



THE SPIRIT WORLD.

VOL. II.

BOSTON, SATURDAY, APRIL 19, 1851.

NO. 16.

NATURE.

ASSOCIATION, PROGRESSION, DEVELOPMENT.

[Original.]

QUERIES.

Mr. Sunderland,—I have been, for several months past, an interested and careful observer of the phenomena of the "spiritual rappings," but am not yet a believer in their supernatural character. I am satisfied, however, that though there may be imposture in some cases, the mass of those who are connected with these wonderful manifestations of a yet unknown cause, are both sincere and honest. I regard such expositors of the subject as "the Messrs. Burr," and Grimes, who charge you all with being *deceivers*, as mere money-catchers, undeserving public patronage. The "toeology" and "kneeology" explanations are simply nonsensical, and those who pay anything to hear them, get thoroughly "humbugged."—Still there are, in my mind, very serious, if not insurmountable objections to the theory that these phenomena are the result of the action of disembodied spirits. Will you be kind enough to notice, at your earliest convenience, some of the following objections to this theory?

1. So far as my observation has extended, I have noticed that the "spirits" have no important communications to make, even to their dearest friends on earth; and not even a suggestion, unless, indeed, it be drawn from them by previous questions. It is quite different from this, with friends who meet each other in this world, after years of separation; they have a great deal to say to each other, and voluntarily. I think, too, that if I were living in the world of spirits, and could communicate *anything* to those living here, I should most certainly say something to my friends to satisfy them of my presence, and to enlighten and benefit them. I have never heard from the "spirits" a single remark that seemed, in itself, to be from the immortal state beyond the grave. Perhaps you have heard many such, and if so, will you be kind enough to insert some of them in your paper?

2. The communications that are made through the alphabet, are, I believe, generally spelled as the medium spells;

sometimes, therefore, very inaccurately. Ought I to judge from this that the communication comes from the mind of the medium, or that it is only modified by passing through it?

3. Wise men seem to deteriorate in the spirit world, and babes to make most wonderful progress—at least in letters. I have known of one purporting to be a distinguished minister, to spell "prech" for preach, and a child a year old to spell a sentence correctly.

4. The "spirits," it is said—though I have never personally known this—can answer a mental question in our minds, which seems to me to be professing to know too much for spirits; but they cannot tell us much about the world in which they live, which seems to me to be actually knowing too little for spirits. This now appears to me more like Mesmerism and clairvoyance, than spirits.

5. You know that very irrational views of heaven have long prevailed among religionists; and that *singing* has been generally considered the chief employment of its inhabitants. Several "spirits," who have communicated with me, have confirmed this view; one saying that "singing glory to God," is the chief employment; another, that singing is the *only* employment. This leads me to think that if we could find a medium with a Channing's rational and beautiful conceptions of the life to come, we should get those conceptions from "the spirits" that should communicate through said medium. Do we not generally get back the thought of the medium, or of some other person present at the sittings when we ask questions? Will you also be so kind as to insert in your paper such answers as you are quite confident can be traced to no such origin? I think we can often, at least get such answers as we desire and purpose to get, the medium agreeing to it.

6. By calling imaginary persons, and even animals, to communicate with us, they will come at our bidding, and answer our questions in as regular a manner as the "spirits" will. I have known a dog to spell out the name of the individual who killed him. Is not this proof that it is our own thought, sometimes at least, that is communicated through the medium? or must we suppose that there are animals in the spirit world that can

respond to us? If animals do sometimes communicate with us—and some of the "spirits" assert that they do—how is it they make so much more progress after death, than even the most intelligent men? But perhaps you will say we are misled and deceived on this subject, by *evil* spirits. What is your opinion?

I have hastily thrown these remarks and queries together in a candid spirit, being only anxious to know the truth. Having no prejudices to gratify, I am open to conviction, and ready to receive light from whomsoever it may come.

INQUIRER.

Boston, April 3, 1851.

We have always felt the force of some of the objections stated by our correspondent; and should be glad to receive the information he asks for. Fearing that it is not in our power to answer him satisfactorily, we at first thought we would say nothing; but perceiving, as we thought, a little misapprehension on his part, we give an answer, seriatim:

1. This objection, we think, we have anticipated in the Spirit World for February 22, and other numbers. But our present answer is as follows:—*One* "sound," one *motion*, one word, spelled out by an inhabitant of that other world, so as to satisfy me beyond all doubt, of its existence, is of far more importance to me than any sermon, speech, or communication ever made to me by any mortal.

