not necessarily miraculous; if it were, the multiplication table of Pythagoras would be a divine and miraculous composition. The latter proposition has also its difficulty. How do we know its statements are *above human apprehension*? But suppose they are, how do we know they are *true*? These difficulties are insuperable. To assume the divinity of the Old Testament is quite as absurd as to assume the same for the next book that shall be printed; to declare it miraculous on account of the beautiful piety in some parts of it, is as foolish as to make the same claim for the geometry of Euclid and the poems of Homer, on account of their great excellence; to admit this claim because made by some of the Jews, is no more wise than to admit the claims of the Zoroastrian records and the Sibylline oracles, and the religious books of all nations; then, among so many, one is of no value, for the very excellence of a miraculous work is thought to consist in the fact of its being the *only* miraculous work.

To leave these assumptions and come

to facts, this general thesis may be laid down, and maintained: *Every book of the Old Testament bears distinct marks of its human origin; some of human folly and sin; all of human weakness and imperfection.* If this thesis be true, the Bible is not the direct work of God; the master of Common Sense, Reason, Conscience, and the religious Sentiment. To prove this proposition it is necessary to go into some details. The Hebrews divided their scriptures into the Law, the Prophets, and the Writings, to each of which they assigned a peculiar degree of inspiration. The Law was infallibly inspired, God speaking with Moses face to face; the Prophets less perfectly, God addressing them by visions and dreams; the Writings still more feebly, God communicating to their authors by figures and enigmas. This ancient division may well enough be followed in this discussion.

Of the Law.—This comprises the first five books of the Bible. They are commonly ascribed to Moses; but there is no proof that he wrote a word of them. Only the Decalogue, in a compendious form, and perhaps a few fragments, can be referred to him with much probability. From the use of peculiar words, from local allusions, and other incidental signs, it is plain here are fragments from several different writers, who lived no one knows when or where, their names perfectly unknown to us. They all bear marks of an age much later than that of Moses, as any one familiar with ancient history, and free from prejudice, may see on examination.

But if they were written by Moses, we are not, on the bare word of a writer, to admit the miraculous infallibility of his statements. Besides, the character of the books is such that a very high place is not to be assigned them among human compositions, measured by the standard of the present day. The first chapter of Genesis, if taken as a history, in the unavoidable sense of its terms, is at variance with facts. It relates that God created the sun, moon, stars, and earth, and gave the latter its plants, animals, and men, in six days; while science proves that many thousands, if not millions, of

years must have passed between the creation of the first plants, and man, the crown of creation; that the surface of the earth gradually received its present form, one race of plants after the other sprang up, animals succeeded animals, the simpler first, then the more complex, and at last came man. This chapter tells of an ocean of water above our head, separated from us by a solid expanse, in which the greater and lesser lights are fixed; that there was evening and morning before there was a sun to cause the difference between day and night; that the sun and stars were created after the earth, for the earth's convenience; and that God ceased his action and rested on the seventh day. Here the Bible is at variance with science, which is Nature stated in exact language. Few men will say directly what the schoolmen said to Galileo, "If Nature is opposed to the Bible then Nature is mistaken, for the Bible is certainly right." But the popular view of the Bible logically makes that assertion. Truth and the Book of Genesis cannot be reconciled, except on the hypothesis that the Bible means anything it can be made to mean, but then it means nothing.

A similar decision must be pronounced upon many accounts in the Law—on the creation of woman; the story of the garden, the temptation and fall of man; the appearances of God in human shape, eating and drinking with his favorite, and making covenants; the story of the flood and the ark; the miraculous birth of Isaac; the promise to the patriarchs; the great age of mankind; the tower of Babel, and confusion of tongues; the sacrifice of Isaac; the history of Joseph; of Moses; the ten plagues, miraculously sent; the wonderful passage of the Red Sea; the support of the Hebrews in the wilderness on manna; the miraculous supply of food, water, and clothing, and the delivery of the Law at Mount Sinai. On these it is needless to dwell. But there is one account in the Law too significant to be passed over. It is briefly this: As the Jews approached the land of Canaan, Moses sent twelve men, "heads of the children of Israel," to examine the land and report to the people. They spent a long time in their tour, reported that the

land was fertile, exhibited specimens of its productions, but added, it was full of warlike nations. The Jews were afraid to invade it; 'They wept all night and said, would God we had died in the land of Egypt.' They rebelled, and wished to choose a leader and return. Moses and Aaron, and Caleb and Joshua—two of the twelve messengers—urge them to battle, and say, 'Jehovah is with us.' The people refuse, and would stone them. Then the glory of Jehovah appeared before the face of the people, and God says to Moses, 'How long will this people provoke me? . . . I will smite them with the pestilence and disinherit them, and make of thee a greater nation and mightier than they.' But Moses, more merciful than his God, attempts to appease the Deity, and that by an appeal to his vanity. 'And Moses said unto Jehovah, then the Egyptians shall hear of it, and they will tell it to the inhabitants of this land. . . . Now if thou shalt kill all this people as one man, then the nations will speak, saying, Because Jehovah was not able to bring this people into the land he swore unto them, therefore he hath slain them.' Then he proceeds to soothe his Deity. 'Pardon the iniquity of this people.' 'Jehovah is long suffering and of great mercy, forgiving iniquity and transgression, but by no means clearing the guilty.' Jehovah consents, but adds, 'As truly as I live all the earth shall be filled with the glory of Jehovah;' but 'because all these men . . . have tempted me now these ten times, . . . surely they shall not see the land which I swear unto their fathers, . . . your carcasses shall fall in this wilderness, . . . in this wilderness they shall be consumed, and there they shall die.'

If an unprejudiced Christian were to read this for the first time in a heathen writer, and it was related of Kronos or Moloch, he would say, What foul ideas these heathens had of God. Thank Heaven we are Christians, and cannot believe in a deity so terrible. It is true there are now pious men who believe the story to the letter, profess to find comfort therein, and count it a part of their Christianity to believe it. But is God angry with men; passionate, revengeful; offended because they will not war and butcher the innocent?—Would he violate his perfect law and by a miracle destroy a whole nation, millions of men, women, and children, because they fall into a natural fit of despair, and refuse to trust ten witnesses rather than two witnesses? Does God require man's words to restrain his rage, violence, and a degree of fury which Nero and Caracalla—butchers of men though they were—would have shuddered to think of? Is He to be teased and coaxed from murder? Are we called on to believe this in the name of Christianity? Then perish Christianity from the face of the earth, and let man learn of his religion and his God, from the stars and the violet, the lion and the lamb. View this as the savage story of some oriental who at-

tributed a blood-thirsty character to his God, and made a Deity in his own image, and it is a striking remnant of barbarism that has passed away, not destitute of dramatic interest; not without its melancholy moral. There are some things which may be true, but must be rejected for lack of evidence to prove them true; but this story no amount of evidence could make possible.

Throughout the whole of the Law, fact and fiction, history and mythology, are so intimately blended, that it seems impossible to tell where one begins and the other ends. The laws are not perfect; they contain a mingling of good and bad, wise and absurd; and if men will maintain that God is their author, we must still apply to them the words which Ezekiel puts in his mouth: 'I gave them statutes that were not good, and judgments whereby they should not live;' or say with Jeremiah, 'I spake not unto your fathers in the day that I brought them out of Egypt, concerning burnt-offerings or sacrifices.'

INTERCOURSE WITH SPIRITS.

BY REV. E. F. BARRETT.

SOME persons perhaps may think that we have placed the standard of *safe* open intercourse with the spiritual world, rather too high—higher than Swedenborg himself has fixed it. This may be, although we are not conscious of it. But, if we have done so, we think all will admit, that we have erred on the safe side; that an error on this side is much less injurious in its tendency, and less likely to produce mischief, than one on the other side of the question. We wish, however, to avoid all error. And we think that we have not stated the truth on this subject stronger than the teaching of Swedenborg warrants, by affirming that a man ought 'to be far advanced in the regenerate life,' before it would be safe for him to have his spiritual senses opened. We have not been able to find that Swedenborg anywhere says it would be safe in any other case. On the contrary, we find him uniformly asserting that it would be a most dangerous thing for any one, 'unless he be in the good of faith,'—(*A. C.* 5863,)—or unless he be 'in truths from good,'—(*H. & L.* 250,)—or unless he be conjoined to the Lord by faith in him, and love for Him towards Him. When a man is thus 'conjoined to Him, he is secure from the assaults of evil spirits from hell,'—*A. C.* 9438. And what is it to be thus conjoined to the Lord? Certainly such conjunction is not effected by a mere understanding and belief of the truth; but only when we love it and love to do it. 'It must be observed,' says Swedenborg, 'that conjunction with the Lord is one thing, and his presence another,'—*A. R.* 883. 'The Lord also teaches, that conjunction is effected by means of the truths of the word, and a life according to them,'—*Ib.* Still there are degrees of conjunction with the Lord, as there are degrees in which the truth may have become of our life. But it would appear that the conjunction must be not unlike that which the angels enjoy,

before it would be safe for a man's spiritual senses to be opened; for Swedenborg says again, 'it is given to no one as a spirit and angel, to speak with angels and spirits, unless he be of such a quality that he can consociate with them as to faith and love;' and the meaning of this, or the kind and degree of love here spoken of, is sufficiently explained in another passage, where the reason is given why the most ancient church enjoyed open communication with heaven; because, 'they were in love towards the Lord, and they who are in love towards the Lord are as angels, only with this difference, that they are clothed with a [material] body,'—*A. C.* 784. Now, a state of such love as the angels are in, is surely not to be attained at a very early stage of a man's regeneration; if it were, then regeneration might be a sudden thing.

So, also, when Swedenborg speaks of a man's 'being in the good of faith,' and 'in truths from good,' we understand him to mean not merely having truths in the understanding, but in the will, thus in the life. Hence where he says: 'But to speak with the angels of heaven, is granted only to those who are in truths from good,' he helps us to understand what he means, by adding in the same number, 'that to speak with the angels of heaven is not granted to any but those with whom the interiors are opened by divine truths, even to the Lord,'—*H. & L.* 250.

We think, therefore, that we have ample warrant for our position, that a man must be 'far advanced in regeneration,' before his spiritual senses could with safety be opened. And if any student of the Heavenly doctrines thinks that this advanced state can be reached suddenly, or at an early age, then he must have read Swedenborg differently from what we have.

It will, of course, be understood, that in our remarks upon this subject, we are speaking of frequent and habitual intercourse with the other world, and not of that occasional intercourse which may sometimes, and for private or specific purposes, be safely granted to persons but little advanced in the regenerate life.

So, also, as we have before hinted, Swedenborg teaches that there must be a previous preparation by the Lord, for safe open intercourse with spirits. Speaking of 'the interiors of the mind, which are those of the spirit,' being open by the Lord, so as to enable men to communicate with the inhabitants of the other world, he says: 'This cannot be fully done, except with those who have been prepared by the Lord to receive the things which are of spiritual wisdom; wherefore it has pleased the Lord so to prepare me to the end, that the state of heaven and hell, and the state of the life of men after death, might not be unknown, and sleep in ignorance, and at length be buried in denial,'—*C. L.* 39. So again, in another place, to the question, from some spirits ascending from below, 'Why did your Lord reveal those secrets, which you have just enumerated in a long series, to you who are a layman, and not to some one of the clergy?' Swedenborg replied, 'that this was according to the good

pleasure of the Lord, who prepared me for this office from my earliest youth."—*T. C. R.* 850. If, therefore, men should attain to such intercourse by any irregularity, or any strong effort of their own, without the adequate preparations by the Lord, it would manifestly be a disorderly thing, and therefore dangerous and hurtful.

In the extract from the Apocalypse Explained, quoted at the close of the last number, Swedenborg, speaking of man's discoursing openly with spirits, uses pretty strong language, and language which is not likely to be misunderstood. And the instruction which he gives us in that article, upon the subject we are considering, is important as it is clear and explicit. He there says, "it is believed by many, that man may be taught of the Lord by spirits talking with him; but they who believe this, and are willing to believe it, do not know that it is connected with danger to their souls." He says, that "as soon as spirits begin to speak with man, they come out of their spiritual state into the natural state of man, and in this case they know that they are with man, and conjoin themselves with the thoughts of his affection, and from those thoughts speak with him. It is owing to this circumstance, that the speaking spirit is in the same principles with the man to whom he speaks, whether they be true or false, and likewise that he excites them, and by his affection conjoined to the man's affection, strongly confirms them."

