



THE SPIRITUAL WORLD.

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NATURE.

ASSOCIATION, PROGRESSION, DEVELOPMENT.

[Original.]

THE SPIRITUAL WORLD.

BY W. M. FERNALD.

There are many analogies in nature illustrative of a spirit world, and to those who have not the inward conviction, these analogies are important. We see that all nature develops itself in circles. It is the conclusion of science that the whole material universe is a development from one immense central body; corresponding to the sun of our solar system, and we see, within more limited range, how creation has apparently gone on in spherical developments according to established law. To doubt now, that the planets have proceeded from the sun, would betray either gross ignorance of the first principles of nature, or a blind and obstinate attachment to unphilosophical authorities. And that they have proceeded from the sun particle by particle, by the slow progress of the laws inherent in matter, through periods of time too remote for calculation, is likewise a truth confirmed by analogy, and even experimental performance. The first concretion of the matter of the central mass may be conceived of as in the form of a zone or nebulous sphere, which could not yet be separated into distinct bodies. Precisely as the body of Saturn is now surrounded with its rings, which are evidently developments from the early stages of the planet itself. Similar rings have been seen to form around globules of oil and other substances, in the most convincing experiments, and after a sufficient time, have been observed to separate into distinct globules and revolve around the central globules, precisely as the satellites revolve around the primary planet. And it is no unscientific conjecture that the rings of Saturn themselves may eventually separate into distinct satellites, as the process of creation is perfected and completed.

Might we not ask, Have not all planets been formed in this way? All suns from the great central sun, all planets from their own sun, and all satellites from their primaries? This undoubtedly is the pro-

cess of creation. Then, again, are not all atmospheres developments from the earths which they surround?

The principle of motion, which is inherent in all matter, is continually sending forth of the more refined particles of all bodies, and surrounding them with a visible or invisible sphere. It matters not whether this sphere is perceptible to the outward senses, or not; inasmuch as it exists in one instance, it must in all; for nature throughout is of analagous properties, and if the sun or the moon is surrounded with light, or an atmosphere, developments from their own interiors, the conclusion may be carried to the lowest pebble or mote in existence. The eternal law of motion cannot operate without this developing sphere. Hence it is known that "a stream of effluvia constantly flows from men, from all animals, and from trees, fruits, shrubs, flowers, and even from metals and stones." This motion is also the cause of man's spiritual sphere. As his body, so his spirit, by the constant and incessant play of all the parts, sends forth around him a sphere of the properties that are within him. Where the motion is most active and rapid, as in the case of matter in quick chemical solution, there the sphere is most perceptible, as in the evolution of gasses, and noxious effluvia from decaying and putrifying substances. From all which it appears, that invisibles are quite as substantial and real as visibles, even in the material world; and that universal creation proceeds according to law, proceeds spherically, and is in fact a *system* of concentric circles or spheres. We might trace this in many other analogies, but our object thus far is to gain a correct idea of the situation of the spiritual world. Rightly considered, it is as much a part of nature, in the sense of creation by law, as anything else. We must familiarize ourselves with this truth. If that world is anywhere, it must exist as a part of the created universe, created by laws as unchanging as any which have produced the material universe; and it must exist in the closest contact and unity with it. This is the first thought necessary to a deep profit, and a clear and definite conception of that world of spirits. It is of its naturalness and its nearness. Nothing is more evident than that the general conception of that world is vague, unsubstantial, formless, and in-

definite in the extreme. It appears that no greater service could be done to the cause of theology, religion, and humanity, than to establish a more correct idea of the world where centre all our hopes, and from which the chief motives of obedience and disobedience are drawn. To men in general, to the church, the spirit world is not a creation—not a part of a united universe in any sense of law or nature. And imaginary height of glory on the one hand, without form and without foundation; and an imaginary gulf of misery on the other, equally without form and without foundation, except as the mind peoples them with images of blessedness and horror, vivid, perhaps, to blind faith, but of no clearness to perception—such is the idea of the spirit world. It is no wonder that unbelief exists, and that where faith does have a being, there are the most unphilosophical notions of the conditions, occupations, and employments of that world. It is almost to be wondered at why many of the revelations of Swedenborg have not been more extensively received. Why they have not, is plainly owing to two chief causes; and yet, in spite of these, it would seem that they should have been more extensively adopted than they are. The two causes of their prevention are the apparent mixture of the old and unnatural theology which pervades his pages, and the slavery to unthinking authority with which the mass of Christians are bound. Were it not for these, we cannot but admit that his more natural and truthful descriptions of the spirit world would have been hailed with an increasing admiration, sympathy, and faith. For they do, manifestly, present us with an ocean of truth not to be found at any other sources. Wherever nature is allowed to think most freely, unperverted by artificial teachings and authorities, there, if any where, must exist the truest conceptions of the future life. The North American Indians are illustrative of this. They believe that "beyond the most distant mountains of their country, there is a wide river; beyond that river a great country; on the other side of that country, a world of water; in that water are a thousand islands, full of trees, and streams of water, and that a thousand buffaloes, and ten thousand deer, graze on the hills, or ruminant in the valleys. When they die, they are persuaded that

the Great Spirit will conduct them to this land of souls!"

