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THE DOCTRINE OF NECESSITY.

BY W. S. COURTNEY.

The phrase, "Free agency," so familiarly used, is one of the many instances in which our errors and inconsistencies are protected by our phraseology. Properly rendered, it means a *free instrument*, or *free slave*. An agent is an agent, just so far as he is *not* free, or just so far as he is empowered or acted upon by his principal. But the phrase, "Freedom of the human will," is not quite so much open to this objection. Properly rendered, it means that the human will has a self-determining power, or an independent power, which is the same thing as saying that it is self-existent, self-subsistent, or self-created. It involves, or implies "*contingency*," which is the same thing as "*chance*," which is the same thing as *effect without cause*, none of which are found anywhere in the universe. The freedom of the human will, or its self-determining power, denies cause and effect, and thus denies God: builds up a kingdom, independent of and in opposition to his; assumes his prerogative of causation, and makes man God. It is the "middle wheel" in the watch, detached and running forever free of the other wheels and the Main Spring, by its own self-originated and perpetual motion.

To say that God gave the human will a self-determining power, or a free power of choice, is the same as saying God made a self-existent power, or that he made a self-made machine, which is as absurd as making a "free slave." Moreover, the freedom of the human will denies Omnipotence and Omniscience, and makes the creature wiser and more powerful than the Creator. It denies a particular or plenary Providence or law, order and Providence, in all things, and puts in its stead "chance and contingency," or effect without cause. It disorganizes the universe, and is the doctrine of discord and chaos, not of harmony and economy. It makes God a *felo de se*, creating creatures to, and knowing that they would, contradict and outrage him and his laws, and damn themselves. It shows him to have

failed in the means he adopted to save us all, which Divine Love could not but have intended, and that his plan and omnisciently-conceived design is almost wholly abortive. It shows him to have created a human universe to be perpetually at war with him and with themselves. All these consequences, and many more that might be enumerated, legitimately and necessarily flow from the doctrine of the assumed "Freedom of the human will."

We will now turn the reverse of the medal, and see what is on the other side. Necessity, predestination, Providence, or cause and effect, all which *mean the same thing*. The human will is here only an agent, or instrumentality. The Divine Providence is here particular and plenary in all things. It is a government of cause and effect, of immutable law and order—not of "chance and contingency." God's will is the *only* will, and is supreme and omnipotent: nothing contradicts it.—There is no effect without a cause, no real disorganization, no absolute discord or antagonism, no perpetual war with God and his ordinance—but all is system, harmony, and economy.

But truth and justice require us to admit all the necessary and legitimate consequences that flow from this doctrine. It is a consequence of the doctrine of necessity, that we cannot contradict the will of God—that we cannot infract the Divine Providence, or disobey God—that "whatever is, is," on the whole, "right"—that God is the author of the beginning of evil as well as good—that he designed and executed all the earthquakes, pestilences, plagues, wars, and butcheries, that ever took place on this or any other earth—that he is the author of all the false creeds and religions that were ever believed and practiced—that he predestined and is the author of guilt and shame, crime and remorse, sin and misery—that all our evil actions, impulses, and thoughts flow from him, through regular and immutable series of causes and effects, and that he is really and truly responsible for them. These glaring and frightful consequences, which result from the doctrine of necessity, so contradictory and repulsive to our moral sense, and so inconsistent with all our ideas of the Divine Love and Wisdom, have frightened many of us into a surrender of our reason upon the

altar of "Faith," or caused an indefinite postponement of the whole question. The consequences that the doctrine carries with it, and the difficulty in answering the clearness, cogency, and unavoidableness of the deductions, have made it a terror to the philosophic theologian in all ages. But in the light of the Harmonial Philosophy, these consequences are not only reconcilable with, but are in harmony with the Divine Love and Wisdom, and with our moral sense, as well as with our reason. To this subject we will now address ourselves.

We premise that if the law of eternal progression be true, as is taught in the Harmonial Philosophy—and that it is, all things declare—it involves or implies all these consequences, or the necessity of every conceivable degree of evil and falsehood, for without it there could be no progression. We shall return to this hint hereafter.

It is undeniably true that we have, and constantly feel, a deep and abiding *consciousness* of freedom, and from this, it has been argued, that we *are*, therefore, absolutely free. But it is a law of our nature, that we should *appear* to choose and act free from constraint; that we should *appear* to self-exist; that all our powers and faculties should *appear* to be self-derived or self-originated. Now, each and all things have this *apparent* self-existence, and the strength and vividness of this appearance depends upon the degree of development in which the individual existence or organization is found. Thus in the mineral kingdom, a grain of sand appears to self-exist; in the vegetable kingdom, the tree has a greater appearance of self-existence, and its life of being self-derived; in the animal kingdom, the appearance of the animal's self-existence, and of its life and sensation being self-originated, is still greater; and in the human kingdom, that man self-exists, and that all his powers and faculties are self-derived, is the greatest appearance. This apparent self-existence of all things, each in its degree, is the *individualizing law, or principle*, by which seemingly independent and separate organisms and identities are formed.—Without my *consciousness* of self-existence, I could not be individualized; and without this appearance of self-existence in each and all things, there could be no

individuality, but all would be chaos and confusion. The powers of the human mind *appear* thus to be self-derived, and hence the deep and abiding consciousness of the self-determining power of the human will or our freedom. My will appears to act of itself, just as my eye appears to see of itself, my ear to hear of itself, my stomach to digest of itself, the candle to burn of itself, or the sun to shine of itself—but all are instrumentalities, acted upon by higher agencies, with only an apparently self-existent power. Had man the power to dissipate this appearance, which individualizes him, and to see the causes and agencies above him, which produce it, he would not only have the power of self-comprehension and analysis, which nothing has, but he would have the power of comprehending God, and thus the creature would rise above the creator. Thus my will is God's will in me, *appearing* as my own—appearing there to self-exist, just as the light that shines from a diamond *appears* to be its own, although derived from the sun.—Thus much in answer to the argument, "We feel conscious we are free, therefore we are."