He says, that "when man believes the Holy Spirit speaks with him, or operates upon him, the spirit also believes that he is the Holy Spirit." He says that "man is ignorant of the quality of his own affection, whether it be good or evil, and with what other beings it is conjoined; and if he is in the conceit of his own intelligence, his attendant spirits favor every thought which is thence derived;" and that "when a spirit from similar affection favors man's thoughts or principles, then one leads the other, as the blind the blind, until both fall into the pit."

Now, let us apply the doctrine which Swedenborg here announces, or attend to some of the conclusions to which it inevitably leads.

Suppose an individual professing and believing the doctrines of the New Church, should, through some irregularity, improper indulgence, strong excitement, or by a powerful and persevering effort of his own will, or of the will of others with whom he is intimately associated, attain to open intercourse with the spiritual world—what, according to Swedenborg, would then happen to that individual? What spirits would he converse with, or think that he conversed with? And what would be the probable nature of the communications which he would receive? We are authorized to say, that the spirits, knowing then that they were with the man, would come into his natural state, and "conjoin themselves with the thoughts of his affection." They would be "in the same principles with the man" himself, and likewise would "excite them," and "strongly confirm them." They would, "from similar affection,

favor the man's thoughts or principles," and thus lead him in the way he would love to go. If he were "in the conceit of his own intelligence, his attendant spirits would favor every thought which is thence derived." The character of the spirits, therefore, and the nature of their communications, would depend upon the character of the individual who had intercourse with them. Knowing the man's thoughts and affections, and "thus all his present state, exactly as if they had been with him ever so long,"—(*A. C.* 5383,)—they would address themselves to his state. They would at first, and perhaps for a long time, tell him such things, and assume to be such characters, as would be likely to gain them the greatest credit with the individual, or with others closely consociated with him. Thus, if the man professed to believe the doctrines of the New Church, and had a high respect for Swedenborg, the spirits who wished to obtain an influence over him, and through him over others also, would probably profess themselves to be of the New Church also, and some one of them might assume to be, and appear to be, Swedenborg. They would be likely, moreover, to communicate considerable New Church truth, for evil spirits as well as evil men, are capable of having their understanding elevated, even into the light of heaven—(*C. L.* 269, 495); and whenever they should communicate anything not true, it would be so artfully disguised, and so ingeniously adapted to the states of those for whom it was intended, as to appear not only true, but of great importance also. All this would be done by the spirits, for the purpose of acquiring a more extensive and powerful influence, and of thus being able, in the end, to accomplish their mischievous and malignant designs. And should some spirit, with the view of obtaining more absolute dominion over the man, assume to be Swedenborg, as he might and probably would, we should expect that he would endeavor to personate him in the most perfect and satisfactory manner possible; he would be likely to communicate many things which Swedenborg might be expected to communicate, and to conduct himself, at least for a considerable time, in a becoming manner; for unless he did this, he would know that he could not gain credit, nor accomplish his ultimate object.

Or, we will suppose again, that an individual may have attained to open intercourse with the spiritual world, is brought into communication with some near relative,—a father, mother, husband, or brother,—who has been removed to that world, and for whom this person had a high regard, and a strong natural affection. How would this parent or relative appear to him? In his true character? He might; but if his character were quite different from what the seer had imagined it to be, then it is evident, from the quotations which we have made from the writings of Swedenborg, that he would be likely to appear to his surviving relative in a character quite different from his true one. For here, as in other cases, the spirit would come "into the natural state of the man," and "conjoin himself with the thoughts of his affection, and

from those thoughts speak with him." And if he heard him speak, he would most probably speak in adaptation to his state, that is, agreeably to his thoughts concerning him, or to the character with which his affection or his imagination had invested him. For "the speaking spirit is in the same principles with the man to whom he speaks, whether they be true or false." And "what is ridiculous,"—(*A. E.* 11-82,)—the spirit of the departed would at the time really believe himself to be such as he appeared to the imagination and to the eyes of his surviving relative; and would think whatever he communicated to him was true, though it might in reality be far otherwise.

Swedenborg has given us abundant information respecting the fantasies of persons in the world of spirits, and the fallacious appearances which exist there before the eyes of those who are not distinctly in the light of heaven. His Memorable Relations abound in plain and positive instruction upon this point; so that we can see what may—what indeed must happen to persons who have attained to open intercourse with the other world, without having been previously and suitably prepared by the Lord for such intercourse. It may perhaps help us to see more clearly the great danger to which such persons are exposed, if we refer to a few instances, which Swedenborg relates, of fallacious appearances in the other world, and to the strange fantasies with which certain spirits are possessed.

Swedenborg tells us that evil spirits may counterfeit angels of light. In a Memorable Relation—(*A. R.* 839)—he gives an account of some spirits that he met in a place called Armageddon, who were in "a state and inclination to fight from falsified truths originating from the love of dominion and pre-eminence." And he relates a conversation which he had with one of those spirits, "who," he says, "could assume the appearance of an angel of light."

And not only are evil spirits able to appear like angels, but they are also able to converse like angels, because their understanding is capable of being elevated above their will, even into the light of heaven. "I have occasionally," says Swedenborg, "heard spirits discoursing with each other, and likewise with myself, so wisely, that an angel could scarce discourse more wisely, and from this circumstance, I have been led to suppose that in a short time they would be raised up into heaven; but after a time I have seen them with the evil in hell, at which I was surprised; but it was given me, in this case, to hear them discoursing in a strain altogether different, not in favor of truths as before, but against them, by reason that now they were in the love of their own proper will, and in like manner of their own proper understanding, whereas, before, they were not in that love. I also observed that several were amazed at what they saw and heard, but they were of those who judge of the state of man's soul from his discourse and writings, and not at the same time from the deeds which are of his own proper will."—*A. C.* n. 65.

We will cite an instance in illustration of the different state in which evil spirits are when in their externals, or when their understandings are elevated above their wills. On a certain occasion Swedenborg says: "Through the aperture [opened in the earth] I saw a devil rising up with a white lucid circle around the head; and I demanded, Who are you? He said, I am Lucifer, the son of the morning. Yet he was not Lucifer, but believed himself to be him; and I said, Since you are cast down, how can you rise again from hell? And he answered, There I am a devil, but here I am an angel of light. Do you not see my head girt about with a lucid sphere? and also, if you will, you shall see that I am supra-moral among the moral, supra-rational among the rational, yea, supra-spiritual among the spiritual; I can preach, too, and also have preached. I asked, What have you preached? He said, Against defrauders, against adulterers, and against all infernal loves." This infernal spirit then conversed for some time with Swedenborg in a very sensible and rational manner,—as he says, "more rationally than any other." And "from the things seen [and heard] the by-standers made this conclusion, that man is such as his love is, and not as his understanding is. I then asked the angels, Whence have devils such rationality? and they said, It is from the love of itself; for the love of self is encircled with glory, and glory elevates the understanding, even into the light of heaven.—C. L. n. 269.

Hear what Swedenborg says of the effect of *fantasy* in the other world; what different beings it not only makes men appear, but really think themselves to be, from what they are. In one of his Relations he says: "I observed a ship flying in the air, having seven sails, and in it officers and sailors clad in purple garments, with caps magnificently adorned with laurel, who exclaimed in a loud voice, 'Lo, we are in heaven! we are the truly learned, distinguished above others by our purple robes and our grand laurel wreaths, because we are the chief of the wise from all the clergy in Europe. I was wondering what this exhibition could mean, when I was informed that it arose from the concealed images and ideal thoughts called *fantasies*, that proceeded from those who had before appeared as turtles, and who were now expelled from every society, as persons insane, and collected in a body into one place." Having held some conversation with these persons, Swedenborg says: "After I had ended these words, the assembly appeared to me in the light of heaven, which detects and manifests the true nature and quality of every one; and then they no longer seemed floating aloft in a ship, as if exalted into heaven, nor clothed in purple, nor crowned with laurel wreaths; but in a sandy place, in tattered garments, having their loins girt about with nets like those used by fishermen, through which their nakedness appeared."—A. R. 463.

Swedenborg informs us, "that every man who had desired heaven, and had distinctly thought anything about its joys, is introduced after death into the joys of

his imagination; and when he has experienced what such joys are, that they are according to the vain ideas of his mind, and his delirious fantasies, he is then led out of them, and instructed."—C. L. n. 4. This takes place in the world of spirits. Accordingly we are told of some who had induced upon themselves the idea that the joys of heaven "would be feasts with Abraham, Isaac and Jacob;" and they were let into the joys which they imagined; they were allowed to sit and feast themselves at tables loaded with the richest viands, in company with the patriarchs and apostles, or those who appeared to be such, and who really believed themselves to be such. But the attendant angel said to the men who accompanied him, when he had shown them these feasts, "Those whom you saw at the heads of the tables, who personated old men, were most of them rustics, who had beards, and were very proud because they had some wealth, and in whom was induced the *fantasy* that they were these ancient patriarchs."—C. L. 6.

Then there were others who had induced upon themselves the belief that they "should reign with Christ as kings and princes," and that the joys and happiness of heaven would consist in this. These, also, were introduced into a heaven of their own imagining. They were conducted to thrones whereon were silken robes, and on each robe a sceptre and a crown. And when they had put on the robes and the crowns, and taken the sceptres, and sat down upon the thrones, "then appeared a cloud rising from below, which, being drawn to them who sat upon the thrones, and on the seats, caused them instantly to swell in the face and elevate their breasts, and be full of confidence that they were now kings and princes; that cloud was an aura from the *fantasy* with which they were inspired."—C. L. 7.

And not only do persons in the spiritual world, from the effect of some vain imagination of their own, or from the obscure or fantastic state of the beholder, often appear quite different, and think themselves quite different beings from what they really are; but *fantasy* has the power of changing the aspect of things, also, and of making them appear very different from what they are seen to be, when viewed in heaven's clear light. As an instance of this, Swedenborg tells us, that when on a certain occasion, he was meditating about the dragon, the beast, and the false prophet, he was conducted by an angelic spirit into a multitude, "in the midst of which there were prelates, who taught that no thing else saves man but faith, that works are good, but not for salvation." "Then one of them," he goes on to say, "observing me, said 'Have you any desire to see our place of worship, wherein is an image representative of faith?' I went and saw it; it was magnificent; and lo! in the midst of it, there was the image of a woman, clothed in a scarlet robe, and holding in her right hand a piece of gold coin, and in her left a string of pearls. But both the place of worship and the image were the effect of *fantasy*; for infernal spirits can, by *fantasy*, represent magnificent objects,

by closing the interiors of the mind, and opening only its exteriors." Afterwards, when Swedenborg had perceived that this was a delusion, and the interiors of his mind had been suddenly opened, he says, "instead of a magnificent temple, I saw a house full of clefts and chinks from top to bottom, so that none of its parts cohered together, and instead of a woman, I saw hanging up in that house an image, the head of which was like a dragon's, the body like a leopard's, and the feet like a bear's, thus like the beast which is described as rising out of the sea,—Apoc. 13; and, instead of the floor, there was a bog containing a multitude of frogs; and I was informed that beneath the bog was a large hewn stone, under which the word lay entirely hidden."—A. R. 926.

Such were the internal quality and appearance of the things, which, through the power of *fantasy*, had been represented as so beautiful and magnificent.

Again, speaking of *fantasy* and its power in the spiritual world, Swedenborg says:

"Amongst spirits, there are great numbers who imitate divine things by study and art; for they pretend things sincere, upright, and pious, insomuch that the good spirits would be seduced, unless the Lord enlightened them, and made them see their interiors."—A. C. 10284. Again our author says of those spirits, that "they present to view palaces almost like those in the heavens, also groves and rural objects nearly resembling those presented by the Lord amongst good spirits; they adorn themselves with shining garments, yea, the syrens, also, induce a beauty almost angelical; but all these things are the effect of art by *fantasy*."—A. C. 10286.

See also what Swedenborg says about "spirits inducing fantasies by visions," and of "visionaries," "who indulge much in fantasies and are in infirmity of mind, and hence are rendered credulous."—A. C. 1967. He also speaks of persons who "have visions about matters of faith, by which they are so firmly persuaded, and persuade others, that they will swear what is false to be true, and what is fallacious to be real." And of evil spirits he says, "their fantasies are such that they perceive no other than that the thing is as they fancy. The fantasies of men cannot be compared with theirs."—A. C. 1968, 1969.

These instances may suffice to show us how full of delusive appearances is the spiritual world, to those who are not sufficiently in the light of heaven. We learn from them that things often appear there quite different from what they really are; and that persons also are frequently not what they appear to be, and pretend to be, and even think themselves to be. And they show us to what great danger persons are exposed, who, by any means, have attained to open intercourse with the spiritual world, without having been previously and thoroughly prepared by the Lord for such intercourse. They help us to see, in some degree, why Swedenborg so often cautions his readers on the subject, and speaks of its being "attended with danger to their souls."