How much of nature is there in this rude conception of a spirit world! Some of us may think it horribly material. And so it may be. But is there not reason to conclude that some Christians, in their desire to spiritualize all objects out of all form and body, have erred as much on the opposite extreme?—have imagined mere shades and phantoms?—have refined and defined spiritual nature into nothing? Hence the charge frequently brought against Swedenborg, that his theory of another life seems to be but a sort of spiritualized materialism. That, indeed, is the chief truth and beauty of it. He saw the *objects* of the spiritual world. He saw the forms, and variety, and infinite multiplicity of that world of spirits. And if we would take our ideas from the Bible *only*, they would favor more objectiveness and naturalness than exists in the minds of the generality of Christians. Heaven is a mist—a brightness inconceivable—set on high without foundation—and the soul is a glorified puff of vapor—hardly so consistent as that—in that heaven. Now, when Swedenborg speaks of the spirit world as composed of all things corresponding to the natural world, only more refined and spiritual; as having "lands, mountains, hills, valleys, plains, fields, lakes, rivers, fountains, consequently all things of the mineral kingdom; also paradises, gardens, groves, woods, containing trees and shrubs of all kinds, with fruits and seeds; also plants, flowers, herbs and grasses, consequently all things of the vegetable kingdom; animals, birds, and all things of the animal kingdom;" we say, although we may at first be repelled by such a statement, it is vastly more natural than this delicate *fiery* of spiritualism which amounts to nothing but a misty brightness without form and void. Truly, if there is a spiritual world, that world must be a substantial world of forms and organisms. If we are afraid to think of it after this fashion, the next best thing is, and in fact the only thing, not to think at all. And it is unquestionably a great deal of the skepticism, and the plague of all faith, has come from this immense vacuity and nothingness, which has stood for a spiritual world. We must consider that world as a part of the natural universe. When I say natural, I mean a creation by law, of boundless variety and substance, perfectly analogous to the material creation. We must, if we look upon it at all—and these remarks are not merely imaginary, but founded on the known laws and principles of things—we must look upon it as a sphere of nature in immediate union with all material spheres, intermingled with them, and revolving with them in the utmost order and grandeur. As the body of Saturn revolves with and within its three concentric rings—as one system is comprehended in another system, so must this spiritual world of which we talk so much, be comprised in the unnumbered spheres and circles of immensity, and its exalted inhabitants look out upon an unbounded analogous nature, adoring the same God, in the vast variety and immensity of his works.

Enough, perhaps, has been said of a subject which we can so faintly understand in its particulars, but if these generals are not true, then in vain do we pride ourselves upon much reason, or comprehend much truth. I am aware our general conceptions of that world have only been aimed at the moral and intellectual. We have not tried to conceive of the geology, geography, and astronomy of that world. And so we have an almost purely mental idea of its nature and conditions. But do we not perceive that all thought must have its corresponding organism, and every organism its proper world, and if we overlook the substratum in which these mentalities reside, we are equally in danger of promoting the skepticism of the thinking and reasoning mind? For our own part we rejoice in what may be called a spiritualized materialism. In vain do we read of a resurrection-body, or any descriptions of what may be called a *world*, without feeling an irrepressible desire to know something of the stable foundations on which such things are supposed to rest. It would be well for every clergyman to read Swedenborg, and even Davis, before another attempt to set forth the realities of the world of spirits. Swedenborg, we think, has revealed more in particular, Davis more in general; and the latter has chiefly erred in not recognizing the great truths of Christianity, and the imperfection and discord which must exist in the lower spheres.

This brings us to another part of this most important subject. The spirit world is not only this natural creation which we have described it, but being so, it sustains a corresponding connection, as all other nature, to the parts most nearly alike it. If there is a spirit-world, it must be in connection with this world, for even this world is a world of spirits. We cannot attempt to speak in miles, although it is reasonable to suppose a distance between the inhabitants of this and the more permanent or material residence of immortal spirits. Still, whatever be that distance, they must be in connection of thought. I make no doubt they are bodily near us, frequently when we know it not, but they are *always spiritually* connected with us. Their more permanent and local sphere may be not far from every planet which they have occupied while in the body, but wherever they are, as to permanency and dwelling, they must be able to approach us at all times, and to influence us continually. If so, how important is this truth! Who are they? and what are they? What influence is this which we are continually under, and what are our most rational conclusions as to the conditions and the character of that invisible sphere. If we take Swedenborg for authority we are introduced to an ocean of evil as well as good. Spirits there are in all degrees of falsity and badness, and truthfulness and goodness. Every man is attended with both good and evil spirits. The good protect, defend, lead up to purity and virtue; the evil insinuate their falses, scent a man's corrupt or lustful thoughts in a moment, and lead him frequently captive at their will. "I can confess," said he, "that unless the Lord had guarded me by angels, they would have

perverted my desires into concupiscences of evil, and this in a manner so hidden and silent, that I should scarcely have apperceived anything about it."

According to Davis, the spiritual sphere is altogether one of ineffable glory and loveliness. "All are engaged in loving their neighbors and advancing their welfare, and here is good will without distinction." Some spots of comparative "darkness" from undeveloped and uncultivated intellects and moral natures, sometimes, "disagreeable to behold," but "yet a purity—an exceeding purity, viewed comparatively with that existing on earth." And "the whole is beautiful, surpassingly beautiful and sublime."

Can we take either of these two seers for authority—believing what they say, *merely* because they say it? Manifestly not. Nor can we take any man for such authority. I mention these two, because they furnish, unquestionably, the greatest instances of spiritual insight—insight into the invisible world, of any cases on record in the history of mankind.

But there are other remarkable cases. Perhaps the "Seeress of Prevoost" furnish the next most remarkable instances of the distinct sight of spiritual beings. There are many others—many well authenticated instances of the same spiritual power. The Bible writers also, come in for their share. All these—nearly all, I believe, except Davis, saw, or professed to see, evil spirits and hell. Dark, ugly, venomous, and malicious; living for thousands of years in misery and sin; sometimes reformed; according to Swedenborg, never reformed, at other times more favorable, he is not at all times clear on this subject; and according to the Bible, apparently never, though it may be interpreted to favor a more rational doctrine.

From this mass of conflicting testimony, one thing, however, is most clear,—that there is a spiritual world—that death is merely a process of separation of the soul from the body—that man is immortal and cannot die, and is introduced by the body's death into *some* world as real and tangible as the world which he leaves. This truth I hold to be most evident. There is analogy, argument, intuitive conviction, absolute *sight*, yes, and I say hearing, of that immortal world of mystery and wonder. It is a truth which demands our utmost seriousness. We cannot be too careful how we conclude as to its conditions, character, and influence upon us.

But, disclaiming all *unthinking* authority—all mere belief, because this great or good man says it, however wonderful or true at times may have been his vision—what have we to do but make the best of their statements, each for himself, availing himself of their superior knowledge, but subjecting it to the individual reason, conscience, and heart. We may err, but it is better to *err honestly* than not to think at all. And, although the credential be divine, and the man be *all* truth, who comes to us with a message, yet it is manifest that no mind can receive beyond its own capacity, and as to believing blindly, when we admit this principle, we may go all lengths in mystery and error.

Cambridge, Mass., March, 1851.

[TO BE CONTINUED.]

SPIRITS.

PARENTAL, IMMORTAL, HAPPY.

(Original.)

RELIABILITY OF SPIRITS.