But before dismissing this explanation, it must be observed that it is a law of our being, that we live according to this appearance of self-existence—live as though all our powers *were* self-derived—as though our will was free, or self-determining, and we can no more abolish this appearance or law of our being, than we can abolish our existence or abolish God. In the daily experience of life, who doubts but that the eye sees of and from itself, the stomach digests of and from itself, the candle burns of itself, or the sun shines of itself? So, in all things, we *must and will* act as though we were actually free, and in the daily and active duties of life. Who doubts it? From this consciousness of freedom arises our feeling of responsibility, of guilt and shame, of crime and punishment, of remorse and penitence—all which occupy toward each other the relations of cause and effect.

God being the cause of evil, it must be the *means* of good. Hence the origin or design of evil is the *use* of evil. Without its agency there could be no good, for good and evil are *relatives*, and we can have no conception and knowledge of the one, without the other, any more than we can conceive height without depth, light without darkness, heat without cold, or yea without nay. Our moral emotions are founded upon, and *perpetually relate*, to the evil as well as to the good; and if you abolish evil you abolish our moral natures. Abolish guilt, and you abolish responsibility; abolish blame, and you abolish merit; abolish remorse, and you abolish penitence, you abolish pity, mercy, forbearance, forgiveness, commiseration—you abolish equilibrium, compensation, positive and negative, &c. There is no meritoriousness without blame—no victory without an enemy—no penitence and resolve for the better without remorse. Evil, therefore, acts perpetually as the *means* of good, and is an indispensable instrumentality in the ever-progressive development of our moral natures—

a tool in this vast work-shop in the basement story of the universe, where angels are rough hewn and moulded into form. Thus we are all born into "original sin," or, as Swedenborg says, "*proprium*," that we may by its *means* have our moral being individualized and forever developed in higher spheres. There is no realm of absolute good, or "unqualified best." There are only realms forever, of *greater* good and *less* evil, or *greater* evil and *less* good. "He charged his angels with folly, and the heavens are not clean in his sight." From this starting point of our individuality on earth, emphatically a land of sorrows, and "troubles, and trespasses," there is an ever-increasing good by *means* of an ever-decreasing evil.—We are now on the *bass* string of the universe, and cannot yet hear the choral symphonies of the spheres above. Yet the coarse vibrations of the bass mingle in the harmonious, and are essential to the universal diapason!

There is no law without a positive and a negative operation, or without a compensating and corrective action; and if a law was never infringed, or its compensating action invoked, we should never know its penalties nor its salutary provisions. Indeed, we should never know of its existence, but it would slumber forever as a dead letter. What is merit where there is and can be no blame? Or what is pleasure where there is and can be no pain? A child, by being burned, learns to avoid the fire; and by feeling it learns the law of gravitation; by the experience of privations we learn the blessings of competence; and by being led into crime and guilt we feel remorse and penitence. Thus the laws of Nature and God *declare* themselves by their own infraction, and vindicate themselves by their negative action. But dread not that we will, therefore, burn our child's hand, or throw it down, in order to teach it these laws; or commit crimes ourselves in order to feel remorse and penitence, and develop our moral nature. The consciousness of responsibility under which we *must and will* ever act, will infallibly restrain us from doing all *unnecessary* evil.

But I have elsewhere said all is in harmony with God—that all is his will, and that all is system and economy. How comes it, then, that there is so much *apparent* opposition and antagonism in the world? Those antagonizing principles which appear so to strive against each other in this world, arise from the *relations* in which we are made to see them. But really, and truly, or absolutely, there is no antagonism. It is only a difference in degree of development. Thus cold is but a less degree of heat, darkness but a less degree of light, homeliness but a less degree of beauty and symmetry, discord but a less degree of harmony, evil but a less degree of good. By regular decrement, noonday light becomes midnight darkness, fusing heat becomes congealing cold, soothing harmony becomes jarring discord, and the "love of the neighbor as ourselves" becomes malice, revenge, and murder. It is the manner in which man is organized, and the relation which he occupies to them, that

makes them *appear* to him to antagonize, instead of differing only in degree. Thus increase and refine his sense of vision, and the midnight darkness dazzles and blinds his eyes; increase and refine his sense of touch, and he bleeds at every pore; increase and refine his sense of hearing, and he is deafened by the "music of the spheres;" increase and refine his sense of smell, and he "dies of a rose in aromatic pain." So with his moral structure: increase and refine its sensibility, and he has a thousand fold more brotherly love and tenderness—his perception and appreciation of duty a thousand fold more ardent and acute—and the harmony and happiness of his soul a thousand fold greater. He is affected to tears by the murder of a fly, or overcome with remorse for the larceny of a pin. This *demonstrates* the sensational perfection, and the advanced morality of our brethren, in the higher spheres, when compared to the dim eyes, and dull ears, and cold and hard hearts of this rudimentary life. Evil is only undeveloped good, and error only undeveloped truth; for there is no evil so black that does not contain shades of good; and no error so crooked that does not contain straight lines of truth, just as the vegetable kingdom is undeveloped in the mineral, the animal undeveloped in the vegetable, and the human undeveloped in the animal; or just as the spiritual motion is contained undeveloped in the irregular motion.—Who cannot see the unitarian theology undeveloped in the idolatries of Japan or Indostan? Who cannot see the ten commandments undeveloped in the religion of Brahmin? Who cannot see the Harmonial Philosophy undeveloped in the Pythagorean system? All is order, system, and harmony, the lowest containing, undeveloped, the highest. We cannot abrogate the *relations* in which we are placed to those different degrees of development above and below us; nor can we abrogate the law of our organism by which we live and act *as though* those different degrees were absolute antagonisms.

The apparent antagonisms in social life, the war of all against each, and of each against all—the lawsuit and the monopoly, the strife and the contention—though ever repulsive to our moral sense, and but necessary *means* of its development, are in harmony with the will of God. Take, for example, the complicated transactions of a lawsuit—the various wills and minds of the jury and the judges, the cavils and addresses of the advocates, the contradictory swearing of the witnesses, the hostility and malice of the litigants, and the thousand particulars that form the minds of each, are all indispensable instrumentalities of the Divine Will in executing the *single* purpose of justice, just as my will in raising my arm is propagated through thousands and myriads of tendons, fibres, muscles, animalculæ, &c.—all acting and re-acting, *as of themselves*, in the greatest apparent opposition and antagonism, yet all ministering to the single purpose of lifting up my arm.