"CLAY-BOUND SPIRITS."

The editor of the *Journal of Man* has been, for some time, in correspondence with Miss Bremer, on philosophical and scientific subjects, and, in one of her letters, Miss B. took occasion to lecture him a little for his attention to the "rappings." She assured him that if they were caused by spirits, none but "poor clay-bound spirits" were engaged in the work, in reply to which he thus remarks:

"We do not need to enquire whether spiritual rapping is a dignified process, but merely whether it is a fact. Nature is full of phenomena which are low and foul, and undignified and repulsive to our taste; but they are none the less real because they are repulsive. Serpents, and toads, and unclean animals, exist in the animal kingdom; and without referring to the infirmities and repulsive traits of humanity, we may see enough that our Ideality does not approve. Neither should we object to the ignorance or mendacity of spiritual communications. If they exist at all, they must, in many instances, be false and delusive, when they come from silly or mendacious beings. It would not seem probable that ignorant girls could attract into their presence any very elevated spiritual intelligence, or be the medium of any useful scientific knowledge. Setting aside, therefore, for the present, all pretensions to dignity or philosophy, we come to the great question, 'Do spiritual intelligences possess the power to prove their existence by convulsive sounds, and by moving heavy objects?' I do think there has been already a fair demonstration of this. The sounds are unquestionably produced, in many cases, that have been critically examined, by no material agency, and have been heard and scrutinized by men of accurate judgment and strict integrity. I cannot look with any contempt or aversion at such phenomena—if the whole matter were surrounded by fraud and delusive rappings, I should still look with reverence upon these new facts. If I were looking in a vast and solitary wilderness for a lost father, or brother, or wife, the meanest evidence of their existence which I could find, would be more valuable than any flower or gem that would please my taste. I would pick up an old stick with the deepest interest, because it would indicate a human being. In like manner, when we are wandering here below, with indistinct perception of a spirit world for our departed friends, how reverently should we receive the poorest and faintest sign of their existence, which they may be capable of giving. Whether by music or by convulsive noises—whether by physical movements and lifting, or by intelligent messages—in whatever way they may give us a sign of their substantial and real life, I would reverently and affectionately receive the token, even if it came from the poorest and meanest of those who have laid aside their mortal bodies. How beautiful the influence of these recognitions, imperfect and limited though they be;

how pleasantly do they remove from death its grim and terrible aspect. If our departed friend has but passed into another state, from which he can perceive us, love and watch over us—how bright does it make the darkest spot in the world. Even while I have been writing this letter, the spirit of — has left its earthly tenement. How different would be the grief of those who loved her, if they could anticipate from her still as distinct evidence that she lives and loves them, as she gave in her latter hours. Then death would be death no longer, but life in its highest form; and they who now recoil from the hideous phantom death of their imaginations, and run through their brief, giddy hours of life in blindness and selfishness, would look through the gateway of death to the glorious scenery beyond, and seek to live for all time, in a manner worthy of their future society in the world of spirits."

[Original.]

COMMUNICATION.

Mr. Sanderland.—Allow me to qualify the "fallacy" you speak of in your paper of September 27th, that no one is condemned to hell on account of hereditary evils. In the *Treatise on Heaven and Hell*, Swedenborg says, "no one is condemned for hereditary evils, unless he cultivates them; for in such case he makes them his own." I have been a careful reader of the writings of Swedenborg for many years; and think there are few contradictions, when taken as a whole. "Thirty years in the spiritual world." It is true Swedenborg says no time is measured in that world. That he has seen some taken up into heaven in one hour after resuscitation, and some cast into hell in a short space of time. The spiritual world, of which Swedenborg speaks, is an intermediate state between heaven and hell, where all are destined to come, and are judged according to the lives they have led in the body. That some stay longer than others; but no one longer than thirty years. Now, if it be true that Swedenborg enjoyed this double sight of which he speaks, and saw those wonders in the spiritual world, while in a state of full wakefulness in this world, I know not why he could not measure time.

While I have my pen in hand I will give my reasons why I called for the spirit of Sarah Blair, at the sitting with your daughter in Belfast, Me. When I began to read the writings of Swedenborg, I formed an acquaintance with her, and that friendship was kept up until the day of her death, which took place one year the first day of last July. She was the nearest to me in affection of any person on this earth, except my husband and children. She often spoke to me of your lectures in Portland, and wished I could hear you. She was the first who explained to me the noises heard in New York some three or four years ago. When I asked her views concerning those noises, she answered, That the spiritual world and the material world were closing together, that spirits were knocking for entrance. That the day was not distant

when communications would take place between the spiritual and material worlds, and spirits and angels would communicate with men on our earth, as in ancient times.

She visited me when sickness and death entered my family, and consoled me under the greatest affliction I ever suffered,—the loss of two children, one a daughter about seventeen years of age, and all my dependence, the other a son about nineteen years, who was afflicted with fits a number of years before his death. She often spoke to me of my children, that they were progressing, that my son appeared to her to be in the state of an infant.

I think Sarah Blair stood in a high state of spiritual light. I have written these few lines, because I know how high you stood in her estimation as a lecturer, and as an honest man. Had she been living, your paper would have found many friends in the city of Portland. She was not in the habit of travelling abroad much; but, unfortunately, she made a visit to Bangor about the time the cholera appeared in Bangor, and was taken with that disease, but recovered and returned home; but had frequent returns of the disease, which ended her useful life. I should be most happy to hear from her.

Yours, with much respect,

MARGARET HALL.

Windham, Me., Oct. 12, 1851.

WORDS OF WISDOM.

GATHERED FOR THE SPIRIT WORLD BY J. G. D.

"In the fifth book of the fifth Ennead, [of Plotinus] speaking of the highest and intuitive knowledge as distinguished from the discursive, or in the language of Wordsworth, 'The vision and the faculty divine,' he says: 'it is not lawful to enquire from whence it sprang, as if it were a thing subject to place and motion, for it neither approached hither, nor again departs from hence to some other place; but it either appears to us or it does not appear, so that we ought not to pursue it with a view of detecting its secret source, but to watch in quiet till it suddenly shines upon us; preparing ourselves for the blessed spectacle as the eye waits patiently for the rising sun.' They and they only can acquire the philosophic imagination, the sacred power of self-intuition, who within themselves can interpret and understand the symbol, that the wings of the air-sylph are forming within the skin of the caterpillar; those only, who feel in their own spirits the same instinct, which impels the chrysalis of the horned fly to leave room in its *involucrum* for antennæ yet to come. They know and feel, that the potential works in them, even as the actual works on them! In short, all the organs of sense are framed for a correspondent world of sense; and we have it. All the organs of spirit are framed for a correspondent world of spirit; though the latter organs are not developed in all alike. But they exist in all, and their first appearance discloses itself in the moral being.—*Coleridge*.

"The writings of the Mystics acted in no slight degree to prevent my mind from being imprisoned within the outline of any single dogmatic system.— They contributed to keep alive the heart in the head; gave me an indistinct, yet stirring and working presentiment, that all the products of the mere reflective faculty partook of death, and were as the rattling twigs and sprays in winter, into which a sap was yet to be propelled from some root to which I had not penetrated, if they were to afford my soul either food or shelter. — — — Their delusions we may more confidently hope to separate from their actual intuitions, when we condescend to read their works without the presumption that whatever our fancy (always the ape, and too often the adulterator and counterfeit of our memory) has not made or cannot make a picture of, must be nonsense.

In the perusal of philosophic works I have been greatly benefited by a resolve, which, in the antithetic form and with the allowed quaintness of an adage or maxim, I have been accustomed to word thus: *until you understand a writer's ignorance, presume yourself ignorant of his understanding.*"—*Ib.*

"Of final causes, man, by the nature of the case, can prove nothing; knows them (if he know anything of them) not by glimmering flint-sparks of Logic, but by an infinitely higher light of intuition; never long, by Heaven's mercy, wholly eclipsed in the human soul; and (under the name of Faith, as regards this matter) familiar to us now, historically or in conscious possession, for upwards of four thousand years."—*Carlyle.*

"Beautiful it is, and a gleam from the same eternal pole-star visible amid the destinies of men, that all talent, all intellect is in the first place moral;— what a world were this otherwise! But it is the heart always that sees, before the head can see: let us know that; and know therefore that the Good alone is deathless and victorious, that Hope is sure and steadfast, in all phases of this 'Place of Hope.' Shiftiness, quirk, attorney-cunning is a kind of thing that fancies itself, and is often fancied to be talent, but it is luckily mistaken in that."—*Ib.*

"Under the intellectual union of man and man, which works by precept, lies a holier union of affection, working by example: the influences of which latter, mystic, deep-reaching, all-embracing, can still less be computed. For Love is ever the beginning of Knowledge, as fire is of light; works also more in the manner of fire."—*Ib.*

"Day after day looking at the high destinies which yet await Literature, which Literature will ere long address herself with more decisiveness than ever to fulfil, it grows clearer to us that the proper task of Literature lies in the domain of *Belief*: within which "Poetic Fiction," as it is charitably named, will have to take a quite new figure, if allowed a settlement there. — — — Poetry, it will more and more come to be understood, is nothing but higher

knowledge; and the only genuine Romance (for grown persons) Reality."—*Ib.*

"Never will there be a great Poem that does not ground itself on the Interpreting of Fact; to the rigorous exclusion of all falsity, fiction, idle dross of every kind: never can a Poem truly interest human souls, except by, in the first place, taking with it the *belief* of said souls."—*Ib.*

"Of a truth, Stupidity is strong, most strong: as the poet Schiller sings, 'Against Stupidity the very gods fight unvictorious:' there is in it a placid inexhaustibility, a calm viscous infinitude, which will baffle even the gods."—*Ib.*

"Whatsoever thing has virtual unnoticed power, will cast off its wrappings, bandages, and step forth one day with palpably articulated, universal visible power."—*Ib.*

"As a period arrived when Christopher Columbus launched forth on the sea of speculation, (for such the Atlantic was to him,) and persevered without trepidation, in his voyage, even to the discovery of the fertile shores of our own beautiful America; so, now, has the period arrived when the aspiring spirit of man can soar far, far away into the gorgeous realms of the Orbed-Infinity, and discover that more glorious world—the spirit-land—those brighter homes of holy and happy beings! And the latter is no more of a miracle than the former. If the discovery of the Spirit Land be called a miracle and disbelieved, on the ground that it contradicts all human experience; then let it be remembered that the discovery of America, prior to the voyage of Columbus, was also contrary to all human experience. The one cannot more justly be called a miracle than the other; though the former is a revelation of much greater magnitude, importance, and grandeur."—*A. J. Davis.*

"America is now the great light-house of nations,—I desire her to become their example! She towers above the kingdoms of earth; the clouds of old things are fast passing from her firmament; and her intelligence, and freedom, and generosity, and republicanism, and concentrated impulses to improvement, and her sparkling spirituality, will perpetually send out their gentle influences, which will fall like heavenly dews upon, and bless, the unadvanced multitudes and nations beneath her. But we must strive to overcome evil with good; ignorance with wisdom; and poverty, in all things and everywhere, with abundances, and with the inexhaustible productions of the earth, which is Jehovah's footstool, and with the divine treasures of the human heart, which is the vestibule of the kingdom of heaven."—*Ib.*

"Go where he will, the wise man is at home, His hearth the earth—his hall the azure dome; Where his clear spirit leads him, there's his road, By God's own light illumined and foreshowed."—*Emerson.*

[From the Homœopathist.]

THE "PATHIES" DEFINED.

In the August number of the *Water Cure Journal*, we observe a communication from T. L. Nichols, M. D., under the above heading. It pretends to give a definition of eight words,—Allopathy, Homeopathy, Hydropathy, Thomsonism, Botanicism, Chrono-Thermalism, Eupuntancy, and Eclecticism. In his efforts to give these definitions, Dr. Nichols has shown much of both ignorance and meanness! It has rather excited our surprise that those true reformers, our friends Fowlers and Wells, should have published this effusion. We had thought from various notices in their excellent and highly useful paper, that they were not decidedly hostile to the great homœopathic reform; but this pitiful twaddle from Dr. N., argues either an oversight on their part, or a determination to unfraternize us, in the great work of medical reform. Friends Fowlers and Wells, if the latter be your determination, we shall offer a "God bless you and speed you" not the less frequently; for we believe you are doing a good work, but our fraternal sentiment must die.

This Dr. N. first introduces a comico-sacred argument, based upon Christ's words, to show that quarrelling is highly proper. In a flippant and frivolous way, he suggests that our Saviour, by both precept and example, would laugh at "non-resistance, loving kindness, and such soft nonsense." This part is not only profane but ridiculous.