Brother Sunderland.—An article in the Spirit World of February 8th, by William Fishbough, on this subject, afforded me and others much pleasure. None, that I know, have been satisfied with the general reliability of responses by rappings; and hence, every step that can be taken to indicate the causes of the want of reliability, is important.

All, of much experience, have probably observed the difference in the character of responses to the same inquiries, received through different mediums—even when the questioning circle is the same, and all other influential circumstances seem to be equal. Is it not obvious, then, that the degree of spiritual development and the moral and intellectual character of the medium, in a great degree, give character to the responses? Can rational responses on high intellectual, moral, and spiritual subjects, be expected through a medium who is a mere child, either in years or in intellectual, moral, and spiritual developments? Are the often-witnessed frivolous or inconsistent responses through such mediums, necessarily, to be attributed to the fact, that a low order of spirits, by a law of affinity, are collected around such mediums? May not the pure and exalted spirits of departed friends accompany and attempt to respond to us, when we form a circle with such a medium? In their obvious desire to communicate, will they not avail themselves of such a medium as they can find? And may not the imperfection of the communications be, often, attributable to the imperfection of the channel through which they come? Would the high order of responses from Dr. Channing have been the same through a medium of very low order?

I have not read, nor have I formed for myself, an explanation perfectly satisfactory, of the precise character and extent of the office performed by the medium. I submit a few queries:

Is not the office of a medium analogous to that of an interpreter, the difference being that one performs the part unconsciously and the other consciously?—If I attempt to hold intercourse with an intelligent foreigner, through an interpreter, whose knowledge, both of his language and mine, is imperfect, and whose intellectual development is too small to comprehend an exalted idea, though the communications may be of ever so high an order, I shall receive, through the medium of the language and conceptions of my interpreter, but a very imperfect, perhaps a confused and even contradictory report of them. May it not be precisely the same with a medium whose spiritual language and conceptions are incompetent to express or conceive high spiritual revelations? In short, may we even expect communications from the spirit world, much above the standard of the spiritual development of the medium?

If we were to question spirits and re-

ceive responses, by rapping, through such a medium as Davis, and many other highly-advanced spiritual clairvoyants that might be named, should we not expect to receive responses of a correspondingly high character? And if we were to make the same inquiries through a young medium—a child, whose clairvoyant powers were just beginning to be developed, whose clairvoyance, indeed, was mostly phantasy—might we not expect responses of a correspondingly phantastic character?

When we inquire, by rappings, through a clairvoyant medium, may we not always expect the same responses, in substance, that we would get to the same questions, through the same medium, by word of mouth, when in the clairvoyant state; the only difference being that they would be more elaborate in the latter case, from the greater facility of communicating?

All my observations have led me to this conclusion. I believe the orthography of communications always corresponds to that of the medium. And if the orthography is derived from the mind of the medium, is not the style of expression equally so, and the words employed to convey an idea, and much of the idea itself?

I do not doubt, however, that the particular character of a company assembled, may, by a law of spiritual affinity, bring around them spirits of a congenial order, that may officiously interfere with, and take the place of, and personate those with whom we wish to communicate and with whom we think we are communicating. I have just as little doubt that spirits have a choice of mediums, through whom to communicate with us.

Facts, like the following, will be found to be of every-day occurrence. One becomes familiar with the peculiar signal of each of his particular friends in the spirit world—a certain number and manner of raps for each; and the same signal is uniformly given by each through the same medium. But he goes in presence of another medium, of a different and inferior order of development, and in another circle, and calls for the signals of the same friends, and receives entirely different ones. Responses are freely made, but in a different style and substance; different answers to the same questions being given from those through the first medium. Returning to the first medium, and receiving the accustomed signals of his friends, he asks if they communicated with him at the other place, and is answered, No. He asks why they did not, when called on, and they reply that they cannot or do not like to communicate through that medium. Were the answers, in these cases, given by officious spirits, more congenial with the less developed medium or the company?

Does the following assertion of Swedenborg throw any light on this subject?

[The extract here referred to by our correspondent, will be found below, in connection with others, from Swedenborg, bearing upon this subject.—*Editor.*]

But I have wandered much beyond my intention when I sat down, which was, to respond to the suggestions of Mr. F., and

to make one or two additional suggestions:

1. Let Mr. F., or some one else, draw up and publish an appropriate series of questions to be propounded in all the various circles throughout the country.—This will give more uniformity to the course of inquiry, and lead to more definite results.

2. Let various private circles, when they can, propound the same questions, through various mediums, the circle otherwise being the same.

3. Let other circles, composed of entirely different members, and of different beliefs and habits of thought, propound these questions through these same mediums.

4. Let all the answers be carefully recorded, and let especial care be taken, in each report, to describe, as accurately as possible, the age, education, belief, mental development, and clairvoyant powers of the mediums, and the character and belief of the persons composing the circle.

With these precautions, added to those suggested by Mr. F., we shall, at length, certainly arrive at some definite conclusions which cannot fail to throw light upon this, at present, rather mysterious subject.

NOT A TEACHER.

Milwaukee, Wis., Feb. 25, 1851.

SUBJECT-SPIRITS.

BY SWEDENBORG.

The communications of societies with other societies are effected by the spirits whom they send forth, and by whom they speak; these spirits are called subjects; when any society was present with me, I could not know it until they sent forth a spirit, and when he was sent forth, instantly communication was opened: this circumstance is quite familiar in the other life, and frequently happens. Hence it may be manifest, that the spirits and angels who are attendant on man, are for the sake of communication with the societies in hell, and with the societies in heaven.—*A. C. 5856.*

That by two spirits and by two angels man hath communication with hell and with heaven, may be manifest from this consideration, that in the other life one society cannot have communication with another, or with an individual, except by the spirits who are sent forth by them; these emissary spirits are called subjects, for by them as by subjects they discourse. To send forth subjects to other societies, and thereby to procure to themselves communication, is amongst things that are familiar in the other life; and it is a circumstance of which I have had the fullest conviction in consequence of their being sent to myself a thousand times, and of its being seen, that without them they were not able to know anything respecting me, neither could they communicate anything to me respecting themselves. Hence it may be known that the spirits and genii attendant on man are nothing else but subjects, whereby he has communication with hell; and that the celestial and spiritual angels are subjects whereby he hath communication with the heavens.—*A. C. 5983.*