We will now attend to some objections. It is alleged that if the doctrine of neces-

sity is received and believed, it will abolish our moral sense, throw off all restraints of conscience, and make men reckless. But it has already been shown that we cannot abolish our consciousness of freedom, or self-existence, which is the individualizing law of our being—that we must and will ever act *as though* we were absolutely free and responsible. Apply the doctrine in its *full extent*—make our consciousness of freedom, and all our actions under, but instrumentalities—and you don't alter conduct a whit. Further, those whom the belief in it would lead into *unnecessary* evil, will not and cannot receive it; and neither will those who would be led into unnecessary evil by the belief in the opposite theory, believe it.

Again: It is objected that if good and evil are *essentially* only a difference in degree of development, and their apparent antagonism dependent upon our constitution and the *relations* in which we view them—that if our moral nature is founded upon and perpetually relates to the evil as well as to the good—then God, to be a moral being, must be similarly organized, occupy like relations, and thus come under the same law of necessity. To this we answer: That the objection is well founded, and that if the objector will carefully examine his idea of God, he will find that it is just such as is implied in this objection. We have no *absolute* conception of God, no *limitless* idea of him, but only *relative* ones, such as is still capable of indefinite expansion under the law of eternal progression.—God is the highest and greatest *instrumentality* conceivable by us. Such phrases as "*First cause*," "*uncaused cause*," "*self-existent*," &c., assume an idea we have not got, nor cannot have.

Universal progression is the *predestination*, by Divine Love, of all to eternal happiness. All things else are but the *means* to this divine end. The doctrine of necessity thus explained, imparts a divinity to and sanctifies all that exists. All theologies, religions, and creeds—all governments, codes, catastrophal and other events, are hallowed means in the Divine Economy—indispensable in the progressive development of humanity.

To the individual it quiets his useless regrets and unavailing lamentations, and ministers consolation and contentment. It reconciles all the short comings and delinquencies of the dim past with the radiant glories of the undeveloped future.—the troubles, sorrows, and crimes of this gloomy sphere, this region of sighs and groans, of tears and graves, with the bright tranquility and halcyon peace of the spirits' home. It makes us all brethren, united in one beatific destiny, and hazards the everlasting enjoyment of none. It vindicates the Divinity from the slanders and aspersions of sectarianism, and gloriously saves all in a heaven of boundlessly increasing felicity.

Pittsburg, Feb. 16, 1851.

The time to buy a thing is when you really need it, cannot well do without it, can buy to good advantage, make it profitable, and have the money to spare to pay for it.

[Original.]

QUERIES.

Mr. Editor,—In the last Spirit World, in an article on the "Spiritual World," by W. M. Fernald, I find the writer accusing Mr. Davis of "not recognizing the great truths of Christianity." Now, I have read all of Mr. Davis's works, as I thought, with due care, but I am utterly unable to discover what "great truths of Christianity" he does not recognize. To be sure, he discards the doctrines of "original sin," of a "personal devil," of an "eternal hell," of a "general resurrection and judgment," of a "vicarious atonement," of "faith" and "regeneration," in the theological sense of those terms, and of "the infallibility of the book called the Bible"—doctrines which have been interwoven in the minds of men with the great truths of the Christian religion, through the dark ages of the *past*, but which I thought the superior light of the *present* had dissipated from every enlightened and reflecting mind. Are these doctrines what W. M. Fernald means by "the great truths of Christianity?" And is he prepared to *advance backward* to these exploded doctrines of a dark theology? I submit these inquiries in all sincerity, and with due respect, hoping that Mr. F. will enlighten the readers of the Spirit World on the subject.

Yours, &c. N. H. COLSON.

Abington, Mass., March 23, 1851.

WELL SAID.—The Oberlin Evangelist has come out with an awfully solemn and sepulchral article against the "rappings." Its arguments are as profound as those of the old Scotch divines, who contended that fanning-mills were an infidel contrivance, and contrary to Scripture, because they audaciously took the work of God out of his hands by artificially "raising the wind." The editor's mode of reasoning is of the most convenient sort, requiring only a very meagre knowledge of the facts in the case, and allowing full scope for blind assumption and bigotry. If he had lived in the days of Galileo, he would have found it an easy, and doubtless a welcome task, to prove that that philosopher was a most audacious infidel, for asserting that the earth turned on its axis, when the Bible plainly declared that it "stood on its foundations."

The rappings may be a humbug and a cheat. On that subject we express no opinion. But if anything short of positive demonstration *could* convince us that they are a reality, it would be such nonsense and cant as the Evangelist employs in opposing them. In proportion as we love the religion of Christ do we feel disgusted with that morbid piety which is always mouthing sacred words, interposing its solemn stupidities in the path of every reform, and going into fidgets whenever the dry leaves of theology are shaken by the wind of free discussion.—*A. S. Bugle*.

By relying on our own resources we acquire mental strength; but when we lean on others for support, we are like an invalid who, having accustomed himself to a crutch, finds it difficult to walk without it.

DISCOVERED AT LAST.—A much esteemed friend has just given us information from which it appears that the honor of discovering the secret of the "rapping phenomena," is still to be contested.—While our friend was travelling, a few days since, in company with a gentleman from New York, the mysterious manifestations became the subject of remark, when this gentleman announced the last important discovery. He had noticed that all the mediums lived near the *telegraph lines*, and, from a careful examination of the facts, he would venture to affirm that not a single medium could be found residing more than twenty miles from the telegraph. His theory is, that persons within that distance are liable to become *charged with electricity from the wires*, to such a degree, that they *spontaneously explode*! It is quite likely that this theory will find advocates among persons who entertain the material philosophy. Those of this class who desire to become mediums, would do well to form a circle round a telegraph post or a galvanic battery; while those living near the line, who do not wish to have the sounds, had better "make tracks," otherwise they may become loaded, and unexpectedly, without flint or steel, *go off and scare somebody*.—*Spirit Messenger*.

KNEEPANOLOGY.—Never was there a more complete triumph than that of the "Fox Family" over the learned noodles of Buffalo University. First came the letter of Mrs. Fish, in the Buffalo Commercial Advertiser, which was a triumphant vindication of itself, and showed that their statements were not strictly true, and that the same experiments were tried the same evening, with very different results than those stated by Dr. Lee. Next comes an article from "One of the Company" who visited the ladies at the Phelps House, and held their feet, with most satisfactory results.