Then comes the definition of Allopathy! To which he does tolerable justice. Next Homeopathy; in defining which, he exhibits a disregard of truth quite unusual, even among our bitterest enemies. He says, *First*—Homeopathy was introduced to public notice a few years since by Samuel Hahnemann. *Second*—The principle of Homœopathy is expressed by the old adage, "the hair of the same dog, will cure the bite." *Third*—This principle has not stood the test of experiment, and is now regarded a popular error. *Fourth*—The Homœopathic doctor "does not attempt to cure the disease." *Fifth*—"He gives such medicines as he supposes would produce the same symptoms." *Sixth*—"If there be costiveness he gives something to produce costiveness."

This Dr. N. attempts a definition of Homœopathy, to be read by at least 100,000 persons. He makes six points, and, strange to say, every single one of the six, is false.

It is not common for even Dr. Reese himself to avoid truth altogether. Generally he mixes the false and truth together! But Dr. N. makes a wholesale thing of it. Of these six propositions, not one of them is even the shadow of truth. That this doctor can be so ignorant, is not to be supposed. We can come to no other conclusion than that he purposely falsifies!

If Dr. Reese had thus maliciously misrepresented Homœopathy, and we were reviewing, we should not indulge in this severity. Such a tissue of falsehood from him would not have so excited our indignation. From him and his coadjutors we expect such treatment. But for this

Dr. Nichols, under the garb of a reformer, to attempt a solution of homœopathy, and in making six deliberate propositions, write out six deliberate falsehoods, is too bad!

It is not true that the new system was first promulgated a few years since! Its introduction occurred nearly sixty years ago! "The hair of the same dog will cure the bite," is not the principle of homœopathy. He who knows the signification of "*Similia Similibus Curantur*," sees at once the falsity of this stupid suggestion.

Dr. Nichols would contend that if a man were drunk, homœopathy would give a very small quantity of rum to sober him! This would not be *similar cures similar*, but the *same cures the same*, which is no more the law of homœopathy, than is *contrary cures contrary*! If one should crush his finger, he would say, squeeze it slightly for homœopathic treatment.

It is entirely gratuitous and erroneous that the world has been experimenting with homœopathy, and now regards it a popular error. Homœopathy can boast to-day ten times as many friends as it could five years ago. The declaration that republicanism has in 1851 fewer friends, than in 1776, would contain quite as much truth.

Dr. N. says, "the homœopathic doctor does not attempt to cure the disease." So far is this from being true, that this is the only direct method extant, all others being uncertain and indirect.

This reformer says the homœopath gives such medicines as he *supposes* would produce the same symptoms. Another misrepresentation. In selecting the homœopathic specific, there is no room for *supposition*, none for guessing! All is as defined and precise as geometry.

Our doctor lays down the new practice in these words:—"If there be costiveness, he gives something to produce costiveness." This is certainly a new development. We have always supposed, when prescribing for costiveness, that we were striving to remove that costiveness, and not that our remedy was designed to produce costiveness.

A great many dishonest misrepresentations of homœopathy we have seen within the past five years, but of them all, this from Dr. Nichols discovers most of ignorance and spite, to say nothing of cool falsehood. Again we say it is astonishing that Fowlers and Wells should have given it a place in their excellent columns.

When writing against another system of medicine, we never feel at liberty to falsify or ridicule. As soon would we attack the private character of a neighbor. We claim that

"Truth wherever found,
On Christian or on heathen ground,"

has sacred rights, which t'were a grave wrong to even breathe upon!

Whether the law of man so regard it or not, in the sight of God, to speak lightly of a truth, or of any means which in His providence will work a good, is a crime of no pale dye!

Now, for instance, let us consider the case of hydropathy. This reform is designed for great good. It will work a

great revolution in the medical art; its first victory will be to convince the people that when sick, it does not follow as a consequence that they must be drugged! They endure scourging and poisoning, for the same reason the poor fellow suffers the amputation of the crushed leg. It is the less of two evils. One is amputation, the other death. He prefers the former! So in the case under consideration. The people have been made to believe the choice is between calomel and death. Most of them prefer calomel! True, 'tis a sad alternative! Teeth fall out—tongue in ugly fissures—limbs stiffened—the whole constitution poisoned. But life is incomparable, so down goes the calomel! Convince the people they can be cured as well by some other means, and do you suppose they will take a single grain of this miserable drug? Never.

Here, as we have intimated, is to be the most beneficent and triumphant achievement of hydropathy. When the people are sick, they must do something. Teach them to bathe in cold water, lie in a cool place, starve, and often they are most happily cured. When this treatment is adopted three or four times, loathe, indeed, will they be to swallow drugs again. In this way hydropathy is designed to accomplish an incalculable good. Already has it worked an inestimable reform! The blessings of heaven be upon it, and upon all those who, in sincerity, and for love of its merit, would strive to disseminate it.

Now, suppose we should, by some circumstance, be led to hate some hydropathic doctor, or be injured by competition with this system, think you it would be all right and proper to ridicule and misrepresent hydropathy? As soon would we attack Christianity. Both are designed to minister at the great altar of human redemption, and both have rights equally sacred.

Now, suppose Dr. Nichols doubts the truth of homœopathy, is it not granted by the whole hydropathic school that we are accomplishing much good, by making unpopular the use of poisonous drugs? Is it not well known that we make the use of cold water a prominent feature in the adjunct treatment?

Are we not their fellow-laborers in this great work? Have we not the same high aim? Is not the enemy, our common enemy? Ought not these considerations to bind us together?

Certainly this exposition by Dr. Nichols, exhibits an amount of ignorance, stupidity, meanness, and recklessness of truth exceedingly rare! We loathe the moral baseness which would admit this libellous attack upon a fellow-laborer.

Let our enemies traduce us, let them denounce us as liars or scoundrels; but let those who stand by our side and labor with the same great hope and aim, treat us as if we were men, and honest men! Let them speak of us in the most cautious truthfulness, and with all deference to our reasons and motives.

Beauty cannot inflame so much in a month as ridiculous folly can quench in a moment.

[Original.]

NONPLussed!

It seems that an honest correspondent to the Spirit Messenger, has been witness to sundry troublesome feats of the spirits, such as spirits pretending to be who they are not; sending people on a wild-goose-chase after things that are not there; contradicting themselves; telling people that they should die on a certain day, which all proved false; sending them to see sick persons at a distance, at a certain house, who were not there; and troubling people in many other ways. The conclusion to which this correspondent comes is, not that there is any absolute evil in the universe; that is a tenet which he has long since given up; but that there may be gross and "*immoral*" spirits, who "*like to trouble mankind*." He asks the Editor of the Messenger for his opinion. Davis' explanation of *sympathetic* spirits, he says, does not seem sufficient, because they frequently communicate what is unasked for and undesired; indeed, that which they do not wish to hear, and do not believe. And he hopes the Editor of the Messenger will cast some light on the subject. Well—the sapient Editor tries. He says there are many spirits who are doubtless "*not yet out of the sphere of self-love*"! Such will "*derive amusement and gratification from us*"—lead us, at times, perhaps, into ludicrous mistakes (!) not for the purpose of accomplishing an evil, malignant design, but merely to gratify a perverted self-love!

Now, this is marvellous. If a boy of fourteen had so committed himself to a system, as that he felt mortified in forsaking it, we might suppose he would make a bold push and own up. But, that a man—an Editor, of spiritual philosophy should do it, that is a very different thing. Let us have it, that there are no *evil* spirits, but only *immoral* spirits! That is certainly a very *immense* distance from evil. And let us have it that miserable bothering, lying, troubling of mankind who are trusting for truth from angels, is not even *immoral*, but only the result of self-love! Why, truly, names are nothing, if only ideas are preserved. But, it is a great pity that "*Harmonial Philosophy*" has so committed itself; however, the day of mortification is at hand.

W. M. F.

Cambridge, Oct. 22, 1851.

EARLY RISING.—Happy the man who is an early riser. Every morning, day comes to him with a virgin's love, full of bloom, and purity, and freshness. The youth of nature is contagious, like the gladness of a happy child. I doubt if any man could be called "*old*" so long as he is an early riser and an early walker. And oh, youth! take my word for it—youth in dressing gown and slippers, dwindling over breakfast at noon, is a very decrepit, ghastly image of that youth which sees the sun blush over the mountain, and dews sparkling upon blossoming hedges.—*Bulwer*.

Ask no favors, confer them when you can, fear no one, you will then command the support of your friends and the respect of your enemies.

EDITORIAL.

BOSTON, SATURDAY, NOV. 1, 1851.

MEDIA.

The facts we have laid before the reader, in preceding numbers of this paper, must be turned to some good use. And while we are not conscious of any disposition to make out from them anything like a theological creed, it does seem as if we might and should be assisted by them in the pursuit of information of the spiritual world. We have all been made to feel how little we know of that sphere, how complex this vast subject is, and how many are the difficulties which beset us in its investigation. Hence it is not strange that different writers, viewing one feature of it from different stand points, have each given different solutions of what have been called "evil spirits" and discordant communications. One writer [Mr. Davis] thinks he "has shown that there are three active causes of contradictions in these spiritual communications, viz: 1—The *ignorance* of spirits; 2—*Misapprehension* of mortals; and 3—*Sympathy* of spirits who unconsciously utter the feelings of the interrogator."—(*Phil. Sp. Int.*, p. 96.) But whether these three are sufficient to account for all the "mistakes," "errors," "falsehoods," "lies," or whatever else they may be called, which have come out from these "spiritual manifestations," or which have been connected with them, is a matter of serious doubt. It is manifest that we cannot determine what we want to know, merely by the "sounds," because they often mislead us; nor can we depend on what clairvoyants (like Mr. Davis,) affirm, because we find that they also are often mistaken, as indeed they must be, if they receive their announcements entirely from spirits who are as low as some who attempt to communicate with mortals by these sounds. We must therefore conclude that before we can arrive at safe conclusions about the spirits, we must know more about the channels through which our information comes of them.—The light is always more or less deflected or perverted by the atmosphere through which it shines. The music must always be more or less what the *instrument* makes it. So of communications from the spiritual world to the *external*, there is so much depending on the mediums, and what is connected with them, that before we can determine as to the "ignorance" of any spirit, we want to be assured of other things which appertain to the channel through which the spirits speak to us.

In our second volume, page 33, an article will be found which throws some light, per-

haps, upon this subject. Looking at these manifestations in all their different phases, it would seem that three general conditions are necessary for securing a *reliable* medium for truthful communications from the spiritual world:

1. An inherent love of Goodness and Truth in the human medium.

2. *Intelligence, Goodness, and perfect Integrity* of the family or nearest associates of the medium.

The mortals who are near to the mediums, and who associate with them, and exert an influence over them, should be *truthful, benevolent, well-informed, and perfectly honest*. Mediums are more susceptible than others, and hence they must be more or less *influenced* by the mortals with whom they associate. *This condition is of the highest importance*. "Evil communications corrupt good manners." A medium ever so pure, ever so reliable, if constantly approached by sectarian, dishonest mortals, who are low and discordant, will, in time, become perverted by the laws of sympathy or association; and when thus deflected from their inherent or true tendencies, the medium's *loves* are the same as those with which they have been *influenced* or *Pa-thetized*. And thus I have known a medium who was once gentle, kind, truthful, and good, so perverted as to become *selfish, deceptive, and false*.

3. The guardian or associate spirits of the medium should be matured in Goodness, Justice, and Truth. We have before suggested that *there are, strictly speaking, two mediums in all cases of spiritual communications*—the human and spirit mediums. All my experience confirms this suggestion. And if it be so, then we can see that it is not only important that all should be right in the external, but in the internal, also. To be sure, having all constantly right in the external, will *tend* to bring about a corresponding state in the spiritual; but it by no means follows that everything will be immediately right in the interior, because the external medium and external friends may be honest *for the time being*. They should be *PERMANENTLY* so. And then suppose we find that the interior medium is a child? Why, of course, we should not expect communications above childhood. Or if the spirit medium be a relative who was not, or is not, far advanced in goodness and truth, our questions and expectations should be graduated accordingly. It may be supposed that, generally, there is a correspondence in the interior and external mediums; so that the communications of intelligence and goodness from the spiritual world will depend upon the conditions we have enumerated. I do not here speak of those states of mind

with which mortals should approach the spirits or attend the sittings; but I refer more to those conditions, on the part of mediums, which combine to afford truthful and honest mortals an opportunity of receiving reliable answers from the spiritual world. There are, however, two suggestions with regard to the sittings, which it may be well to make:

1. An understanding between the external and the spirit mediums, before any sittings are ever held, that the motto, in all responses, shall be, "Goodness, Justice, and Truth." Say to the spirit medium, "Never falsify, directly nor indirectly—never suffer any other spirit to do so, if you can prevent it—never make the sounds in the name of or for another, unless requested, and you explain what you do."