2. This, and the objection numbered 3, are not well founded. Spelling out sentences, as we have before explained, is and must be attended with many difficulties. It is a low method, and one which must be adopted to meet the wants of the external world, which is low and angular. Those whose spiritual senses are opened, receive spiritual communications without the sounds, or anything addressed to the external.

4. It is true, spirits do sometimes answer *mental* questions; but they often

if it in these attempts, and the fault may be ours, altogether; and so it may be when spirits fail to communicate information about the world they live in. *They give all that we are in a condition to receive.*

5. This objection we have answered, in substance, before. See Spirit World of March 1, and, indeed, almost every number of our present volume. We have heard many, very many, answers from angels, which, as far as we could learn, were wholly independent of all the views entertained by all the mortals present. Some of these views we have already published, and if our correspondent will call at our office, we will tell him of others that we have not published.

6. We have also answered this objection in the last five or six numbers of this paper; see, especially, the number for March 1. The state of mind in a mortal that would address a *dog* in the spiritual world, should receive the dog's bark in return, or something equivalent. If we have any use for such terms as *silly* and *contemptible*, it must be when mortals approach the *spiritual world*, and call over fictitious names, as if that was the *solemnity*, the *dignity*, and the *propriety* befitting such an interview! If mortals do not believe that the sounds are really made by spirits, they should keep away. They degrade themselves by approaching a family where they believe fraud is practiced; and when they attend the sittings, in that state of mind, and get corresponding manifestations from what purports to be a dog or a donkey, we believe they get what they deserve. We find no fault with the spiritual, any more than we do with the Deity, for having made the physical world what we find it; as it is as true of that world as it is of this, "Whatsoever a man soweth, that shall he also reap."—*Editor Spirit World.*

WATER AND DEW.—The transformations of water are truly wonderful. A solid body falls from the clouds in the shape of a hailstone, which, while it is held for examination in the hand, changes into a transparent fluid, and then again changes into a vapor, and vanishes in the air. If the weather is cold, it soon disappears and gently falls in liquid drops of dew, and instead of a hailstone, they appear as soft and beautiful pearls.

WATER AND LIME.—Place some water under a bell-glass, with thrice its weight of lime, it will gradually disappear, and instead of three parts of lime we have four, and yet the earth appears dry. Of a plaster of Paris statue, weighing five pounds, one pound of it is solidified water.—*Scientific American.*

[Original.]

COMMUNICATION.

Dear Friend—The following lines were written for the publishers of "A Voice from the Interior," &c., issued in this place; but said paper appears to be wholly a one-sided affair; and I find, on enquiry, that free discussion is repudiated as far as the press is concerned. I therefore send my thoughts to you, for insertion in your liberal paper.

Yours, &c.,

A LOVER OF TRUTH.

Auburn, N. Y., April 2, 1851.

I have perused three numbers of a periodical issued at Auburn, by certain believers in spiritual communications by rapping, &c. I was grieved to see such an air of *infallibility* pervading its columns. I know it is averred that the matter is "dictated by Paul the Apostle," but, my friends, you should try to put us in possession of evidence sufficient to give us a portion of that faith, the fulness of which you possess. But instead of this, these communications are issued without note, as coming from the most exalted sphere of celestial intelligence, against which, of course, there can be no appeal.

Pardon me, my friends, if I make a few remarks on what I consider to be an assumption without proof. Among other remarkable assertions, it is stated in your paper, that "the Bible is the *Word of God*," by which, of course, you mean the Scriptures of the Old and New Testaments. Now, though this is very extensively professed to be believed, yet I am convinced that it is really and truly believed in by very few. I am not enough acquainted with history to know in what dark age of the world the Bible was first *deified*; but if any one doubts that it is the great *idol* of Christendom, next to Mammon, producing the same effects that idol worship always does, let him look at the churches, let him study the lives and conduct of those who worship it most. I know that these sentiments will subject me to the scorn of these worshippers, and probably of yourselves; but do not, I pray, misunderstand me. I value the New Testament above all books, and the Old only second to it; but they are, nevertheless, only books, written by good men in different ages of the world, according to the light and knowledge they possessed of the subjects on which they wrote. Also, in many instances, they wrote under the influence of divine inspiration, equal to any that has come to my knowledge in the present day; still, I believe it to be a pernicious error to call any book the "Word of God." The Bible does not claim that title for itself, neither can it be applied to any part of it, except by a strained construction of some passages; whereas the passages which clearly point out what is meant by the term, "Word of God," are many and positive, and not to be mistaken. See St. John, i: 1-5, 10, 14; Ephesians, vi: 17; 2 Timothy, ii: 9; Hebrews, iv: 12; xi: 3; 1 Peter, i: 23; 2 Peter, iii: 5; Rev. i: 2; xix: 13. In not a single one of these numerous instances can the term "Word of God," be applied to the Scriptures, or any other writings; therefore,