Then comes a statement by S. Albro, in the Republic, which states that their feet were held while hand bells were moved and rung under the table, and demonstrations made under circumstances impossible for them to have made. This, added to the testimony that the sounds were made on a gong, eight feet from them, is an entire vindication from the guessing of Drs. Lee, Flint, and Coventry. They are the humbugs, after all.—*Providence Mirror*.

KNEEPANOLOGY PUZZLED.—The ladies are still at the Phelps House. Last evening several citizens visited them, and the "spiritual manifestations" were of a character peculiarly mysterious and astounding. In addition to the "knockings about the room," they actually caused the bells of the house to tinkle. The landlord brought in his gong, and laid it on the floor in the room where the ladies sat, but some eight feet out of their reach. The gong was made to give forth its "gonging" sounds, to the utter astonishment of all present. We have heard of beds and tables being moved in adjacent rooms, by the "spirit knockers," but were not prepared for this statement, made by respectable witnesses.—*Buffalo Republic*.

EDITORIAL.

BOSTON, SATURDAY, APRIL 5, 1851.

MR. DAVIS'S NEW WORK.

Having carefully and candidly perused the recent work of Mr. A. J. Davis, on "The Philosophy of Spiritual Intercourse," being, as he calls it, an "Explanation of Modern Mysteries," we may be expected to give an opinion as to its merits.

The truth is, its author manifests so much gentleness and goodness of heart,—he breathes in all his writings so much that is brotherly and kind, that we feel an unwillingness to criticize him at all, lest what we say might prevent some of our readers from duly appreciating the many excellencies that are to be found in his writings. What we mean to say is, that whatever may be thought of his *orthodoxy*, so to speak, it must be conceded that he manifests more of that "charity" which "thinketh no evil," than those who deny to him the name of Christian.

And knowing, as we do, how much Mr. Davis has done towards leading us all from the Egypt of *sectarianism* into the Canaan of universal brotherhood—how much his writings have attracted infidel minds into a cheering belief of a happy immortality—we love him enough to receive all he utters; and this we might do, indeed, did we not love TRUTH more than him, or all else besides.

The design of this book seems to have been to "explain" the "philosophy" of the recent spiritual developements. It is, however, made up of desultory remarks on various subjects, including "The True Religion," "God's Universal Providence," and "The Resurrection of the Dead." But we must say, in all candor and kindness; that viewed in relation to its avowed *design*, this production is by no means *reliable* or *satisfactory*. And a similar remark might be made of any, and perhaps all, human efforts to explain that which is *inexplicable*, the "philosophy" of the *spiritual* manifestations. Indeed, it is far from being yet certain that any society of angels, accessible to human beings, do themselves *fully* comprehend *how* these things are done. Nor can it be of much consequence, whether they be "explained" to us at all. The great FACT which they develop is of the highest importance; but not so as to their *modus operandi*. True, we have asked for information on this subject, and from what we believe to be SUPERIOR WISDOM in the spheres of angels above. And as short as the answer is, which has been vouchsafed to us, we very much prefer it to any other so-called "explanation" that we have yet seen. It is to this effect:

"Spirits use their own *spiritual organs* in making *noises*, or moving articles, similarly as mortals do.

"Mortals may think we use electricity or magnetism, if that is any relief to their minds, when seeking for the philosophy of these sounds. But the term *spiritual* is better than either. And if mortals do not comprehend what is meant by *spiritual hands, spiritual eyes, ears, or feet*, which we use in doing our work, neither do they comprehend what is meant by a *spiritual form* or body, nor what is meant by *electricity*, which term is so much used. By and by, however, mortals will understand what is meant by the term *spiritual*."

And with the above answer, we must say we feel much better satisfied than with any "explanation" we have yet seen, from whatever source it may have come.

But as Mr. Davis confessedly holds a distinguished rank among spiritual clairvoyants, whatever he utters on this subject is entitled to attention; and differing from him, as we find we do, we shall be expected, doubtless, to set forth some of those reasons upon which our objections are founded. We do not, however, propose to say all that might be said upon this book, but to notice a few points briefly, and by which we think it must appear, beyond all question, that Mr. Davis is at variance with the spiritual world:—

1. On a question of *facts*, in respect to its *laws*; and

2. On a question of *moral character*, or the *degrees of harmony*, predicable of the lowest inhabitants in that world.

1. Mr. Davis says (page 55) that when spirits write on paper for mortals, "they do not employ those instrumentalities which we use," but they "impress the writing, just as Daguerreotype impressions are made," and what they write is thus "*precipitated*." This representation is not correct, as we know, and can *prove* by scores of instances of "spirit writing" done in our family, done on paper, and with a pencil. That the *writing* is *actually* done by the spirits, with a pencil, and not as Mr. Davis supposes, we *know*, but we could not make this manifest so clearly to all our readers.

(1.) *Pencils* are always called for by the spirits, and held in the open hand of the medium, with the paper. (2.) We and others have often *felt the movement of the pencil* at the time of the writing. (3.) We have the *testimony* of the spirits that it was done with the pencil. (4.) The writing has every *appearance* of having been done with a pencil. (5.) Circumstances often prove it, as the spirits have been known to *let the pencil fall* upon the floor, and they could not proceed till it was restored to them.

And sometimes the pencil-lead is worn off, and the spirits have often asked to have

a good pencil, in order to write. We have specimens of pencil writing done by the spirits, at Stratford, Ct., a year ago; and one paper was shown us which was *scratched* upon the paper with the end of the silver pencil case, out of which the lead had fallen. The word "Sir," was for this reason written twice, (see Spiritual Philosopher, page 57,) because the first time the pencil lead did not touch the paper; and we have seen similar *scratches* made on paper, with a bad pencil, by spirits. No person who has examined these specimens, doubts but that the writing was done by a pencil. Instances *may* have occurred where spirits may have written by "*precipitating*" "a current of mental or vital electricity;" but we are confident that out of some fifty specimens of spirit-writing we have seen, not one of them was executed in the manner supposed by Mr. Davis.

2. Mr. Davis says that spirits (after they leave the body, and are fully born into the spiritual world, so as to be "organized,") "cannot pass through solid substances any more than we can." They cannot come in, or leave our rooms, unless the doors are open! Now, whether they can or not, we do not affirm, positively. But we do *know* what the spirits themselves have said about it. The united testimony of all the angels to whom we have had access, is to this effect,—"*that physical substance forms no obstacle to spirits*." If it did, as Mr. Davis supposes, it would be an easy matter to collect a room full of spirits, and *lock them up*, so that they could not leave, for a century or a thousand years!