One of the first things I learned on hearing sounds made by spirits, (at Stratford, Conn.) was, that we could not always depend upon them for what they *purported* to be. And the second time that I was permitted to converse with those who purported to be my guardian spirits, I addressed them in the following language:

"I abjure you, by the God of Truth and Justice, that you never falsify, that you never deceive, and never suffer me to be deceived when it may be in your power to prevent it."

They had just informed me that the reason why they did not respond to me through the "Perverted Medium," (referred to, Vol. 1, page 40,) as they *promised* they would, was, that had they done so, I should have been *deceived* in the opinion I had formed of her. And it is to me a remarkable fact, that I have *never* been able to get responses from my own guardian spirits through certain mediums, and they assign the motto I have given above, as the reason. It must follow, as a matter of course, if the spirit medium repels my guardian spirits, I can not get responses from them through that medium.

Case XII. When I visited Mr. D'W., in Providence, who thought he had Dr. Franklin for one of his guardian spirits, I made a special agreement beforehand, with my guardian spirits, to go and attend that sitting with me. But when I returned, on questioning them, they admitted (seemingly with reluctance,) that they were not permitted to be present, having been repelled by the associate spirits of the medium. That they were with me a part of the time during my visit to Providence, I know, for on asking them what my friend, Mrs. F. Johnson, had said to me, they spelled out the very words she had used when no other person was present—"She believes the medium makes the raps!"

From such facts it would seem that our

guardian spirits are not always present with us. They, like ourselves, can go only where they are permitted, and where the attraction is sufficiently strong to hold them.

INFORMATION.

A Beautiful Lesson.

The poet, R. S. Chilton, thus prays to the memory of his "sister dear:"

"Teach, O teach me, Heavenly Father,
So to live that Death may seem,
When'er he comes, a kindly angel,
Sent to wake me from a dream;
A dream from which, with clearer vision,
Waking, I again shall see
Her for whom these tears are streaming—
Who, perchance, now weeps for me."

Lectures in Old Town, Me.

On the 25th and 26th ult., the editor delivered two lectures on the Spiritual World, in this ancient town. They were well attended by candid audiences. The sittings for responses from spirits were cheering and satisfactory. Some of the most intelligent people in this place received and treated us with great candor and kindness; and before we left, spiritual manifestations had been made in two families where they never have been heard before.

Incidental.

Walking out for pleasure, on the 28th ult., with our daughter, (while in Old Town, Me.) we were overtaken by a stranger (who proved to be Capt. Sawtell), who pressed us very earnestly to turn aside and go into his house. We did so, and on sitting down with his wife and three or four daughters, (all entire strangers,) the sounds were made by spirits, quite loud, in answer to questions. The family were considerably overcome by the suddenness of the manifestations, and showered upon us blessings unnumbered as we took our departure from the house.

Troy, Me.

We are assured that a little girl, in this place, has had spiritual manifestations made in her presence, during her attendance at school, which attracted a good deal of attention. They became annoying, so that her parents had to keep her at home.

Spirits have to Learn.

All our experience with spiritual manifestations confirms us in the belief that spirits have everything to learn about making themselves known to man's external senses, that mortals have. Until they learn they know no more about mediums, or who will become such, &c., than we do.

Inter-communion with Spirits.

Reasoning from analogy, we are forbid-

den to ask or receive advice from spirits, appertaining to the external world. Spirits may give advice in regard to the manner in which our intercourse with them may be facilitated; and so we have known spirits to follow our advice as to the manner in which they responded to mortals.

Do the Spirits see Mortals?

Spirits see with spiritual eyes, they hear with spiritual ears. Hence it must follow that spirits do not perceive the external forms of mortals. That is, as a general fact, they do not. In special instances they may, precisely as mortals do in peculiar cases, perceive the form of spirits.

Do Spirits always know?

We have been assured by spirits that efforts are made by them to reach man's external senses, when they cannot tell how far they succeed. It depends very much on mortals. Many spirits make efforts to get to mortals, the same as we do to get a knowledge of spirits; and the uncertainty is the same with them as it is with us. We may speak to them when we do not know whether they hear us or not, and so they attempt to attract our attention, often, when they do not know to what extent they succeed in their efforts.

Skeptical Spirits.

When discordant or skeptical spirits (associated with mortals,) get into the circle formed for hearing responses, they are frequently requested to leave. And to get them out, the mortal with whom they come is requested to withdraw from the room. But many mortals have yet to learn that spirits are, themselves, precisely as skeptical in respect to these spiritual manifestations, as any are, or can be, while living in the external body.

Gratuitous Labors.

Mortals sometimes speak as if they thought all labors connected with spiritual matters should be "free gratis for nothing." Nor is this idea confined to professed Christians. Even Infidels, so called, though they do not themselves publish papers or hold "free discussion meetings," without calling for money in return, yet they seem to think that those who believe in spirits should "work for nothing and find themselves." They must give their time, health, and patience for the gratification of others, "without money and without price," or "the whole thing is a humbug."

A Methodist preacher by the name of Newell, reported himself as receiving no pay, and boasted of his having "travelled a circuit" in Maine, for the space of six months, on which, the people to whom he

preached had not paid him one cent.—"Yes," said a skeptical by-stander, "but you will never travel that route again."

"The letter D."

Mr. Davis says, [Great Harmonia, Vol. 1, page 292,] "If *Matthew* and other Christian historians, in their statements concerning Jesus casting out devils, had omitted the letter *d*, in the latter term, it would then read *evil*, throughout the book, and thus would communicate the true ideas which was intended to be conveyed by the word devil, as it was employed by Jesus."

The "idea" intended to be conveyed by Mr. Davis, is undoubtedly true, while it is equally manifest that his grammar and manner of expressing himself would scarcely bear criticism at all. "St. Matthew" did not use the English or Roman letter "D" in anything he wrote.

New Work on Pathetism.

The matter contained in our 16th number has been published in pamphlet form, and makes a 12mo of twenty-eight pages, with a beautiful cut on the cover. It bears the following title:

"*Pathetism*.—Statement of its Philosophy, and its Discovery Defended against the Assumptions recently put forth under the name of "Electrical Psychology, Electro-Biology," &c. By LaRoy Sunderland. Published by Bela Marsh, 25 Cornhill; Fowlers & Wells, 142 Washington street; and at the "Spirit World" office, 28 Eliot street, Boston; D. M. Dewey, Rochester, N. Y.; Bagley & Freeman, 115 Main street, Cincinnati; John Chapman, London."

To my brethren of the press who may feel disposed to do justice to the subject treated of in the pages of this pamphlet, I beg leave to submit the following statement:

The author claims that all there is really new in the principle set forth under the name of "Electrical Psychology," "Electro-Biology," &c., (and kindred terms for designating "Mesmeric results,") was discovered by himself, in 1823, and illustrated in his public labors for more than twenty-five years, in which he "controlled the muscular system and the mental impressions" of his auditors, in "a wakeful state," who had never been Mesmerized. And that in 1842 and 1843 he matured his *New Theory of Mind*, which he published under the name of PATHETISM; and that in his book on Pathetism will be found all the principles and suggestions in regard to the different methods of operating, which have been taken without credit from him, and set forth (since 1847) as a new discovery, under the names of "Electro-Biology," and "Electrical Psychology," &c. &c. That Pathetism is not only a *New Theory of Mind*, but it is the only theory which gives

any satisfactory account of the phenomena hitherto known under the names of "Animal Magnetism," "Mesmerism," "Neurology," "Psychometry," "Etherology," or any and all other terms used to signify the same thing.

And hence it is nothing less than fraud when lecturers go about the country demanding and receiving fees for teaching what they call "a new science" of "Electrical Psychology," "Electro-Biology," &c. when all that is "new," taught by them, is not *true*, and all that is true, they have taken from the Theory of Pathetism, first published in 1843.

Sectarian Vengeance.

In South Carolina, recently, among the Baptists known as "Hard Shells," from their anti-mission and anti-temperance views, three ministers were expelled from the church, by vote, for joining the Sons of Temperance. Then the difficulty arose, what to do with those who voted in the minority! "They believe," says the paper giving an account of it, "we ought not to turn a man out of church for joining the Sons of Temperance, and living sober lives, thereby believing that we have done wrong. This is a grievous and wicked offence, and its perpetrators must be punished. But this difficulty was soon answered by Bro. Elial Pennell, who moved that all those who voted in the minority be expelled from the church! And this motion being seconded, the moderator made the announcement that if any one objected to this motion, let him rise; but none being disposed to rise, he announced the fact that Rev. John W. Jones, Rev. J. J. Watts, and Rev. Robert N. Steele, with twenty-nine other members, were expelled from the Baptist church."

"Mesmeric Conditions."

To show that a wrong impression is given when it is said, (as in the *Philadelphia* pamphlet, referred to last week,) that spirits require "Mesmeric conditions" in mortals, in order to make the sounds, the following fact may be stated: Spirits have often refused to respond, (or declared themselves unable to do so,) when the human medium is *indisposed*. But when mortals are sick, "Mesmerism" is one of the best things that can be done for them. And we know that when sick, any one can be influenced by what is called "Mesmerism," better than at any other time.

Very true; I have known the sounds to be made (in a very few cases,) when the medium was entranced; but as a *general* fact, the trance is no assistance at all in procuring the sounds.

"Intercourse with Spirits"

We continue our extracts from the pamphlet of Rev. B. F. Barrett, for the purpose of enabling all to see how our New Church friends reason upon this subject. There is one quotation from Swedenborg, on page 163, on which we have often been reminded that a few remarks should be offered.—It is where he represents the spirits who speak with mortals, as being "in the same principles with the man to whom they speak, whether they be true or false."

Now, I put the following case to Mr. Barrett, and all New Churchmen, for a solution: I do not receive the common notions of New Churchmen as to the *miraculous* conception of Jesus; and I did not, when the spirits first commenced communicating in my family. When I first enquired of the spirits their views of Christ's nativity, they affirmed precisely what I believed. But soon after, the same spirit, (purporting to be from the sixth sphere, as to goodness and wisdom,) affirmed Swedenborg's "Doctrine of the Lord;" and so have all the spirits done this, (when questioned on that subject,) who have since communicated through my daughters. I do not receive this doctrine, and yet all my guardian angels say they receive it. I asked my spirit-son what his *authority* was for believing that doctrine, and he spelled out to me the following answer:

"Our circle is so instructed by those spirits whom we believe to be *superior* to us in goodness and wisdom."

Here, then, is one marked case where Swedenborg's teachings in respect to spirits coming into man's natural state, is not true.

Communication.

Spiritual sounds were made on our table, while reading the proof of the first seven pages of the present number. Being somewhat indisposed, the following communication was spelled out, through the sounds, by an angel whom I have been permitted to call my *Assistant*, and to whom I have often felt indebted for aid in the many sittings which have been held in my family:

"How pleasant to converse with the spirits of those we love. It assists our progression into the heavenly spheres.

Be patient, then, dear friend, though mortals at you scorn. Soon you shall join our circle, and gain your blessed reward."

Inappropriate.

Letters often reach us making requests that we should converse with the guardian spirits of the writers. One has lost a valuable horse, and wants us to ask the spirits who stole him! Another has in prospect a journey to California, and he wants us to ask the spirits about it. And a third wants

us to ask his guardian spirits when they died, how old they were, what were their names, &c.

Now it should be understood that we do not profess to have access to all the individual spirits composing the universal heavens. Mr. J. H. Leech (Utica, Ill.) takes us to do, in severe terms, because we decline to consult apocryphal spirits for him; and "regrets that his guardian spirits are so local-bound that they have not the power to leave Illinois and come to Boston." But suppose they were to do so, how, pray, am I to know that they are *your* guardian spirits?

Case of Almira Beasley.

We have before referred to this case, (Vol. 2, page 157.) Her trial for the murder of her infant brother commenced in Providence, R. I., on the 20th ult., and was concluded on the 24th. The jury rendered a verdict of not guilty, on the ground of insanity.

It was testified that Almira confessed that the "rappings," in her case, were made by herself; though the Rev. John Allen swore that he had witnessed manifestations in her presence, that she could not have made.

The Boston Transcript says:

"In justice to the 'rappers,' it should be remarked that many similar confessions on the part of pretended 'mediums,' have failed to account for phenomena that occurred in the presence of those believed to be genuine, and have been of no avail in disturbing the convictions of persons who have patiently investigated the subject."