The subject is he in whom are concentrated the thoughts and discourses of several, and thereby several are presented as one; and whereas a subject thinks and speaks nothing at all from himself, but from others, and the thoughts and discourses of others are therein presented to the life, therefore the influent spirits suppose, that the subject is as nothing, and scarce animated, being merely receptive of their thought and discourse; but the subject on the other hand supposes, that he doth not think and speak from others, but from himself alone; thus fallacies are sportive with both. It has been frequently given me to say to a subject that he thinks and speaks nothing from himself, but from others; and also that those others suppose that a subject is not able to think and speak anything from himself, thus that he appears to them as a person in whom there is nothing of life from himself; on hearing this, he who was the subject was filled with indignation; but that he might be convinced of the truth, it was given to speak with the spirits who flowed in, and they then confessed, that a subject doth not think and speak anything from himself, and thus that he appears to them to be somewhat nearly inanimate. It happened also on a time, that he, who said that a subject was nothing, became himself a subject, and on this occasion the rest said of him that he was nothing, at which he was greatly enraged; nevertheless, he was hereby instructed how the case is.—*J. C. 5985.*

It is worthy of remark, that it hath frequently been shown to be a matter of fact, that no one either in heaven or in hell thinks, speaks, wills, and acts from himself, but from others, and thus finally all and singular from the common influx of life which is from the Lord. When I have heard them say that a subject did not think and speak anything from himself, and that still the subject thought that it was solely from himself, it hath been frequently given on such occasions to speak with those, who flowed in to the subject; and when they persisted in the assurance that they thought and spoke from themselves, but that the subject did not so, it was also given to tell them that this was a fallacy, and that they, as well as the subject, thought and spake from others; to confirm this point, it was also given to speak with those who flowed in into these latter; and when they were also a like persuasion, it was also given to speak with those who flowed in into these, and so on in a continued series; hence it was made manifest, that every one thought and spake from others; this experience excited in the spirits the utmost indignation, for every one of them is willing to think and speak from himself; but inasmuch as they were hence instructed how the case is, it was said to them that the all of thought and also of will flows in because there is but one only life, from which those faculties of life are derived, and that that life flows in from the Lord through a wonderful form, which is the heavenly form, not only generally into all, but also particularly into each; and that it is varied everywhere according to the form of each subject, according as it agrees or disagrees with the heavenly

form. From these considerations it may also appear evident how the case is with us, of whom more will be said in what follows, when we come to treat of influx.—*J. C. 5986.*

The greater the number is of those who concentrate their view into one subject, the stronger is the subject's power of thinking and of speaking, the power being increased according to the plurality of concordant views; this was also shown me by the withdrawing of some who flowed in, in which case the subject's power of thinking and of speaking was diminished.—*J. C. 5987.*

There were subjects attendant on me near the head, who discoursed as if they were in sleep, but still they discoursed well as they who are not in a state of sleep. It was observed that evil spirits flowed in into those subjects with malignant deceits, but that the influx in them was instantly dissipated; and whereas they know that those same had heretofore been their subjects, therefore they complained that they were no longer so; the reason was because good spirits could now act into them, when they were in sleep, and thus by their influx the malignant influences of the evil spirits were dispersed. Nevertheless, the evil spirits were compelled to flow in into those (subjects) and not into others. Hence it is evident, that there are subjects given of diverse kinds and natures, and that the variations are according to the Lord's arrangement.—*J. C. 5988.*

The most deceitful, who are over the head, on a time, took to themselves subjects, and sent them forth to me, that they might flow in with their deceits, but they were much disappointed; one, when he was made a subject, retorted himself and became closed, and folded himself as in a fold, that he might thereby reject from himself the influx; thus he extricated himself from them. They next took another, but neither could they reduce him to speak, he being more deceitful than them, which he manifested by rolling himself as it were into the form of a spiral; thus they were disappointed. Moreover evil spirits do not always send forth subjects from their own, but observe what spirits are attendant on others; and also in what place they are who are simple and obedient, and these they make subjects for themselves; this is effected by directing their thoughts into the subject spirit, and infusing into him their own affections and persuasions, in consequence whereof he is no longer his own master, but serves them for a subject; of this he is sometimes ignorant.—*J. C. 5989.*

Memory is not a blessing when it is used only as a storehouse for evil thoughts and sinful pleasures; and the reason becomes a curse when it labors only in the service of self and pride, and tasks its strength to darken truth and confirm falsehood.

He who counsels a resistance by force, to an existing law, without intending a revolution to give a better government, is an assassin.

EDITORIAL.

BOSTON, SATURDAY, MARCH 22, 1851.

RELIABILITY OF SPIRITS.

That mortals are liable to be deceived in the views they take of all Nature's works, is a truism so manifest, that we need not stop here for its consideration. From the cradle to the grave, man is liable to be deceived, where there is no design on the part of any other person to deceive him. In childhood—in the study of the arts, in literature, and science. How many deceptions take place, where no one is morally to blame for them! How many views of the Deity, and of Nature, are adopted as truth, and abandoned as error, on our approach to manhood! And on finding ourselves wiser to-day than we were yesterday, shall we say that our "Father in heaven" designed to deceive us? Let us see, now, if we cannot find a satisfactory answer to the following question:

"Will Mr. Sunderland please inform his readers what we are to make of the following account, taken from a paper published in Milwaukee, February 1st, 1851. As will be seen, it gives a description of responses made by sounds, from a spirit purporting to be that of Captain West, of the steamer Atlantic, which was not lost:

"Are there any spirits here that will give us any information of the steamer Atlantic? Yes. Are there any here that perished on board? Yes. Is the captain here? Yes. Were all on board the Atlantic lost? Yes. Did the Atlantic leave Liverpool on the 28th of December? Yes. How many days from the time she left Liverpool, until she was wrecked? Rapped eight. Was she lost on the 5th of January? Yes. Was it in the night? No. Was it between sunrise and sun-set? Yes? Did she come in collision with an iceberg? Yes. Will you rap out the number of days the storm lasted? Rapped out four. Was she wrecked on the fourth day of the storm? No. On the third? No. On the second? Yes."

The spirit very properly exonerated the gallant officer from all blame, for it answered as follows:

"Was the steamer as well managed as she could have been? Here was a rap which indicated 'doubtful.' Was you personally to blame? No."