3. Mr. Davis also affirms that spirits, generally, "do not come within our terrestrial atmosphere, when they communicate their thoughts to man." That is, the personal form of the spirit, is some forty-five miles, or more, above the room in which they make the spiritual sounds! This, however, is the *notion* of Mr. Davis, and one which but few others besides himself, will be inclined to believe, probably. It may hardly be necessary to say that the inhabitants of the spiritual world, to whom we have had access, do not confirm this view of their *locality*, at all. And if the spirits have told Mr. Davis a *different* story, why then we refer him to this *discrepancy* in what is uttered by spirits, and which, of itself, is sufficient to show that he has not given a true account of the spiritual world, when he says there is "*no discord*" there.

4. Mr. Davis makes free use of the term "electricity," when speaking of the *spiritual* manifestations; indeed, he every where attributes the whole to "electricity," as the means. The remark has been often made, that when new or strange phenome-

na are developed, it becomes quite convenient to attribute the whole to "electricity;" so that this subtle agent becomes a very docile pack-horse for carrying any amount of scientific rubbish. Hence, the assumed "new discoveries" which have been presented lately, under the hacknied phrases of "Electrical Psychology," "Electro-Biology," "Animal Electricity,"—terms that have been bandied about in connection with so much unfounded *pretension* and scientific nonsense, that they have become suggestive of Charlatanism, and are beginning to be put in the same category with "thusology," "tology," and "kneecpanology," where they seem to belong.

Our objection to what Mr. D. has put forth, in connection with this term, are that his "explanations" *explain* nothing; nor do they agree, either with the well-known laws of electricity, in any of its varied forms, nor with what we know to be true of the spiritual manifestations. How can electricity be *mude* to move a table, when, at the same instant, that same electricity cannot move an electrometer? Or if it be a species of "organic electricity," above the terrestrial, and which is "so exceedingly refined and attenuated" that "the most exquisitely constructed electrometer cannot detect it," then again, we ask how it can be made to act upon a piece of wood? If it strikes a table so as to cause it to vibrate, why will it not affect an *electrometer*? *Why?* Hence, we say, that if electricity, in no one of its known forms, can be *detected* in connection with the "medium," or the substance on which the "sounds" are made, then we have no authority for applying this term to these spiritual manifestations, at all, as the mind of the enquirer after truth is liable to be misled in such a use of terms.

5. Mr. Davis attempts to account for the manifestations at Stratford, Ct., by the "positive" and "negative" conditions of "Henry" and his sister, who were the "mediums." He overlooks the fact that the most remarkable manifestations made at Dr. Phelps's, occurred when the family and these children were not in the house. The first were made while they were all attending church.

6. Mr. Davis says (page 74) that "spirits who have passed from our earth have not, till very recently, known that any such 'electrical' methods could be adopted in the order of nature," as have resulted in these "sounds." Now, similar sounds were made centuries since; indeed, the real spiritual manifestations described in the Bible, must have been developed by precisely the same laws that operate in their production now.

7. He thinks the *hieroglyphics* made in Dr. Phelps's family, and which nobody

could read, "were designed to calm the anxieties of the parents in regard to their fears for Henry." But how could this be, when no one in the family could understand one of those strange characters? Does Mr. Davis think the family did understand them after he had "explained" the characters to them? How so, when the family did not believe what Mr. Davis said about them. And well they did not, for time has since shown one of two things: either that Mr. Davis did *not* interpret the writing truly, when he made the spirits say, "We will disturb Dr. Phelps no more,"—[see *Spiritual Philosopher*, page 56]—or that if those characters did signify this, the spirits told what was *not true*, or made a promise which they failed to perform, for they have "disturbed" that family very much, since that time; and this *breach of promise* on the part of those spirits, argues something in regard to the *lowness* of their condition that Mr. Davis denies, [pages, 64, 153.]

8. Mr. Davis makes an attempt to represent "the spirit of Benjamin Franklin," as claiming *priority* in "the *discovery* of this electrical method of telegraphing from the second sphere to earth's inhabitants." The following are a few specimens of the language, and what Mr. Davis calls "Dr. Franklin's *own words*, faithfully rendered." To us, they read like the words of Mr. Davis himself, and not at all like the philosopher Franklin. Indeed, numerous parallel phrases may be traced throughout Mr. Davis's book, showing that what is here quoted as coming from Dr. Franklin, partook, manifestly, very much of "the vessel" through which it passed, when Mr. Davis uttered it. Are we to believe that the spirit of Dr. Franklin used the following language:

"In compliance with the great inextinguishable love I feel for scientific research and exploration," &c.

"These wonderful and soul-absorbing observations have also been made by individuals far more distinguished for intellectual accomplishments than myself."

"I informed the whole circle of congenial associates of my discovery," &c.

"This put an end to our *then* communications. Several times, subsequently, we visited the same place and person, but never again found external or terrestrial conditions favorable, and our further attempts [but why make *further* attempts after he had once "put an end" to his "*then* communications?"] at that house and in that portion of the earth, were without success." [Is this language *intelligible*?]

"We now passed over to Western New York, and in Auburn and Rochester we opened the *first* communications which have, to any extent, engaged the world's attention, and interested the skeptical intellect."

Not to stop here for anything that might be said on the *grammar* and the *intelligibility* of the above, it may be sufficient to

remark that the "History of the Mysterious Noises," by Messrs. Capron & Barron, (page 10,) will show that the "*first* communications," of the *kind* here spoken of, were not made either in Rochester or Auburn, but in the village of Hydesville, in the town of Arcadia, Wayne Co., N. Y.

This mistake, we think, should not be attributed to the spirit of Dr. Franklin; it occurred, doubtless, in a sphere much below the one filled by that philanthropic angel.

We have often smiled, on reading the accounts that clairvoyants, and others in communion with spirits, have given of *alleged* revelations from the spirit of Dr. Franklin. Not long ago, a friend brought one of Morse's "electrical" telegraphic machines, to be operated upon by the spirits, in the presence of Mrs. Cooper. He said that with another medium the spirit of Dr. Franklin had *directed* him, by the "raps," to come here with that machine, and he (Dr. F.) would talk, by operating on it. Well, the machine was placed on the table, and the spirits called upon, in the usual form. But instead of making the machine work, the spirits called for the alphabet, and spelled out, "No go." "The *table* is our machine."