Sectarian Boasting.

Rev. Dr. McVickar, in his jubilee sermon before the Episcopal "Society for Propagating the Gospel in Foreign Parts," claims the United States in the name of the English Episcopal Church. "We," says he, "were here *first*. Seventeen years before dissent crept in *surreptitiously* in the May Flower, the first altar set up in America, was that at which we are now about to kneel."

He who can implant courage in the human soul, is its best physician. To seek to govern by their fears and their wants is an unworthy purpose. The desire to rule by means of cowardice, is itself cowardice. Love inspires courage and hope, and thus is doubly the giver and preserver of life.

Prejudice is the progeny of love and hate; the immoderate indulgence of either passion clouds the judgment and results in prepossession.

A "gentleman" is a man who evinces a proper regard for the rights and feelings of others.

UNITY.

ATTRACTION, HARMONY, HEAVEN.

[Original.]

THE DYING BOY.

BY A. C. HILLS.

The golden sun was wheeling down the ocean
of the West,
And as his last and lingering beams fell on
the mountain's crest,
A dying boy, from whose wan cheek the flush
of health had fled,
Raised, longingly, his glassy eyes, and to his
mother said:—

"O, Mother! soon this heart of mine shall
cease for aye to beat,
And I cast my eyes no more on childhood's
scenes so sweet.
O, lofty hills! O, grassy fields! I long to see
you now,
But, ah! the chill is in my heart, Death's
signet on my brow!

And ye shall bloom unchanged again, and
joyous birds shall sing,
And all that's fair, and all that's bright, shall
greet the lovely Spring,
But I, O Mother, I must die! the Summer
grass shall wave,
And flowers shall bloom another Spring, above
thy Henry's grave.

I knew 'twould be, for, weeks ago, I dreamed
that sister Jane,
Who died twelve months ago to-day, whose
grave is on the plain,
Came to my bed, with angel looks and eyes
that beamed with love,
And told me of her blissful home with angels
blessed above,

And said that in a little time my soul should
be at rest,
That all my woes should be forgot—my spirit
should be blessed.
And oft I've longed, when fearful pains have
racked my body so,
To leave the earth and find the home that's
free from pain and woe.

And yet I long to hear again the singing of
the rill,
To ramble, 'neath the bright blue sky, upon
the sloping hill,
Where sister Jane, who's gone, and I, have
passed such happy hours,
And chased the joyful butterfly and plucked
the lovely flowers.

But, O, she said that in that land are flowers
of lovelier hue,
Are broader fields and brighter skies than
mortals ever knew.
And O, I'm going now to dwell where sister's
soul hath fled—"

The words grew faint upon his lips, the gentle
boy was dead.

DeRuyter, N. Y., Oct. 12, 1851.

THE JOY OF GRIEF.

The following article from the "Carpet Bag" newspaper, finds a ready place in our columns. "Twice has my peace been slain," in the loss of an only, darling son. Full well I know that—

"The grief that does not speak,
Whispers the o'erfraught heart, and bids it
break."

"MY LITTLE BOY."—Reader, please bear with us if we do not seem as happy as usual, for a dreadful wo has fallen upon us, and it is with a saddened heart that we attempt to write. This wo fills our heart with its shadow, and we cannot feign a joy we do not feel. But why should we make a parade of grief, and blazon it, as it were, upon the house tops? It does one good to speak of his sorrows, for he borrows comfort from answering sympathies.

That "Little Boy," of whom it was our delight and pride to speak, is no more.* His sweet spirit has fled from the earth, and left an aching void in our heart, and an anguish which will be hard to remedy. The music of his voice is stilled, the mild beaming of his eyes is quenched in the darkness of death, his arms are no more outstretched upon loving impulses, nor his step speedy in affection's errands; the happiness of his smile will no more impart its blest contagion to our own spirit, nor the home places be made again pleasant by his bright presence.

We were loth that he should depart. There were a thousand ties that bound him to us. We could not conceive that a flower so fair and full of promise should wither and die while within our grasp. We fancied that we could hedge him round with our love, and that the grim archer could not find access to our fold through the diligence of our watchfulness. We had forgotten that the brightest and fairest are oftenest the victims of inexorable Death, and that the roseate robes of to-day's joy may be usurped to-morrow by the sable drapery of affliction.

There was much to endear him to us. Perhaps no more, however, than every child possesses to a parent. He was precocious to an extraordinary degree, and his little life was full of childish manliness that made everybody love him who looked upon him. His kiss is still warm upon our cheek, and his smile still bright in our memory, replete with love and trust. We were sanguine of a fruitful future for him, and we had associated him with many schemes of happy usefulness in coming life, and with foolish pride boasted of indications that promised all we hoped. Alas! how dark it seems now, as we recall the dear little fellow below stairs in his shroud, awaiting the last sad offices that affection can bestow. He is smiling still as he reposes beneath the coffin lid, as if the spirit, in parting,

* Died, in this city, Sept. 8th, Louis Ira, youngest child of B. P. Shillaber, aged 20 months.

had stamped its triumph, on the cold lips, over the dominion of Death.

That "Little Boy" was our idol, and there were those—well meaning people, too—who would expostulate, and shake their heads gravely, and say that we loved him too much. As if such a thing were possible, where a being of such qualities was making constant drafts upon our affections. It is our greatest consolation in this dark hour, that we loved him so well—that there was no stint or limit to the love we felt for him—that his happiness and our own were so promoted by that affection, that it is now almost like the pangs of death for us to relinquish him to the grave.

It seems almost a sin to weep over the young and beautiful dead, but it must be a colder philosophy than ours to repress tears when bending over the lifeless form of a dear child. We may know that the pains of earth are exchanged for the joys of heaven; we may admit the selfishness of our wo, that would interpose itself between the dead and their happiness; we may listen to and allow the truth of gospel solaces, and cling to the hope of a happy and endless meeting in regions beyond the grave; but what can fill the void which their dreary absence makes in the circle which they blessed, where every association tends to recall them!

Thus it seems when the heart is first bereft, when the sorrow is new, and we sit down in our lone chamber to think of it and brood over it. But we know that affliction must become softened by time, or it would be unbearable. And there are many reflections that the mind draws from its own stores to yield after comfort. Memory forgets nothing of the departed but the wo of separation, and every association connected with them becomes pleasant and joyous.—We see them, "with their angel plumage on;" we feel them around us, upon viewless wings, filling our minds with good influences and blessed recollections; they are freed from the sorrows and temptations and sins of earth, and, with a holier love, are still ministering to us.

The reader will pardon this dull ebullition, prompted by an event so afflictive to us. It is one of the immunities of grief that it pour itself out unchecked; and everybody who has a little boy like this we have lost, will readily excuse this fond and mournful prolixity—this justifiable lamentation for "the Little Boy that died." But

We shall all go home to our Father's house—
To our Father's house in the skies,
Where the hope of our souls shall have no blight,

Our love no broken ties;
We shall roam on the banks of the river of
Peace,

And bathe in its blissful tide;
And one of the joys of our heaven shall be—
The little boy that died.

Good works indicate the presence of love in the heart; but they are not love, nor faith, nor humility. They are the result of piety, not the causes.

WHAT GOOD HAS BEEN DONE!

Three years and more have now elapsed since the spiritual communications commenced in a way to convince those who heard them of some intelligence that was about them, but unseen; and yet, it is averred that the great mass of the hearers have received no important instruction, and that the world is, as yet, no wiser for having been permitted to hold communion with those that have passed to a higher sphere. It is constantly demanded by many persons to be told what good has resulted, or is likely to result, from the new development—why some great questions that have been in doubt, have not been settled—and why knowledge and goodness have not been suddenly thrust upon the world by the spirits in communication with it.

If such impatient inquirers will look about them a little, they may see some things that, in their haste, they had entirely overlooked. There has been much accomplished, and much good done; discussion on spiritual philosophy—a searching into the nature of the life to come—and a general desire for that kind of knowledge has received a mighty impulse. This is not all, nor by any means the most important work, it has accomplished. It is within the personal knowledge of the writer, that a very large number of persons who either denied a future existence altogether, or were in doubt and suspense in regard to it, have had their doubts dispelled, and their minds quieted and settled on this subject. This, with all the religious world, is a great point to be gained, and one which missionaries have encompassed sea and land to attain, without making any very considerable progress with that class of minds who require their reasoning faculties to be convinced by a presentation of logic, or facts, instead of a reliance on some written or traditional authority that never was very clear on this point. It is a matter of surprise—or would be, were it not a general characteristic of Sectarianism—to see them now objecting to this new proof of immortality, because it has not come through their crooked channel, but is presented directly to the senses as a fixed fact. It is by facts that this class of minds are convinced, and the various arguments of old theology had no effect upon them. From an aged man we have a letter, wherein he says: "For the last thirty years I have been a firm believer in the total annihilation of all that pertains to man, at his death; but here something comes up and gives me the most undeniable evidence of the existence of those whom I supposed to be in the endless sleep of annihilation!" Another—a woman of strong intellect, and known a few years since as a powerful advocate of Atheism, rejecting all ideas of future existence, now writes that she is thoroughly convinced of the continued existence and progression of all human beings. The number of such converts is already legion, and they include some of the best minds in the country, which only needed reasonable proof to be convinced of the truth. If this were the whole, could it be said that the spiritual manifestations have done no good? Have not these rather made

the settlement of one of the most important questions that has even been agitated and unsettled in the world? It may be said that, notwithstanding the number converted, they are yet so few in comparison to the whole, that it cannot be claimed as anything like a general settlement of such a question. "Wait a little longer," every day adds to the catalogue, and if it is of great consequence to have a person convinced of immortality, then is a great work already accomplished.

But a proof of immortality is not all that is accomplished. The whole matter has progressed with extraordinary rapidity—as rapidly as ever a new discovery or idea was known to—and the demonstrations have been so varied, wonderful and widespread, that the wonder should not be how slowly it has progressed, but how rapidly. It would have broken on the world like an overwhelming avalanche, if all the light from the spheres above had at once been let in upon us, and the effect would have been dazzling and bewildering in the extreme; and the transition from darkness to marvelous light would have worked evil instead of good. Like all things in the progression of the human race, this came at its appropriate time, and in the best manner to secure attention and elicit thought, without startling the falsely educated world who were to receive it, and it has advanced rapidly enough. Indeed it could not be improved upon by mortals if they had undertaken to present a plan. The telegraphic sounds and vibrations had nothing really alarming in them, and therefore their cause was searched for, not with that superstitious awe with which the listeners would have looked for the appearing, or for the voice of a departed friend. When it was ascertained that there was intelligence in the source of the sounds, enough had been heard to convince the hearers that there was no real danger in them, and nothing to fear. Thus it has advanced step by step, until there are now many ways of making us realize the presence of our spirit-friends. From one obscure family in New York, it has spread to many hundred families, and is heard from in nearly half the States of the Union. Thus is spreading the great initiating idea to a more familiar and reliable mode of communication; and we are inclined to the belief that the present mode will not essentially improve, until there is a very general belief and acknowledgment of the fact of the possibility and probability of the present demonstrations being made by spirits. When this knowledge becomes general, we shall be prepared for another step, and when this comes, it will probably be received with the same skepticism and astonishment by some that now characterize the opposers of the present mode.

Let it not be said that there has been no important objects accomplished; the world may not estimate the value of the most simple truth, and when it is known that this is a fact, however insignificant it may seem, it needs nothing more to prove it to be of vast importance to mankind. Let us not be in haste; we cannot force the order of Nature to conform to our ideas of progress, and she will work out

this spiritual problem—this most important truth of the age—in spite of the bigotry of its opponents, or the impatience of its friends.—*Spirit Messenger.*

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

NATURE.

"The rounded world is fair to see,
Nine times folded in mystery;
Though baffled seers cannot impart,
The secret of its laboring heart,
Throb thine with Nature's throbbing breast,
And all is clear from east to west,
Spirit that lurks each form within
Beckons to spirit of its kin;
Self-kindled every atom glows,
And hints the future which it owes."
Emerson.

THE SCRIPTURE RECORDS.

BY REV. STEPHEN FARLEY.

After the return of the Jews from Babylon, and the pure Hebrew tongue ceased to be vernacular, pains were taken to collect and preserve all the Hebrew manuscripts. This collection constituted the sacred canon, or the Bible. Of these, there were three: the Babylonian, made by the Rabbis in Chaldea; the Jerusalem, made by the Jews in Palestine; and the Alexandrian, made by those in Egypt. But these canons were not all alike. Some of them contained the books of Esther, Judith, Wisdom, Canticles, Tobit, and Ecclesiasticus; but not all. Some doubts existed as to their authenticity and genuineness. Even the book of Daniel was not universally received.