Had that spirit been asked if it was not "personally to blame," for personating Capt. West, who was still in the external world, it is not so certain what the answer would have been. We suspect, however, that such a question would have stopped the "raps" as suddenly as a similar question did the "raps" once made for us, purporting to come from "St. Luke," "St. Paul," and "James Madison." Nor have we much doubt but that a similar method would have stopped the responses said to have been given last Fall, in Rochester, from the spirits of "Dr. P. and W." Now, observe, that in the above case, there does not ap-

pear to have been any *design* to deceive in the external circle who put the questions. And yet it is manifest that those *mortals were self-deceived*, before putting the above questions to spirits. They feared the Atlantic was lost. The *idea* of the Atlantic's being lost, did not *originate*, therefore, with those spirits. The spirits were called on to make responses. The mortals in communication with them, chose the subject, and thus may have *deceived* the spirits, for the Atlantic was not lost. But if we suppose the spirits in attendance on that circle, did really *believe* what the external friends near to them seemed to believe, or that they took it for granted, and from a *disposition of kindness*, a wish to oblige them, then we may suppose the spirits gave such answers as they believed the spirit of Capt. West would have given had he been "personally" present. A *lie* is a falsehood known to be such, and uttered with a design to deceive. That falsehood was uttered by those spirits, is manifest; but was a *design* to deceive the cause of the "sounds" which conveyed the answers above given? If there was "blame" in what took place, did it not commence with the mortals who put questions to their own guardian spirits, about a subject with which they (the spirits) were wholly unacquainted? And if we may suppose that the desire of the spirits was so intense to respond to their external friends, that they preferred to speak for one who was not present, rather than not to speak at all, we are under no necessity of dogmatizing a charge of *lying* against the spirit world. It is not proved that there was a manifest *evil design* for deception. And so far as there was falsehood uttered by the spirits, the temptation (so to speak,) the *motion* to utter it, may have *originated* in the external world. We can suppose that the SPIRITUAL WORLD is ready to make manifestations, the GRAND DESIGN of which is to demonstrate its existence. And if mortals, in any special case, attempt to get something from any class of spirits which is not necessarily included in that design, and get deceived in their attempts, the *temporary errors* into which mortals may thus fall, do not frustrate the great design which we, perhaps, have scarcely considered at all.

Our readers must not suppose that this is all that can be said upon this subject. We are searching for truth. How much we have been assisted, or how near we may approach the centre of that great circle, each reader must judge for himself. To us the following assumptions seem to be affirmed:

1. That spirits in the lower societies may be, and have been, deceived by mortals, both incidentally and by design. How

this is, we may, perhaps, be assisted in understanding by the following extract from Swedenborg:

"Something shall now be said concerning the discourse of spirits with man. It is believed by many, that man may be taught of the Lord by spirits speaking 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. 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: they cannot enter into anything else, for similar affection and consequent thought conjoins all, and dissimilar separates. 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; hence it is evident that none other than similar spirits speak with man, or manifestly operate upon him, for manifest operation coincides with speech. Hence it is no other than enthusiastic spirits speak with enthusiasts; also, no other than Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be similar with Arians, with Socinians, and with other heretics. All spirits speaking with man are no other than such as have been men in the world, and were then of such a quality; that this is the case hath been given me to know by repeated experience. From these considerations it is evident to what danger man is exposed, who speaks with spirits, or who manifestly feels their operation. 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; in like manner, if any one is disposed to favor particular principles, enkindled by a certain fire, which hath place with those who are not in truth from genuine affection; when a spirit from similar affection favors man's thoughts or principles, then one leads the other, as the blind lead the blind, until both fall into the pit.—*Apoc. Expl.* 1182.

That it is somewhat as is above represented, is now made manifest by communications made from spirits by audible sounds, addressed to their external senses, inasmuch as we know that some of these communications are *discordant* and *contradictory*. But that it is precisely as Swedenborg has stated in the above language, is a matter of some doubt; inasmuch as it does not appear that Swedenborg spoke of *audible* communications from spirits, or even that he had any idea that such communications (as are now taking place,) would ever occur between spirits and mortals. This is an important fact, and one which should never be lost sight of, when speaking either of Swedenborg or A. J. Davis. As much as both of them assume to have taught of the spirit world, and as much (more or less) as they may have made known of its se-

crets, neither of them seem to have *anticipated* the spiritual manifestations by audible sounds, which are now so prevalent all over the country. And hence, we infer that their writings should now be applied to the *explanation* of these things with judgment and caution:

2. It is manifest that spirits may be, and often are, consulted about matters of which they have no knowledge at all. "Incompetent" clergymen, lawyers, and physicians, are often consulted in the same manner, and they give opinions which it is unsafe for the parties to follow.

3. That when *inappropriate* questions are put by mortals to spirits, erroneous answers may be received. Such answers demonstrate the *ignorance* of the spirits, though they may not necessarily implicate their goodness.

4. There is a sense in which it must be admitted that the spirit responding as "Capt. West," in the above account, did wrong; but, it may have been an error of *ignorance*, more than from an original *design* to deceive. Looking at all the circumstances of the case, there seems to be more to implicate the *intelligence* of that spirit than to criminate his *integrity*. And yet, both would seem to be so very "low," that it could scarcely be said, in truth, that there was "no confusion" there. And yet, whether there be, in the lowest society there, all that is set forth in the following testimony, from Swedenborg, we must leave for each one to determine for himself:

"That spirits speaking are little to be believed. Nothing is more familiar to spirits than to say that a thing is so, or so, for they think that they know everything, and, indeed, solemnly assert that it is so. Even if there were a hundred, one would say differently from another, and, indeed, for the time, with confidence, as if it were so, when yet it is not so. As soon as they notice any thing which they do not know, they immediately say that it is so, when yet they do not know."—*Spiritual Diary*, 1902.

This is said, not of the angels which constitute heaven, but of spirits, who are in the hells. The following is relevant, also, if not perfectly satisfactory:

"It has many times been shown to me that the spirits speaking with me did not know otherwise than that they were the men who were the subject of thought; and neither did other spirits know otherwise; as yesterday and to-day, some one known to me in life, (was represented by one,) who was so like him in all things which belong to him, so far as they were known to me, that nothing was more like: Wherefore, let those who speak with spirits beware lest they be deceived, when they say that they are those whom they know, and that they are dead.