Our friend then enquired of the spirits if it was not Dr. Franklin who *directed* him to bring that machine here. The answer was, "No! It was a mischievous spirit."

On a par with Mr. Davis's account of Dr. Franklin, we must place his copious extracts from *writings* by *human* hands, which he thinks were moved *wholly* by spirits out of the human body. Those quotations are, indeed, beautiful and truthful. But that they were as much the *work* of angels as he seems to suppose, we are no more to believe than we do his representations about himself. He is a *human being*, whether in his "superior" or normal state; is not advanced, scarcely to the maturity of manhood, and his "Revelations," though called "Divine," are nevertheless *human*, or at least they come to us through a human organism, and in his own case illustrates the *truth* of what he uttered, when he said,—

"*Truth*, like water, will inevitably and invariably take the form of the vessel into which it flows."

Now, consider, for a moment, how many clairvoyants we have already engaged in making so-called "revelations" from the spiritual world; and to these, also add the large and increasing number of "spiritual mediums" whose hands the spirits are using to write with! Well, so have we seen "mediums" write when their hands were said to be "magnetized," and moved *wholly* by spirits, (spirits, of course!) and have heard of others, among whom is the

Rev. T. L. Harris, in Auburn, by whom St. Paul, or the "Circle of Apostles and Prophets," are now engaged in writing a new Bible, which is to leave Mr. Davis's "Nature's Divine Revelations" all in the shade! And in view of what is now taking place in various localities, our readers will see that it was not without some show of reason that we uttered the caution [Vol. I, page 55,] we did about being "magnetized by spirits." We foresaw, then, that this "writing by human hands, supposed to be wholly moved by the spirits, (but whether they are so or not, no one can tell,) was liable to many objections; and we can but regret that Mr. Davis should do what will have a tendency to lead his friends to depend upon that kind of writing.

But all should remember that whatever may come to us wholly through the brains of another, must partake, more or less, of the "medium" through whom it comes. And hence, if we suppose that the Love element is more developed than the Wisdom element, in Mr. Davis's own mind, it must follow that all his utterances must correspond, and be shaped by his peculiar mental powers. And the same may be said of all other clairvoyants, the world over.

Before these manifestations were either known or anticipated, Mr. Davis had made an issue as to what the condition of all spirits was, after death. And now, in this recent work, we find him re-affirming his views:

"Spirits have no language whereby to express untruths, neither unkindness. No one in the spiritual world misunderstands another. No one here misappreciates another. Justice pervades all the habitations of the angels," &c.

All this we could believe if we knew nothing more about the spiritual world than what we have learned from the writings of Mr. Davis. That we are much indebted to him, we frankly avow before heaven and earth. And so deep and abiding was our gratitude to this dear brother, that when the angels commenced their visible, audible, and tangible manifestations in our family, we enquired (when strangers approached us,) what relations they sustained to Andrew Jackson Davis, as we felt an unwillingness to receive anything from an angel who might be unfriendly to one for whom we had so much regard.

Good, many good, truthful, and beautiful things have been said by Mr. Davis, of the spiritual world. But when he comes to attempt an "explanation" of the discordant, false, and mischievous manifestations which have come from spirits purporting to be "devils," "liars," and "apostles," we are bound to confess that his "Philosophy" and "explanations" are failures, and not satisfactory. We can easily pass over his

grammar, his tautologies, his whims (for so we must call them,) about new discoveries in heaven, and how a spirit told him he "was going to open, for the first time in that department of the sidereal heavens, a free spiritual commerce between the second sphere and the inhabitants of those orbs." But his failure to explain what has occurred at Stratford, Ct., we cannot pass over.—Nay, what is occurring daily, all over the country, such spiritual manifestations, low, discordant, sectarian, false, and evil, (whether designed or not, we pretend not to say here; yet it is) evil in such a sense as never can be reconciled with all the views Mr. Davis has advanced of that world. It may, indeed, satisfy the kind and generous heart of Mr. Davis, to persuade himself that the whole of falsehood and discord which have characterized the manifestations from that world, are to be attributed merely to our "misapprehension," added to the "ignorance" and "sympathy" of the spirits. In this way, no doubt, much, if not most, of the apparent contradictions are to be accounted for; but certainly not all. In this manner we "explain" human contradictions; and thus we account for the errors into which Mr. Davis has himself fallen, in regard to the spiritual world. These errors are important, only as they come from one who claims high authority, from the "superior condition" in which he assumes to have received his views—a condition to which ordinary men are not admitted. But now, as it becomes a matter of the utmost certainty, that he has uttered what is not true in regard to the spiritual world, we are put upon our guard against receiving his statements as oracular, any more than if they came from the lips of any other man.

THANKS! To C. H. DeWolf, Esq., of "The Index," Oldtown, Me., for a set of beautiful baskets, and Indian moccasins.

Also, to George Leighton Ditson, Esq., author of "Circassia, or a Tour to the Caucasus," for a beautiful specimen of Mosaic work, brought by himself from the Island of Clazomene, in the Gulf of Smyrna. We are also indebted to Mr. Ditson for a very rich specimen of the grey oxyde of copper, from the Island of Cuba.

Mr. Ditson's work is one of no ordinary interest, written, as it is, upon portions of the world of which so very little is known to Europeans, and in a style which does honor to his affections as well as to his pen. A traveller, with his head and heart, could never fail of finding friends, in whatever part of the earth he might chance to roam.

W. M. FERNALD will discourse, next Sunday, on the Mediation of Jesus Christ, or the benefits flowing from the Divine Humanity.

USE.—We are in the daily receipt of accounts of spiritual manifestations, which are occurring all over the country. To publish one in a dozen of them, would scarcely be possible, and besides, we do not suppose they are now so much called for. The GREAT FACT of these manifestations may be considered established; and it would not serve any general purpose to publish these numerous reports, which are quite similar, unless they contain some new or important information.

The manner of the manifestations has varied, at our house, so much, from time to time, that we are led to hope that new and progressive developments will be made, ere long, which will be as far above what we have yet witnessed, as MANHOOD is above a state of infancy.