I conclude, that to apply this term to any thing less than that "which was in the beginning with God and was God," and "by whom the worlds were made," is gross idolatry, and has worked, and is yet working, a deplorable amount of evil in the world. Alas, for mankind, if the word and power of God, by which, through faith in, and obedience thereto, we are preserved from evil, is only a *book*, which can be altered or destroyed by men, and which can be and is abused by being twisted to sanction every system which has been hatched in the hot-bed of sectarianism, and with so much success that the advocates of each system are ready to destroy each other on account of the different views they take of the meaning of this book. I should suppose that every serious, reflecting mind must perceive that the deification of the Bible has been the cause of evils innumerable to the human race.

Let us consider, now, some of the effects of this misguided homage. Most Christians profess to believe that many of the rituals of the Old Testament were abolished by the coming of Christ, who "blotted out the handwriting of ordinances, nailing them to his cross." Also they believe with Paul, that "the sacrifices of the law can never make the comers thereunto, perfect." But what avails this conviction, as long as the whole Bible is considered to be of binding force on mankind (and if it is truly the "Word of God," it must be,) war, slavery, and other crimes are justified or palliated by appealing to it, and not without reason; also, many dead forms and ceremonies, splendid temples, and salaried priests, even to the taking the tenth part of the fruits of the earth from the poor husbandman in England and other countries; and all of these things in direct contradiction to the plainest doctrines and precepts of Christ and his apostles.

I recommend you, my friends, to enlarge your sheet to double its present size, and devote one half of it to free discussion on the subject of spiritual manifestations. I have been a believer in these things, to some extent, years before the subject was discussed here, and I am firmly impressed with the belief that it is a thing which no priest, deacon, or church, as such, can take hold of, except to destroy its usefulness, because they are full of dark, sectarian dogmas, which are repulsive to all good spirits, for "what fellowship hath Christ with Belial?"

How sorrowful it is to contemplate that now, when the "pouring out of the spirit upon all flesh," seems about to be accomplished, that the simplicity and purity of the truth should be adulterated with the theology of the dark ages; for, with all due respect to "Paul" and his fellow disciples, I am constrained to believe, in sincerity and truth, that the communications said to be from them, will "entangle us again with a yoke of bondage."—Whereas, I believe it to be an eternal truth, that "the yoke of Christ is easy, and his burden light." Neither is Greek, Latin, or Hebrew, or any theological lore required, for the inspired prophet, Isaiah, in speaking of the way of holiness, says "Wayfaring men, though fools, shall not err therein."

[Original]
CLAIRVOYANCE.

BY W. M. FERNALD.

To me, after all, there is something quite external in the highest degrees of clairvoyance. And because one clairvoyant [Mr. Davis] has seen fit to denouinate his state, the "superior condition," I am moved to make these observations.

Clairvoyance, or the interior or mystical state in general, whatever it is, when the external senses are asleep or subdued, is a more *psychological* condition; that is, it is a preternatural quickening and enlargement of the spiritual powers, without any necessary truthfulness or profundity; nay, not so much, on the most vital points of moral and intellectual truths, as one may possess in the ordinary, external, wakeful condition. Instead of the "superior condition," then, let us call it the *preternatural* condition. Now, the preternatural condition is very frequently an exceedingly irregular condition. The preternatural condition is consistent with a very respectable tramp around the worlds, and even into the spiritual world, and at the same time, an overlooking of a large amount of truth which lays there. It is, also, consistent with the most fundamental errors. If it were, indeed, even in the highest degrees, the *most interior*, which it frequently boasts of being, then it might, with a far higher justice, claim to be "the superior condition." But it is not the most interior. There is something quite external about it. It is not the *most interior* to be able to see what spirits are made of, what spiritual substance is, how this world is connected with the other, how spirits communicate, how they get out of a grave or a tomb, if they should happen to be buried alive, how all the machinery operates, &c. &c. even though it should be mixed with much moral and intellectual truth. This, I admit, is a very valuable accession to our knowledge, and we are highly indebted to any one who can declare it. But this, if I may use the language, is a purely *natural, external* spiritualism. It deals more with external and phenomenal spiritualities, than with truth itself in its most interior sanctuaries.