Now, if there be and have been in the world certain documents, whose contents were dictated by the mind of God, and, of course, are wise, significant, and elevated, beyond example, among human compositions,—which are inerrable, infallible, and above criticism,—they must possess a character so distinctive and peculiar as to be easily and readily known and distinguished from all other writings. Why, then, was there any doubt about the inspiration of certain books? Why were the Jewish canons of Babylon, Palestine, and Alexandria, unlike each other? Why did one canon contain the book of Judith, and another reject it? one the book of Esther, another reject it? one the book of Canticles, another not? one contain Daniel, another reject him? one the books of Wisdom and the son of Sirach, another refuse both? This phenomenon in the moral world is inexplicable, on the ground that all canonical books are the work of direct divine inspiration. In this case they would carry their own unmistakable mark, stamp, and seal. They would differ, as the works of God differ from the works of men.

But, in the books received and rejected by the Jewish compilers, it is impossible to perceive much of difference. Between the books of Judith and Esther, what remarkable difference? How much superiority has the latter over the former? Is it less extravagant and more credible? We admit that it has more embellishment; but is this a trait of divine authorship?

Why is the Song of Solomon in the Palestine canon, but the Song of the Three Holy Children out of it?—why the book of Ecclesiastes in, but that of Ecclesiasticus out? Has the latter fewer dark passages than the former? Why was the book of the Proverbs of Solomon accepted, but that of the Wisdom of Solomon refused? Why was Judah admitted, but Tobit denied? What manifest marks of divinity in the books accepted, which distinguish and elevate them in relation to the ones discarded?

Now, according to the popular view, there must be a great and essential difference between the documents of the Bible and of all others; and, if the fact be such, it must be observable and manifest. We should, of course, perceive that the book of Joshua was incomparably a better history of the wars of his times, than the book of the Maccabees is of the times of the Asmonean patriots and princes. And yet who can perceive this? Is not the book of Maccabees as well written as the book of Samuel? as the book of Kings? as the book of Chronicles? And why is not Esdras as well composed as Ezra? And why should the story of Susanna be counted less credible than those of Esther and Ruth? There are certainly no visible and distinctive marks by which the canonical Scriptures are verified, and the apocryphal discredited.

Again, if all the penmen of the Scriptures were divinely and infallibly taught and guided, they would give consistent and harmonious accounts. When two writers narrated the same transactions, they would give the same account. But the author of the Chronicles does not always tell the same story as the author of the Kings. One of these writers says, that the Lord moved David to number the people; the other says it was Satan. The author of the Kings relates the occurrences of a war waged by the King of Israel upon Moab, on account of revolt; the author of the Chronicles says nothing of a war upon the Moabites, but represents it as having been made upon the King of Edom for the same cause. Neither of these authors gives a full and perfect account of the kings, and the times over which their histories extend. But, if the omniscient God had indited their documents, we should have but one, and that a perfect history of them. One full and indefectible history would have been all which was needed. God does no superfluous work. He would not have dictated a second account, if the first had been one of his own perfect works. The very fact itself of two histories of the same times and people is proof that neither of them is a product of divine and plenary inspiration.

We ought here to note that none of these writers make for themselves the claim of inspiration. They do not assert, nor even intimate such a thing. It is but doing common justice to them to take notice of this fact; for it exonerates them from putting forth a claim which would render them ridiculous. For such must be the light in which they would inevitably stand, if they had assumed the ground of divine dictation and infallibility. There is, moreover, some self-inconsistency in

the accounts given by the same writer. The author of the book of Samuel, for instance, gives two different accounts of the introduction of David to the acquaintance of Saul the king. According to the first account, David was sent for by the king to come as a musician and play on a harp in Saul's presence, when his mind was discomposed. David's music had the desired effect, and the king kept him at court and made him his armor-bearer. According to the other account, David was unknown to Saul until after his successful combat with the giant of Gath, and owed his introduction to that extraordinary exploit. Here certainly is a discrepancy which could not have obtained in a perfect account dictated by divine inspiration. It is also said, in this connection, that David brought the giant's head to Jerusalem. But this place was now in the hands of the Jebu-ites, and was not conquered until many years afterwards by Joab, the chief captain of David's army.

We now pass to the New Testament. The same remarks, just made upon parallel histories in the Old, apply equally to such histories in the New Testament. The four gospels are biographies of the personal ministry of our Lord Jesus Christ. They, each of them, cover the same ground. The agreements and the differences are just what occur in other human compositions of the same kind, written by honest but fallible men. But if the first of these biographies had been divinely dictated, and consequently full, inerrable, and perfect, no other would have been needed. No second, third, and fourth would have been written. They would have been of no use. One perfect account renders any further one entirely superfluous. And we here repeat the adage, "God never does any superfluous work."

The imperfections of the evangelical histories are apparent to all readers of the New Testament. The writers do not give the same account of the same things. Matthew, for instance, represents Joseph and Mary as residents of Bethlehem; Luke describes them as residents of Nazareth. Matthew relates the flight into Egypt; Luke makes no mention of this sojourn in Egypt, but says that the parents, after the dedication of the child, returned to their own city, Nazareth. Matthew describes the slaughter of the children in Bethlehem; but none of the other evangelists mention it. Luke relates the account of the child Jesus, at twelve years of age, holding conference in the temple at Jerusalem, with "the doctors," hearing them and asking them questions. But the other biographers are silent on this subject. Both Matthew and Luke give a genealogy; but that of the one does not agree with that of the other. Both purport to be a genealogy of Joseph, not of Mary, who, according to them, was the only human parent of Jesus. Of course, neither of them is a genealogy of the son of Mary. Luke says that the name of Joseph's father was Heli; Matthew says it was Jacob. Matthew makes fourteen generations between Zerobabel and Joseph; Luke makes nineteen, and almost every name is a different one from Matthew's. Matthew gives a list of fourteen

names between David and Zerobabel; Luke gives twenty-one. Matthew puts down Zerobabel as the father of Salathiel. All the names between David and Zerobabel are different ones in the two genealogies. These genealogies cannot be correct, and therefore not the work of God.

The evangelists give different versions of our Saviour's answers to the same questions. The question of the Sadducees, in regard to the resurrection, was answered, according to one evangelist, in these words: "Ye do err, not knowing the Scriptures nor the power of God; for in the resurrection state they neither marry nor are given in marriage, but are as the angels of God in heaven." According to another evangelist, the answer was in the following words: "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to inherit that world and the resurrection state, neither marry nor are given in marriage; neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection." It is perceived that these answers are not the same. One is twice as long as the other, and yet the shorter of the two contains some ideas not embraced in the other. Of course, neither of them contains the whole truth, and nothing but the truth. They are such reports as might be naturally given by honest, intelligent, uninspired men; but the differences are such as are irreconcilable with the fact that both reporters are divinely inspired. And there is also the reported answer of Simon Peter to our Lord's question, "But whom say ye that I, the Son of man, am?" According to one evangelist, Peter answered, "Thou art the Christ," according to another, "Thou art the Christ of God;" according to a third, "Thou art the Christ, the Son of the living God." The three accounts are each different. The second contains more than the first; the third, more than the second. They are not alike, consequently they are not inspiration.

Matthew represents that Jesus showed himself alive, after his death, to the disciples at a mountain in Galilee, where they saw him for the first time after his resurrection, "and worshipped him, but some doubted." The reference is, undoubtedly, to Thomas's incredulity. And from this mountain, Matthew represents that Jesus made his ascension into heaven. But Luke expressly states that the ascension took place on the Mount of Olives, in Bethany, not far from Jerusalem. Matthew represents that the first resurrection-appearance of Jesus was to the women, as they were returning from the sepulchre; that he conversed with them, and sent a message to the disciples, directing them to meet him in Galilee. But Luke represents that the women returned, having "seen a vision of angels, but him they saw not." Mark says that Jesus first appeared to Mary Magdalene; and John represents Mary as lingering at the sepulchre after the other women had departed, and that she here at length saw Jesus, but did not at first recognize him, yet finally conversed with him. This was his first appearance, according to Mark

and John. But Matthew represents the first appearance as having been made to all the women together, as they were returning from the sepulchre to the city.—One evangelist says distinctly, that Jesus's first appearance was to Simon Peter. Matthew represents all the appearances, except the first to the women, as having taken place in Galilee. But Mark and Luke are entirely silent respecting any appearances in Galilee, and represent all of them as having taken place at and near Jerusalem. John represents Mary Magdalene as going alone to the sepulchre, and, finding it open, returned in great haste, and reported the fact to Peter and John, who went immediately, and ascertained that the sepulchre was open, the body absent, the grave-clothes there; but nothing about his resurrection. John, having given account of the appearance of our Lord to Mary Magdalene, and of two others to the assembled disciples, transfers the scene to Galilee, and gives a detailed account of another, which he calls the third, and which occurred at the Sea of Tiberias. Of this manifestation the other evangelists make no mention. Nor does John mention the final manifestation, made at the mountain in Galilee; whence, according to Matthew, took place the ascension into heaven.

But notwithstanding the discrepancies, there are points of agreement among the evangelists. They agree in testifying to the facts of the crucifixion, the resurrection, and a subsequent manifestation.—But they disagree about the number, order, and circumstances of these manifestations, and the ascension. As the accounts disagree, they cannot be the word of God. They, of course, are human accounts, and are to be treated as such. The points in which human accounts agree may reasonably be accepted as true; but those in which they disagree, regarded as doubtful. On this principle, we are to accept the account of the crucifixion, the burial, and the resurrection of Jesus, and of his manifestation alive, as true; but the accounts of the particular manifestations, and of the bodily ascension into the firmamental heaven, as doubtful. John is entirely silent about the ascension. He does not assert that it ever took place. Nor does Mark describe it as being a visible one: he merely says, "So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." He is totally silent about the manner and place. One evangelist, as we have seen, represents it having taken place from a mountain in Galilee; another from Bethany, a few miles from Jerusalem. It cannot, therefore, be safely and certainly concluded that any bodily and visible ascension did take place.

We are prone both, on the one hand, to confuse things which are identical, and to identify things which are distinct. We often identify divine revelation with the Bible, and Christianity with the New Testament. But these are distinct things. Holy Scripture is one thing, and divine revelation is another thing. Christianity is one thing, and the New Testament is another thing. Christianity had existed a hundred years before such a book as the

New Testament came into being. The former had existed some thirty years before one of the documents of the New Testament was written. The first of these probably was the Epistle to the Romans. Dr. Lardner dates the Gospels between 60 and 70 of the first century; and it was not till about one hundred years after their composition that they were bound together in a volume called the Gospel. At a still later period were the apostolic letters to the churches collected in another volume, called the Epistles. Still later were the Gospel and Epistles brought together in one volume, with the book of the Acts, &c., inserted between them. And the Apocalypse was added long afterwards. Christianity, therefore, did not originate from the New Testament. The former had come into the world, and established itself, long before the latter. Among all the numerous churches between Arabia and Spain, among whom Paul and the other apostles labored, not one of them owed its existence to the New Testament. Not one of the apostles ever saw the book. The New Testament spoken of by our Lord Jesus Christ and St. Paul, was not a book, but a dispensation. Christianity came by Jesus Christ. It existed first in his mind, and was by him preached to men. The revelation was made from his mind to their minds. "The seed is the word of God. He that sowed the good seed is the son of man." He sowed it broadcast on the field of human nature. He did not write a book; he did not dictate a Holy Scripture to be the platform of Christianity. Scripture was but an auxiliary of subsequent times. Scripture cannot be divine revelation. It can only be an instrumentality of it; nor even this by itself alone. Language is not sufficiently significant and definite. It signifies one thing to this person, another thing to that, and perhaps has no satisfactory meaning to a third. There must be both a subjective and an objective in every revelation; and if the subjective correspondent does not exist, the objective must be forceless and unmeaning.—The idea must first be received, and thus have become subjective, before the word which expresses it can be understood.—The declaration, for instance, "There is a God," could not reveal the fact of a divine existence, unless the word *God* were already in the mind. The declaration otherwise is without significance, meaningless. The idea must be first, before the word which signifies it can be significant. An original revelation, therefore, cannot be made even by speech, much less by writing or Scripture. The first commandment in the decalogue, is in these words, "Thou shalt have no other God before me." This could not be an original revelation. The idea of God, or rather of gods, is pre-supposed; otherwise, the prohibition would have no import: it would neither enjoin nor forbid anything.