THE CELESTIAL TELEGRAPH, or Secrets of the Life to Come, Revealed through Magnetism, wherein the Existence, the Form, and the Occupation of the Soul, after its separation from the Body, are proved by many years' experiments, by the means of Eight Ecstatic Somnambulists who had Eighty Perceptions of Thirty-Six Deceased Persons, of Various Conditions; a Description of them, their Conversations, &c., with Proofs of their Existence in the Spiritual World. By L. Alph. Cahagnet. 12mo. pp. 230. Bela Marsh, 25 Cornhill, Boston.

UNITY.

ATTRACTION, HARMONY, HEAVEN.

THE WORKINGMEN.

There never was a more propitious time for the association of workingmen, for the protection of labor, than the present. Wherever laborers have formed associations, their efforts have met with triumphant success. Tailors' Unions, Boot-makers' Unions, Hatters' Unions, Cabinet Makers' Unions, Printers' Unions, Union Foundries, Union Stores, Seamstresses' Unions, and Unions of every branch of mechanics and manufactures, have been established in the various cities of the East, and among them all there has occurred NOT ONE FAILURE! On the contrary, the most happy results have followed.

Take, for example, the Seamstresses' Union of Philadelphia. But a few years since, the degraded condition of these females was exciting the pity of the humane, in all parts of the country. The newspapers teemed with accounts of their sufferings—how they labored fourteen hours a day, and received so small a pittance as scarcely to preserve them from starvation. Divines preached about them—the charitable were appealed to—the law-makers were appealed to. But the law-makers and the charitable answered not. Ground down by avarice, their condition grew worse and worse, until they resolved to work out their own salvation.

They resolved to *protect themselves*. They formed associations—they procured their own material—manufactured and sold their own work; and now they labor not to exceed ten hours a day—receive six dollars a week each, and besides this make handsome dividends every quarter. Thus the *profits of labor go to the laborer*, to whom they rightfully belong.

We cannot even hint at the blessings immeasurable that are secured to themselves by this bold and determined action of the seamstresses of Philadelphia. The social, the intellectual, the moral, all neglected before, all can be cultivated and enjoyed now! Happy, happy change!

So it has worked everywhere, and so it will continue to work, whenever and wherever laborers will be bold, earnest, and true to themselves and to their brethren.

Association is the true and only plan to protect, emancipate, elevate, and enable labor. Governments, legislatures, and conventions will never do it. *They legislate for capital. They will never legislate for labor until labor is the strongest.* And labor will be the strongest when associations shall become universal. Every thinking man can see that this will be the practical result.

We say there never was a time so favorable for association, as at present.—We do not speak with a political view, though it is doubtless well, for example's sake, to make political aspirants feel our power at every opportunity. But we speak of the practical association of workmen of every trade. Let us make our own wares, and sell them, and receive the rewards of our own labor.

Workingmen will buy of and support workmen. And if more support is required, let it be understood that a feeling has been spread abroad in the community, embracing many of all classes, which will induce them to give their patronage to associated labor. This has been the case in every place where the experiment has been tried; and this is one secret of their triumphant success. Even capitalists, whose *pockets* are not directly interested, favor with their patronage these movements.

We repeat that public sentiment is ripe for these movements, and now is the time.

It is true that education and correct information are not yet sufficiently diffused to prevent all jar and grating in the operation of the new machinery; but to the workingmen of Cincinnati, we say, remember there has been **NOT ONE FAILURE YET.**—*Cincinnati Nonpareil.*

LOVE.

The reason why success attends the evil, according to their arts, is, because it is according to divine order that every one should act what he acts, from reason, and also from freedom; wherefore, unless man were left to act from freedom, according to his reason, and thus unless the arts which are thence derived were to succeed, man could by no means be disposed to receive eternal life; for this is insinuated when man is in freedom, and his reason is enlightened. For no one can be forced to good, forasmuch as noth-

ing that is forced inheres with him, for it is not his own; that becomes a man's own which is done from freedom, according to his reason, and that is done from freedom which is done from the will or love, and the will or love is the man himself. If a man were forced to that which he does not will, his mind would continually incline to that which he does will; and besides, every one strives after that which is forbidden, and this from a latent cause, because every one strives to be in freedom. Whence it is plain, that unless man were kept in freedom, good could not be provided for him.—Swedenborg.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

COMBATIVE.

The Providence Mirror has published many good articles on the subject referred to below, of which the following is one:

Mr. Editor,—Having noticed that you pay some attention to what is called the "rappings," I will give you a few words upon the subject.

This is an age of wonders, but also an age of acute inquiry as well as patient investigation, and whatever is sham is sure to fall into the contempt it deserves. In relation to the phenomenon under remark, our whole country seems interested; attempt is making daily to classify the effects manifested, and elicit new phenomena. Those who have been curious have seen things most wonderful, which we believe have tended to elevate their conceptions and heighten their aspirations. These manifestations have been before the world a long time; and with the exception of calling them psychological phenomena, no one has really been made any wiser.

But the time of this ignorance, it seems, is about to pass away. A Mr. — steps up to the public ear, and pretends to explain. We believe the public desire an explanation; and though there is a good deal of jocularity shown, yet, at heart, we think a different feeling lies at the bottom of the public mind.

I felt all the curiosity at first, which ripened into wonder, as I beheld the manifestations, and, of course, I have been to hear Mr. —. I have attended but one lecture; his reputation having reached here that his explanations were spurious, kept me from hearing the whole. Now, as an honest inquirer, I beg to say that Mr. — has failed to convince me that he knows anything about the subject. His very appearance is against him. He is a coarse, heavy, unimaginative kind of a Down-East hero, who jumps to his conclusions without premises, and who seems to suppose that his audience have never heard the old stale stories about Shelly, Keats, and Byron, that he tells them in a tragic air, murdering the English language and corrupting the pronunciation. Why don't Mr. —, before trying to teach an audience, learn first himself the elements of "talk"—that *are* is not pronounced *air*, and *were* is not like *ware*, and a hundred other bad omens that hang around him.

His style, if it deserves the name, is decidedly "highfaluting," and his lectures smack of the dictionary of biography, diluted with balderdash diligently strung together.

I have certainly no unkind feeling to "our fat friend," but when a man advertises to teach us, and keeps us in a stew for an hour, while he talks at us without point, and as we religiously believe, without knowledge, it is not too much to hint to him that the most salient point of a numerous class of mankind is their "rushing in where angels dare not tread."