What we call the spirit is frequently nothing more than the spiritual body, or the soul. Now, although that is spirit, comparatively speaking, yet there is an inner principle—a *most interior*—which justifies the distinction sometimes made between soul and spirit. This distinction, although, at first, seemingly made without a difference, may instantly and clearly be recognized when we reflect that a spirit *out of the body* has a body—has a complete external organic form.—Such a spirit, then, has a more *interior* principle; and this is what I mean by the *most interior*.

Now, I say, unless a man have this largely, he may have all the clairvoyance possible to be enjoyed, and yet not be in the *most superior* condition as a man. He may see with his spiritual body's eyes, far into the spiritual world, and yet not see the most profound spiritual truth. And why not? Because he is not the man to do it. Because he is in a more *psychological* condition. Because he is

only preternaturally developed. And therefore, one who has more of the most interior principle, more *real interiority*, without any external sleep or subdued of his physical organism, may be with reference to the most vital moral and intellectual truths, in a far superior condition. If such an one could be preternaturally clairvoyant, he would, indeed, be, for the time, in a *superior* condition. But *without* this preternatural state, he may and does utter more profound truths, more *real* spiritualities, pertaining to the purely moral and intellectual, than the highest clairvoyant can from a mere *psychical* state.

This brings us to another distinction in the matter of *inspiration*. There are, evidently, two kinds. One, which may be called the man's *own* inspiration, which results from his own organism, temperament, quality, and condition; and another, of which he may be made the instrument to utter, although he could not, of himself, think, or comprehend, or understand, at the time, the matter of his communication, not though he were asleep or awake. I can make no doubt that the prophets and apostles were frequently made the instruments of this latter kind of inspiration. I believe it is possible for the Lord himself, either immediately, or through angelic instrumentalities, so to influence a proper person as to cause him to utter the truest and highest inspirations, which, at the time, he cannot fully comprehend, and of course, according to divinely established laws, as much as anything else.

Now, of the first character of inspiration, which is the man's own, although it implies higher influences than any which the man himself possesses, (for nothing has life or thought, in this sense, *in itself*), yet which is altogether dependent, for its utterance, on the organism, temperament, quality, and condition of the individual—I say of this kind of inspiration it is that Mr. Davis's remark is especially true. "Every mind will see just that class of truths which his degree of spiritual exaltation will enable him to see, and *nothing more*." This is true, also, of all clairvoyant and merely preternatural revelations. Hence it is, that Mr. Davis has committed so many errors. Hence it is, that, although he has seen into the future world, and told us so many wonderful and beautiful truths, yet, by not being in the *most interior*, he has not given a faithful account of the laws of spiritual existence, of the reign of Justice, of the guilt and sin which must deform the lower spheres, and which may more properly be termed hells, in the comparative sense, than heavens.

This may, indeed, be in part ascribed to the natural goodness of his heart, which, if he could have his way, would make a second sphere, just such as he has described. But if natural goodness preponderates in his mind, it may be a goodness not sufficiently balanced with justice. And this, perhaps, would represent all in heaven, without sufficient regard to those deep laws of moral character and fixedness, which an *equal amount* of goodness and justice would most assuredly recognize. If this is Mr. Davis's organization, the clairvoyant would see

accordingly; or rather, see some things, and be blind to some. All men are somewhat defective in their organizations; therefore no one can see perfectly harmonious truth. At all events, it is a self-evident truth, that one with more real interiority, and externally awake, could pronounce far more truthfully of these purely spiritual relations. Indeed, with all their error, what, in the whole history and experience of clairvoyants, can equal those fine, and beautiful, and profound truths, nice distinctions, and exact reasonings, which enrich the pages of the best minds of many ages! In truth, there is a superior condition. There is a *most interior*. And to say nothing here, of that kind of inspiration which comes from the higher powers, which is more than the man's own mind could have thought of, in any state, and more than it could comprehend, there is a pure moral and intellectual truth—an interior spiritualism—a God-inspired correctness—a profundity and reality, which the loftiest height of clairvoyance cannot reach, which it were impertinent to aspire to.