And, furthermore, the thing forbidden—the impropriety of it—must have been already entertained, or the prohibition could not have been felt and accepted. Tell a man that it is wrong to worship an idol, and you make no impression upon him, unless there be previously in his

heart something which corresponds to the prohibition. This something is subjective; the prohibition is objective. Both are requisite in order to impression.

The fifth commandment enjoins, "Honor thy father and thy mother." This injunction can have no force, unless a child knows what it is to honor a parent. He must also know that it is a right and proper thing. God must first write his law upon men's hearts—we mean the germ and substance of it—or the Scripture announcing them will be unmeaning and forceless. And equally true is it, that his revelations must also be thus written, or they will be unavailable; the subjective must be first, and the objective afterwards.

We therefore make a great mistake when we think and say that the Bible is the foundation of religion; the New Testament the foundation of Christianity; and that, if the former were lost, the latter would cease and die out of the world. If every Bible and Testament in the world were this day to be burned to ashes, religion and Christianity would still survive. And they would survive in all their power. The loss of Scripture would scarcely be a check to its progress.—Christianity never possessed more force than it had during the first century, and before the compilation of the New Testament.

The different portions of this volume were not written for general use in all future time, but for particular occasions. Paul wrote his letters to the Romans to meet the existing wants of the church at Rome; and he manifestly did not anticipate the universal use which has since been made of this and of his other epistles. The Jewish prophets wrote what are called their prophecies on local and temporary emergencies, without the thought of contributing a chapter or a book to the formation of a Bible. The Old Testament was, probably, compiled not long after the return from the Babylonian exile. It soon began to be regarded with veneration, and this reverential feeling grew deeper and deeper, until it reached a point of extreme superstition. Every letter and point was the work of inspiration. Every sentence had several meanings, such as literal, figurative, historical, prophetic, preceptive, &c. The apostles, in common with their countrymen, believed in the plenary inspiration of the writers of the Old Testament. This sentiment is uttered by Paul, in the language of the text: "All Scripture is given by inspiration of God." All the apostles, doubtless, entertained the same view. And so, likewise, they believed in the reality of demoniacal possessions. They believed that the earth was a flat plain, having the sea all around it and under it, with a concave, solid firmament above it. They believed that the sun was vastly smaller than the earth, and that the former revolved every day about the latter.

It has been illustrated in this discourse that some of the accounts contained in the Holy Scriptures are not full and perfect. Consequently they cannot be the word of God. But all truth is the word of God. All truth is originally and constructively from God. Whether it be

revealed by the Bible or by other means, it is not essential. Every report, narrative, history, account, is the word of God, if it be true. Every doctrine, theory, law, proverb, and precept, is also, if true, God's word. Man shall not live by bread alone, but by the word which proceedeth out of the mouth of God. He derives sustenance for the inward man from truth. All truths are things upon which man should live. And God hath not left himself without a witness. "What may be known of God is manifest among them, even his eternal power and Godhead." "There is a spirit in man: the inspiration of the Almighty hath given him understanding." But all men are not alike taught of God. Some have been burning and shining lights. Such were Abraham, Moses, the Lord Jesus Christ, and the apostle Paul. God gave his spirit without measure to his Son. To him we do well to take, as to a light which shineth in a dark place, until the day dawn, and the day-star arise in our hearts. Take heed that the light in you do not become darkness.

THE BEST BEDS.

We have many kinds. Feathers, hair, manilla, splinters, husks, hay, and straw. These are the most common.

Feathers were almost universally used until a few years since. Among the more intelligent they are now as generally discarded. Of the two thousand American families in this city, we presume fifteen hundred have not a feather bed in the house. Hair and manilla have in most cases been substituted.

Doubtless this is a great improvement, but we propose a still greater one. It is no new discovery. But simply the old-fashion straw bed. We believe its general adoption would constitute a more important improvement in the sleeping department that has ever yet been made.

Let us carefully present the reasons, why we indulge this notion. You wear an india-rubber shoe. Within an hour the foot is wet. From whence came this moisture? Is it the insensible perspiration from the foot, which, being unable to pass through the india-rubber, is thrown back and condensed? Wear an india-rubber glove and you will observe the same phenomena.

You will eat and drink, during the week, twenty pounds. From the bowels and bladder there will pass off six pounds. So far as you can see, there is not a single drop of perspiration. Where have the remaining fourteen pounds gone? All passed off in this insensible perspiration. The whole body is constantly enveloped in a cloud of this mist or perspiration, though invisible to our eyes. This enters and impregnates everything with which the body comes in contact. It enters every part of the body, both over and under us. The aqueous perspiration is absorbed by the sheet, perhaps, but this gaseous perspiration penetrates every thing.

Now to the application. While we freely admit that a hair mattress is a great improvement upon the feather bed, because so much cooler, we at the same time must

strenuously object to the hair, on the ground that the whole mattress is constantly receiving and retaining the insensible perspiration, and offers no opportunity for cleansing. We know of no way to purify it. True, you can steam it, and thus cleanse it; but this is so expensive, and at the same time injurious to the hair, it is not to be considered as a practicable means of that constant purification so necessary to the cleanliness of the bed, upon which we lie, eight of the twenty-four hours. The mattress receives this perspiration, and although it gives out again the most gaseous or ethereal portions, it as surely retains the grosser and more deleterious parts. This is constantly going on, night after night, month after month, year after year. Now, the reasons upon which we urge the adoption of something which can be constantly changed, will be very apparent to every one. What is purer and sweeter than fresh oat straw? Change it every two weeks, and your bed is as pure and sweet as your fresh sheets! There is every reason why the bed should be changed nearly as often as the sheets. To be sure its filthy condition will not show as readily, but inasmuch as its absorbing capacity is infinitely greater than that of the sheet, we question whether it is not in the same proportion more injurious. Let each bed have a pair of ticks, so that every week or two weeks, they can be washed. Every two or three weeks at the farthest, let the straw be changed. We know it will prove of some trouble, but it will thrice pay by sweet rest and fresh vigor in the morning. In not less than fifty instances have we directed this change for a bed-ridden patient—had the mattress stowed away in the garret, and the delicious, fresh straw bed arranged for the weary back, and never failed to receive the warm thanks of our patient in the morning. In many instances, where the patient had passed restless nights for several months, the introduction of this clean bed was the beginning of good rest and vigorous mornings. Let us detail a case.

An old lady had been restless during the night, for several months.

Her complaint was, "I cannot sleep; my back is hot, and so constantly itches it must be rubbed and scratched half a dozen times during the night." We inquired about the mattress, and learned it was nearly new, and was regularly aired every morning. We gave directions that the back should be rubbed every night, upon retiring with whiskey and water, and gave at the same time the appropriate remedy.

Saw her again in a week, found she had rested better till twelve or one o'clock, but after that it was little, if any, better than before.

Then we introduced the improvement under consideration. Saw her again in ten days, and learned, to our great satisfaction, that she had rested most sweetly, sleeping until six o'clock in the morning, and was rapidly recovering from her general debility.

We could give not less than thirty cases, each exhibiting in a greater or less degree the happy effects of this change.

The objection urged against the hair

mattress will apply with the same force to all beds that cannot be constantly changed. Though we ought to say that the cotton mattress is much worse than any other, inasmuch as it will absorb and retain most of the unhealthy gases.

You have thrown aside feather beds with a great wonder how people ever stood it during the hot summer, immersed in feathers. Having gone thus far in the thing, let us suggest that you take a still higher step, and throw away every article which cannot be washed or changed.

We have a gun loaded, which we intend to fire off among feather pillows and heavy cotton comforters. We will propose an agreeable and healthful change in both these articles, but think we have said enough for the present.—*Homeopathist*.

[From the Providence Journal.]

THE FOX FAMILY.

We have had many statements and counter-statements in regard to the Fox family—the first and most noted media for the "rapping" in this country. Some time since, two or three papers in this vicinity published a slander, put forth by C. C. Burr, in the *New York Tribune*, backed up by the statements of a Mrs. Culver, who is a distant connection by marriage, of the Fox family. We happened to know some facts in regard to the matter, and promptly contradicted so much of them as we knew to be false, in a letter to the *Tribune*. This, the papers that copied the letter of Burr did not copy, thinking it well enough to let their readers have but one side of the story. In the *Tribune* of Saturday last, is the substance of a letter from the Fox sisters, giving the most positive denial of all the charges made against them by Mrs. Culver. Each of the sisters contradict Mrs. Culver's story in all its various parts, and repel her implications by implications equally serious. They and she are (by marriage) very distant relatives, but appear to have long been at variance. Mrs. Fish deals more especially with the averment of Mrs. Culver, that Catherine Fox once confessed to her that the mysterious sounds heard in her own (the Culvers') house had been made by Mr. John Fox, father of the Fox sisters; to which Mrs. Fish replies:

"I pity her; she stands condemned in the sight of heaven, for thus shamefully slandering an innocent old man that never harmed her. About ten years ago, a scale of hot iron flew in his right eye and deprived him of the sight of that eye. He can see with the left eye, but not sufficiently to venture out after night alone, from the house to the barn. He lives a mile and a half from Mr. Culver's (Norman's father). Part of the road is laid out through a swamp, and most of the time is very muddy.

"My father is sixty-three years of age, a man who was never known to meddle with other people's business; strictly religious; who, instead of traversing the uneven ground which lies between him and Mr. Culver, at midnight, to practice deception upon the family, is silently praying to Heaven to protect his injured children."

As to the blindness of Mr. Fox, and the statements of the distance and the road between the residences of the two families, *we know it to be true.*

Mrs. Fish states that the persons who have certified that Mrs. Betsey Culver is a woman of truth and character, nearly all live several miles from her, and that her near neighbors either were not asked or would not consent to sign any such certificate. And in answer to the averment that Catherine had confessed that the mysterious sounds heard in the dwelling of the Culvers were made by Mr. John D. Fox, she gives the following certificate from one of the Culver family:

"Arcadia, Saturday, Oct. 4, 1851.

I feel it my duty to state to the public that I *know* the sounds which have been heard in my father's house (where I also reside,) *were not* made by John D. Fox.

I positively say that owing to the peculiar circumstances at different times, when the sounds were heard, *I know* there was no possibility of his or any of his family, making the sounds.

CHAUNCEY CULVER."

We make these statements in justice to the Fox family, and ask the Burrites, here and elsewhere, to dispose of the certificate of Mr. Culver as they may. He can neither be biologized or bribed by C. C. Burr, and cannot be moulded to his purposes.

A "BROCKEN" SPECTRE.—On Sunday, September 14, there occurred, five or six miles north-east from Harwick, N. B., a striking example of unequal refraction. At about a quarter past five in the morning, the figure of a man was seen, quite distinctly, walking in the air, at a very considerable elevation above the ground. A man and a boy walking together first noticed the appearance; and in about ten minutes after they had seen it, pointed it out to a third person. The representation is described as being that of an old man, dressed in dark-colored clothes and an old-fashioned broad bonnet, with a walking-stick in his hand,—and, when first seen, appearing to be about half a mile distant, and magnified to eight or ten feet in height. The figure was so distinct that the nose and other features were seen; and every motion made in walking—such as the flapping of the coat-tails, the handling of the stick, stooping as if to pick up something from the ground, taking off the bonnet and wiping the forehead—was as plainly exposed as if performed by a man walking on *terra firma*, and at the same apparent distance. When first seen the object was nearly due east, elevated about an angle of 20 degrees, and exposed against the clear morning sky, lit up, as it was, by the rays of the approaching sun. The observers occupied a position of very remarkable altitude, and which affords an uninterrupted view across the country for fifteen or twenty miles, when it is closed by Cheviot Mountain, which lay directly in the range of the object, though far below it. The course pursued by the aerial walker was north-easterly and descending; so that, at one time, he gradually disappeared altogether,—the head and shoulders re-

maining in view some time after the lower parts had vanished. After the spectators had walked on about a mile farther, however, their course lying north-west, the phenomena again became distinctly visible; and as they had been ascending, so it appeared correspondingly higher above the horizon. It was then followed by a dog,—which, however, from distortion or some other cause, could scarcely be distinguished from a sheep, only its ears appeared larger and more erect. All this time there never appeared any ground along with the figure, which stalked with long leisurely strides athwart the clear sky; and when last seen, and when it had descended nearer to the horizon, became tinged with a lurid red by the rays of the sun, and appeared cut in two by a stripe of red cloud. From first to last the spectacle was seen for about the space of half an hour; and when in view the second time, it appeared to be much farther off than at first—perhaps about two miles distant—though, strange to say, distinctly and minutely visible. There would appear to have been some optical illusion or misconception as to the distance of the object, and nothing, as yet is known of its corporeal representative.

I would not be a woman, (says Jean Paul Richter,) for then I could not love her.

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