We are too much crowded with this adventurous kind of half-educated men, who travel round the country, blowing their own reputations, and collecting the people's loose change, not half so worthily as the very organ grinders in our streets.

We do trust that the time for long hair, turn over dickies, and white vests, "*a la spread eagle*," is going out of fashion, and that unless a man has something in him besides superficial twattle, and egregious pretence, he may be allowed to "*perspire*" for his bread and butter at some good, honest, *silent* trade.

We here beg to say that we have no objection to Mr. —'s lecturing on his "own account and risk," but when he advertises to do that which neither he nor any other man can do, he breaks his peace with an honest public. Mr. —, I have been informed, has been lecturing for some time, but we have never heard of him, and never should, had he not, mountebank fashion, straddled the rapping mania, and brought himself into notice.—Then his talk about driving round among mediums, finding them all rogues, and their believers all fools, while the astute — is all wise and discriminating, is too much for these times of high taxes to support public schools.

Mr. — knows he is gulling us, and that his rappings on his brother's heel taps are suited to befog the public. If *Gil Blas* had not been written, or Charles Dickens had never been born, the community could have found an excuse for letting this last embodiment of wind and fury before them; but now the genus has been marked and numbered, till we should think the veriest simpleton must know it.

WORDS OF WISDOM.

Mr. Sunderland,—The following choice extracts embody much truth and beauty. Perhaps for your paper they will not be unacceptable.

Yours, respectfully,

J. G. D.

"Nothing is more evident, to-day, than that the men of facts are afraid of a large number of very important facts. All the spiritual facts, of which there are plenty in every age, are denounced as superstition. The best attested spirit stories are not well received by that scientific courtesy which takes off its grave hat to a new beetle or a fresh vegetable alkaloid. *Large-wigged science behaves worse to our ancestors than to our vermin.* Evidence on spiritual subjects is regarded as an impertinence by the learned, so timorous are they, and so morbidly fearful of ghosts. If they were not afraid, they

would investigate; but nature is, to them, a church-yard, in which they must whistle their dry tunes to keep up their courage.

"As the matter stands, we are bold to say that there is no class that so little follows its own rules of uncaring experiment and induction, or has so little respect for facts, as the hard-headed scientific men. They are attentive enough to a class of facts that nobody values—to beetles, spiders, and fossils—but as to those dear facts that common men and women, in all time and place, have found full of interest, wonder, or importance, they show them a deaf ear and a callous heart.—Science, in this, neglects its mission, which is to give us in knowledge a transcript of the world, and primarily of that in the world which is nearest and dearest to the soul."—*Biography of Swedenborg, by J. J. G. Wilkinson.*

"Man is a god in ruins. When men are innocent, life shall be no longer, and shall pass into the immortal as gently as we awake from dreams. Now, the world would be insane and rabid, if these disorganizations should last for hundreds of years. It is kept in check by death and infancy. Infancy is the perpetual Messiah, which comes into the arms of fallen men, and pleads with them to return to Paradise."—*R. W. Emerson.*

"Those who are capable of humility, of justice, of love, of aspiration, are already on a platform that commands the sciences and arts, speech and poetry, action and grace. For whoso dwelleth in this moral beatitude does already anticipate those special powers which men prize so highly. The heart, which abandons itself to the Supreme Mind, finds itself related to all its works, and will travel a royal road to particular knowledges and powers."—*ib.*

"Great believers are always reckoned infidels—impracticable, fantastic, atheistic—and really men of no account. The spiritualist finds himself driven to express his faith by a series of skepticisms."—*ib.*

"The Hebrew and Greek Scriptures contain immortal sentences, that have been bread of life to millions. But they have no epical integrity—are fragmentary—are not shown in their order to the intellect. I look for the new Teacher, that shall follow so far those shining laws that he shall see them come full circle; shall see their rounding, complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy."—*ib.*

"Whoso would be a man must be a non-conformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of our own mind. Absolve you to yourself, and you shall have the suffrage of the world."—*ib.*

"A man must conform himself to Nature's laws; be verily in communion with Nature and the truth of things, or Nature will answer him, No, not at all."—*Carlyle.*

"Belief I define to be a healthy act of a man's mind. It is a mysterious, indescribable process, that of getting to be-

lieve—indescribable, as all vital acts are. We have our mind given us, not that it may cavil and argue, but that it may see into something, give us a clear belief and understanding about something, whereon we are then to proceed to act. A man lives by believing something, not by debating and arguing on many things."—*ib.*

"He who brings ridicule to bear against truth, finds in his hand a blade without a hilt. The most sparkling and pointed flame of wit flickers and expires against the incombustible walls of her sanctuary."—*Walter Savage Landor.*

"Whilst I study to find how I am a microcosm, or little world, I find myself something more than the great. There is, surely, a piece of divinity in us, something that was before the elements, and owes no homage unto the sun."—*Sir Thomas Browne.*

"Life is a pure flame, and we live by an invisible sun within us."—*ib.*

"Be substantially great in thyself, and more than thou appearest unto others; and let the world be deceived in thee, as they are in the light of heaven."—*ib.*

"Wisdom is more moving than any motion; she passeth and goeth through all things, by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. And being but one, she can do all things; and remaining in herself, she maketh all things new; and in all ages entering into holy souls, she maketh them friends of God, and prophets. For God loveth none but him who dwelleth with wisdom. For she is more beautiful than the sun, and above all the order of stars: being compared with light, she is found before it. For after this cometh night; but vice shall not prevail against wisdom."—*Wisdom of Solomon.*

THOUGHTS OF DEATH.

"Poor slaves, how terrible this death is to them!

If men would sleep, they would be wroth with all

That interrupt them; physic take, to take
The golden rest it brings; both pay and pray
For good and soundest naps: all friends con-

senting
In those invocations, praying all

'Good rest the gods vouchsafe you.' But
when Death,

Sleep's natural brother, comes; that's nothing worse,

But better, (being more rich—and keeps the store—

Sleep, ever fickle, wayward still, and poor;) O, how men grudge, and shake, and fear, and fly

His stern approaches! All their comforts, taken

In faith, and knowledge of the bliss and beauties

That watch their wakings in an endless life,
Drowned in the pains and horrors of their sense,

Sustained but for an hour."

"*Cæsar and Pompey, a Tragedy.*

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