"For there are genera and species of spirits of a like faculty; and when similar things are called up in the memory of man, and are thus represented to them, they think that they are the same person: then all things are called forth from the memory

which represent those persons, the words, the speech, the tone, the gesture, and other things; besides that, they are induced to think thus when other spirits inspire them, for then they are in the phantasy of those and think they are the same."—*Id.* 2860, 2861.

While we freely admit that we have found great assistance from Swedenborg, in comprehending what appertains to the spiritual world, justice compels us to add that we have witnessed numerous spiritual developments, which nothing which he or any other human being ever uttered, seems to us sufficient to explain. And we have already suggested what the reason may be. Neither Swedenborg, or any other writer, before or since, *anticipated* what has been recently developed. We, therefore, conclude that the spiritual world has never entrusted all its "secrets" to any one man; nor has a knowledge of all its laws been made known, nor can the whole be fully comprehended by any one finite mind.

CHARACTERISTIC.

We have seen a paragraph in many newspapers, quoted from the "New York Medical Gazette," representing that cases of insanity had been produced by "Mesmerism" and the "spiritual rappings." The editor is a sectarian minister, and we suppose all who know him will not need to be told that what comes from his pen, on this subject, should be received with caution.

For one case of real insanity, induced in the manner here stated, we will point out a dozen brought on by what are called "revivals of religion," or *sectarian excitements*; and as many more produced by the system of drugging, advocated in the New York Medical Gazette. Poor invalids may be sent to an untimely grave, scores in a year, by an unnatural, unscientific, unhealthy, *deathly* method of DRUGGING, and the Gazette lifts up its pious eyes, attributing all to "the providence of God;" but when the insanity of some nervous creature happens to be hastened or developed by an ignorant operator in "Mesmerism," the case is chronicled and published to the world with characteristic avidity by all the pious doctors in the land.

A CHANCE FOR THE KNOWING ONES.—Mr. Daniel Davis, a respectable citizen of Boston, offers a reward of \$1000 to any who will furnish a solution of the phenomena of the rapping spirits. Are the doctors who discovered the knee cracking of the Foxes, entitled to the reward?—*Portland Transcript.*

No, sir; for according to their own showing, they made no discovery at all. It was a regular "professional" fizzle.—*Providence Mirror.*

The "Mr. Daniel Davis" above referred to, is author of "The Manual of Magnetism," a very popular work, and is known

to be one of the most skilful magnetic and electrical instrument makers in the country. If the "sounds" were, or could be made by electricity, Daniel Davis is the man to find it out.

CLAIMS OF SWEDENBORG.—Mr. W. M. Fernald will discourse, to-morrow, on The Necessity of a Superior Revelation of the Spiritual Mysteries of Christianity, and the Claims of Emanuel Swedenborg for Meeting that Necessity. Washingtonian Hall, Bromfield street, at 3 P. M. m22-3w

RECOMMENDATION.—I wish to recommend to Rev. W. M. Fernald, most seriously and particularly, to read, without any unnecessary delay, "Combe's Physiology, Applied to the Improvement of Mental and Physical Education;" and also, as soon as possible, "Physiology, Animal and Mental: Applied to the Health of Body and Mind." By O. S. Fowler, of New York. In addition to the above, I would very respectfully suggest, as a physician, to those peculiarly constituted intellects that have been long and deeply agitated upon *metaphysical* and *psychological* subjects, to obtain a situation on some farm, for at least eight months, exercise the body only, and breathe plenty of fresh air. My reasons for this recommendation will appear evident to every healthy mind. A. J. DAVIS.

Hartford, Conn., March 17, 1851.

CORRESPONDENCE.

Pittsburg, Pa., March 11, 1851.

Dear Brother Sunderland,—For a week past I have had the "spiritual manifestations" in my house, most unequivocal and satisfactory. The medium is a Miss Mary Crank, the daughter of Dr. Crank, of Rochester, Beaver County, Pa., whose faculty was discovered by Mr. Townsend, after having pathetized her several times, when the "demonstrations" were heard and communications made. She was then brought to my house, by the express direction of the spirits, in order to have her faculties, as a medium, developed and perfected, under the tuition of, as is alleged, superior power. Since which time my dwelling has been the theatre of the manifestations of spiritual presence, to numbers of my friends and acquaintances, all of whom have been thoroughly satisfied of their spiritual origin, and the nearness and presence of our spiritual associates. Hundreds of test questions have been applied, and I now do not recollect of but one instance wherein a false answer was given. *All mental questions are answered truly and satisfactorily*—even mental test questions; and each person who has been admitted into the circle, has been in this manner thoroughly assured of the reality of spiritual presence and agency. The master spirit who supervises and controls these manifestations in the other sphere, is William E. Austin, Esq., the most intimate friend and associate I ever had, who left this grade of life December 5th, 1850. Long previous to his death, it was a matter of regret to us that we had no friend in the next sphere, who could unite with us, fully, in our

views and affections, and upon whom, understanding spiritual law and life, as we did, unite in purpose and affection with us to perfect those communications. Accordingly, we entered into a solemn compact, that whoever should leave first should study these phenomena, and in due time manifest himself to the other, and undertake the work of assisting the friends in this sphere to get communications. Some months since I was assured that he had not forgotten his promise, through the medium of your daughter, and that he "*would respond to me soon, in Pittsburg, without fail.*" He has redeemed his pledge. His conversations with me have been almost as satisfactory as when here. The "sounds" are as loud and distinct as you can make with your knuckles, on the table, without hurting them, causing the floor, table, doors, &c., to vibrate. From Austin they are eager, prompt, and impetuous, and so significant as to scarcely ever fail of being understood. He engages in the conversation, responding to it significantly, as we converse together in the room. To give a full and particular history of all that has taken place, would be like copying a court proceedings; but the main matter will be communicated to the "Spirit World" by Mr. Townsend and others. It is proper to note, also, that Mrs. Courtney heard these sounds when the young lady has been absent, especially at night; and I am in hopes that she will become a medium, also.

These sounds, as I have long thought, and as has been explained in the "Spirit World," are made through the sphere of the *affections*. The *love* principle appears to control and govern our brethren in the higher spheres, and they are repelled by cold and loveless doubt and skepticism. There can be no *love* where there is doubt; and without *love* there can be no *spiritual nearness*. This appears to be an immutable spiritual law, and Austin has instructed us fully about it.

The rappings are made wherever we wish them—on the table, floor, mantel, wall, ash-box. On one occasion they were directed to rap where they could make the loudest sound, and they chose the ash-box! When once these sounds are heard by open and candid minds, the knee-pan theory is seen to be supremely ridiculous. Mrs. Bushnell will be here on Friday.

My dear Sunderland, to convince the people of these great and overwhelming truths, is a Herculean task; the more so as the work has to be done through their *affections*, and the mass of the people, without knowing it, hate heaven and love hell.

Austin says the world has to be regenerated or developed through the *affections*—the unreserved love of each and all. Cold ratiocinative theory, selfish system, and hard and *loveless* philosophy, are inimical to the spiritual sphere, or, rather, occupy a secondary place. What is the use of binding men by the most captivating social theories—by the most rational systems of philosophy, or the most "cunningly devised" creeds—if you can't cement their hearts in love and affection? But fear not; the "tide of uni-

versal love" is rising; it will flow on to its destined universality; and remember it ebbs not again.

Affectionately, your brother,
W. S. COURTNEY.

It is due to the author that we should state perhaps, that the above does not seem to have been written for publication; but we wish our numerous readers also to partake in the joy it has given us to hear such good news from beyond the big mountains. We well remember the spirit of Austin, when he responded to a friend from Pittsburg, in the office where we are now sitting. It led us to anticipate what we are now exceedingly gratified to be informed has come to pass in the Iron City.—*Ed.*

Bridgeport, Ct., March 10th, 1851.

Dear Sir,—I desire to show that among all the evils that are alleged against the spiritual manifestations, there has been some good, as the following facts will illustrate:—A gentleman of this city, of known integrity, one whom no one will doubt on any other subject, was induced (by a friend who has children in the spirit land, that had soothed his aged and sorrowing heart by their sweet communications to him) to visit the place of the manifestations.

The former gentleman some years ago removed from this city to Milwaukie, where, among his other misfortunes, his wife died, and was buried in the usual burying place of that city. Among his friends there was a young man who, when he left, was thought by all to be in the last stages of consumption, and as he had heard nothing from him since he left, which is some years, he supposed as a matter of course that he was beneath the sods of the valley. Under these circumstances he visited the residence of Mrs. Middlebrook, whose daughter, 14 years of age, is a medium. He was alone, and the family knew nothing of the circumstances. In answer to the question, "If any spirit would communicate with him?" came that of his wife, who to his astonishment spelt out her name! He asked many questions, which were correctly answered, and among them were two which he considered as tests. They were as follows—"That her body had been removed from the spot where he had laid it, and the young man was not in the spirit world."

He came away somewhat startled, but not convinced; and in order to satisfy himself more fully, he despatched a letter to Milwaukie, the answer to which was received a few days ago, stating that the spot where his wife had been laid, which was on a hill, had been entirely dug away, the bodies removed across the river, and a street graded over the place where the burying ground had formerly been! Also, that the young man alluded to had entirely recovered, and was doing business in that city.

Now, Mr. Sunderland, for the effect of these communications. This gentleman has been under the impression that there was no conscious existence beyond the grave, until the present time. He has

felt, when parting from his friends, like one who stands on the sea shore and sees the vessel that contains all that is near and dear to him, borne away never to return; and, as the dark storm-clouds gather around the frail bark, he feels she has gone down into oblivion with all her precious treasure. But the storm is past, and the bright sun has shed its splendor over the earth, revealing to his view the vessel that bore his friends from him safely anchored in a haven of rest; and they send back to him messages of love, peace, and happiness, and he goes on his way rejoicing.

Now, my brother, is not this one instance worth something to those who, like yourself, have to bear the scoffs and jeers of those who oppose us, and that, simply, because it does not meet with their pre-conceived ideas of the spirit world?

Yours respectfully,
J. H. PRESTON.

UNITY,

ATTRACTION, HARMONY, HEAVEN.

[Original.]

GOD.

BY A. C. HILLS.

Why do those verdant meadows spread,
'Mid summer's beauties there unrolled,
While streamlets spin their silver thread
Through landscapes clothed in robes of gold?

Why does the torrent seek a home
Far, far down the rocky steep?
Why is the ocean lashed to foam,
By tempest-spirits of the deep?

Why do a thousand stars, on high,
Begem the mantle of the night?
Why gleams the moon upon the sky,
A messenger of gentle light?

Ah, it is God! the first Great Cause,
Whence flow all being, life, and light,
Who formed the universe—the laws
That govern planets in their flight.
Greene, N. Y., Feb. 1851.

[Original.]

THE NEW EMANUEL.

BY S. H. LLOYD.

In olden times old Simeon took
The Infant Jesus in his arms,
And, lifting up his reverent eyes
Where centered all his soul's sweet charms,
He ope'd his lips and inly prayed,
That he might then in peace depart—
His soul had His salvation seen,
That filled the well-springs of his heart.

But now, O, Father, when we hold
The Infant Jesus to our breast,
And drink the starlight of his eye,
Where all of heaven we see impressed;
It is to live, to bear our part,
And triumph o'er old Wrong and Grief,
To see thy hand in every work,
And wait the budding of the leaf.

Thus we, in spirit, bring our myrrh,
And urns of gold with incense filled,
And lowly bend before the child,
Whose birth has all the nations thrilled;
His name shall be Emanuel,
Our "God with us," and we for Him,
His watchword here, Fraternity,
With Labor for our swelling hymn.
Milford, Mass, March 8, 1851.

THEOLOGY vs. PSYCHOLOGY.

That we have a high regard for the Bible as the one pre-eminent Revelation from God, our friends well know, and our readers have good cause to believe; and that we are likewise pretty strong in our convictions of psychological, or clairvoyant and spiritual phenomena and developments, they have also sufficient reason to suppose. All, however, do not coincide with us in these points, and while it is quite common to receive the Bible as the Guide Book of faith and life, without any belief as to the present unfolding of the spiritual nature, or in the connection of this state with the spirit world, it is also not unusual for persons to give the utmost credit to what is reported through clairvoyance, &c. while they have but a very poor estimation of the Scriptures.

Now it is by virtue of our faith in the Bible that we have been induced to investigate what are claimed as the spiritual phenomena of the age—not the rappings, simply, but facts of a most interesting and unquestionable character, and which never can be with any propriety doubted, or denied, however much such and such mere sounds may be distrusted or controverted. It is also by authority of the Scriptures that we are induced to look for higher and still higher manifestations from the spirit world, in connection with the increasing Christian unity and co-operation of the people. And, claiming and contemplating these things on the authority of the Scriptures, we cannot of course be expected to think less of Scriptural veracity in consequence of them.

In view of this position, thus assumed by us, we have never been able to see the consistency of many in setting clairvoyance, &c., above the theology and inspiration of the Bible. The interior sight or perception, unfolding itself as the world matures under the influence of Christianity, cannot certainly be as infallible and truthful as the mind of Deity; neither can it be expected that spirits just born as it were into the resurrection state are absolutely perfected either in their spiritual growth and development, or in their understanding of all the abstruse mysteries of earth, and space, and heaven. Many misconceptions and mistakes—many differences in statements and opinions, are therefore to be expected among those who possess the unfolded spiritual sense; and even in the communications of the departed, taking for granted that they can communicate with us, there would be, necessarily, shades of disagreement, and in some respects this difference and disagreement might be wide and remarkable, according to condition and circumstances. In a word, the declarations of a clairvoyant, are his declarations, such as he is capable of making, or disposed to

make—the manifestations of a deceased friend are his manifestations, given according to his will or understanding.—We are, consequently, left to consult, as the *highest authority*, that which has proceeded from the *highest source*: and is not this the Bible—that wondrous Book which goes back to the beginning of ages, and has through all generations treated of the Future so truthfully and righteously, and established for the observance of man those principles which are more potent than kingdoms greater than time, and as vast and enduring as eternity? So it seems to us; and so we contend, at least, till we have more substantial reasons than any we have yet heard, for altering our views.

But from various "signs of the times," we suspect that the views of others will alter before we have much occasion to change ours. As instances of clairvoyance multiply, it is found that their impressions and declarations are dissimilar according to the different shades of their capacity and character; and the most devoted friends of the "spiritual" phenomena are fain to admit there is no little disagreement in the responses and messages from the "better land." So striking has this fact become, that those who have been the most inclined to award the most implicit confidence to clairvoyant revelations, and those of a kindred character, begin to question, greatly, the propriety of so doing. The last Spirit World says, and says correctly, "Believe not all clairvoyants, any more than you believe all spirits, or all clergymen, or all physicians, or lawyers. This we have found to be the only tenable ground during an experience of years." This is, certainly, standing up pretty well for the old Bible rule, which interdicts us from consulting, as *divine authority*, a person having a "familiar spirit," (a clairvoyant,) and which also bids us "try the spirits, whether they be of God." In this, as in other matters, the same "good old Book" will come out like tried gold.

By the way, what is the general feeling now, in regard to Davis's first work? In the enthusiasm of its first issue, it was called "Nature's *Divine Revelations*," and was lauded as being better and higher than the Scriptures. Do any maintain its superiority, in this respect, at present, and in view of the growing conviction that clairvoyance is not so reliable as was once thought? Friend Sunderland has sometimes expressed himself with peculiar satisfaction in relation to Davis's work. Will he enlighten us? We should like, right well, to have that book examined in reference to its claims against the Bible, and would do our share in maintaining the controversy for the Scriptures.—*White Flag*.

The White Flag will find my reply to his question in my book on Pathetism, (edition of 1847,) pages 133-146, (a copy of which has been forwarded.) If Mr. Mendell will publish that review, his readers will perceive what my views are of Mr. Davis's writings.

Spare when young, and spend when old.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

SWEDENBORG AND DAVIS.

To show a coincidence, we herewith subjoin a passage from "The Principles of Nature," and a corresponding passage from Swedenborg, the like of which cannot be found out of his writings. The exceeding abstruseness of the subject does not render the resemblance any the less remarkable. We might find many such instances.—*Professor Bush*.

DAVIS.

The original form was *angular*. This contained the principle and nature of all other forms; so that from the lowest and intermediate forms up to the highest, could be constantly produced other forms, accompanied with and controlled and acted upon by the Great Positive Power. Progression of the angular evolved the *circular*. This assumed, not a spherical constitution, but was a combination of angular and rectilinear plane. Therefore the continuance of the angular to the circular, was only a perpetually progressive form, ascending toward the *spiral*. And this developed diameters, axes, and poles, containing the perpetual angular, and progressed to a still higher and more perfect form, that of the *vortical*, properly the celestial.

Thus from the lowest to *this* sphere of progression, there was a constant development of inherent principles and laws, the lower containing the higher, and the perfected comprehending all below it.—The perpetual vortical or celestial was the spiritual, in which there is nothing but what is refined, pure, and everlastingly infinite, containing unspeakable and celestial glory, brightness, and grandeur. It is the Vortex, the inconceivably perfect and spontaneous substance of the Great Positive Mind.—*Nature's Divine Revelations*, p. 123.

SWEDENBORG.

The lowest form is the *angular*, which is also called the *terrestrial* and the merely *corporeal* form, inasmuch as it is peculiar to bodies having angles and rectilinear planes; the measurement of which is the primary object of the present geometry. The second and next higher form is the *circular* or *spherical* form; which may also be called the *perpetual angular*, since the circumference of the circle involves neither angle nor rectilinear plane; because it is a perpetual angle and a perpetual plane: this form is at once the parent and the measure of angular forms; for it is the means of showing the properties of angles and figures, as trigonometry teaches. The form above this is the *spiral*, which is the parent and the measure of circular forms, as the circular form is the parent and the measure of angular forms. Its very radii or diameters are not rectilinear, nor do they converge to a fixed centre, like those of a circle, but they are variously circular, and have a spherical surface for a centre; wherefore the spiral is also called the *perpetual-circular*.

There are other still higher forms, as the *perpetual-spiral*, properly the *vortical*;

the *perpetual-vortical*, properly the *celestial*; and a highest, the *perpetual-celestial*, which is *spiritual*, and has in it nothing but what is everlasting and infinite.—*Animal Kingdom*, I. 126.

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