This brings me to remark upon that great error concerning the future life, which, it seems, this comparatively superficial and external preternatural state is no security against. It is the error of attributing to the *body* and external *circumstances*, so much of all the sins of mankind. It is this continual flippancy about "the purity of the *spirit*," as though the spirit could not sin, but it is this horrible body, and our relations and circumstances, which is the great sinner. Truly, there is a great truth in this, and I believe I have considered it to its foundations. I know, very well, the horror of these manufactories of bodies—the dreadful marriages—the children cursed from conception. And I know the horrible murder which society and adverse circumstances inflict on human character. But does not all this show, all the more strongly, how inveterate and deeply seated this deformity of character is? Does it not show that the *soul* is all the more deformed, and the longer time it will require, when out of the body, to harmonize and purify itself? Say not, that the man must not suffer in the future life for what he could not avoid, and had no agency in procuring. Why does he suffer *here* for an organization which he did not make? Doubtless, the laws of nature must be preserved, and as we say, sometimes, of this life, so we may include the future, that these consequences are to teach us obedience. If they are justified with reference to this life, then, when we come to realize the more momentous consequences of eternity, not suffering in all cases, but precisely so in some, for a time, there will be a still more impressive lesson upon us, to obey these laws, which are inexorable as fate, and cannot be altered, if we would secure for our children a more happy and glorious eternity.

It is enough that *progression* is one of these laws. And in the eternal round of worlds, doubtless all things will be right. But this does not argue, at all, that sin and imperfection lay so much in the organization—the mere corporeal organism—as that the spirit, if it had another organism,

would be so very pure. Why, the spirit, or the soul itself, is an organism. It is a deformed spiritual body. And when a man is out of the corporeal, he *must* be the very same man he was before. To be sure, his spiritual faculties are now enlarged, and freed from clogs, and the man is delivered from all anxieties about the life of the body, the dread of outward poverty, and the crimes which these frequently lead to. But he is the same *proportional* interior character, to commence with, which he was before. Now, I say, again, there is a *most* interior—interior to the spiritual body, which is the spirit proper. This, in connection with God, will eventually save. But this deformed spiritual body, which we call the spirit, must be for a long time, in the worst of cases, the cause of discord and misery. Yet, of course, there is the delight of the life—if any *will* go to hell, or to the lower spheres, it will be because they prefer it, just as the worst of a city go gladly to the lowest, most abominable places. And we may ask these, as we ask the spirits sometimes, if they are happy, and they will say, Yes!

But now, if sin is not in the body, that is, in the mere corporeal body, as is so greatly represented by some of the "harmonial philosophy," where is it? I answer, in the spirit, that is, in the soul? How much of profound truth there is in this statement of Swedenborg: "The spirit is the very man himself who thinks, and who lusts, who desires and is affected, has appetites and cupidities; and further, all the sensitive which appears in the body, is properly of the spirit, and of the body only by influx." That is, by influx of the spirit into the body.—"Wherefore, when the spirit is freed from the body, it is then in its own sensations, in which it had been when in the body, and, indeed, in those much more exquisite."

Now, is it likely, on the whole, that spirits, immediately on their introduction into the future world, or for a long time frequently, are *incapable* of sinning?—And yet, Mr. Davis tells us, from his "superior condition," "When the human soul passes from earth into the second sphere, it is inclined, at first, to indulge in the gratification of its strongest love or impulse; but unless it be a *pure* love, a good (or rather a *right*-directed) impulse, then the means of gratification, I rejoice to say, are not to be found within the territories of the spirit land."

All I have to say is, it is a pity that the preternatural state is so confident of its superiority. Mr. Davis seems to me, on this point, to be *confirmed* in error, so that he can see nothing else, as I regret to say, I have been on some other points. And I think it not at all unlikely, that some of those very false spirits which he denies the existence of, take advantage of his *passive* condition, and flow in to deceive him. Surely, there is a more superior condition than this; we *know* that the deformed and impure must associate together; we know that mere death can not be a purifier of evils which have their seat deep in the soul; we know, from common sense and common reason, that there are evils and sins to dread in the

other life; and I heartily regret that so amiable and good a man should so confidently deny the existence of false and evil spirits—that is, temporary evil, and for a time we cannot tell how long—and thus, I fear, encourage the wicked in their wickedness. Let us all know that the preternatural state is not necessarily the superior state. There is something quite external and superficial about it.

Cambridge, Mass., April 4, 1851.

EDITORIAL.

BOSTON, SATURDAY, APRIL 19, 1851.

FRIENDS OF THIS PAPER:

Although there is one kind of pledge which we do not favor, as may be seen from our imprint, on the last page, yet there is another kind which we do favor, as the continuance of this paper, without adequate support, thus far, may be sufficient to show. On commencing, we gave a *pledge* to the public, that, support or no support, it should be continued at least for one year. Subscribers or not, the editor and publisher determined to go on and devote one whole year to this work, without regard to cost. And now, whether he has sacrificed anything, in order to fulfil this pledge, the friends of this cause may judge. The business arrangements made with two men for carrying on this publication, has cost me nearly one thousand dollars, by their *failing* to do as they agreed. They broke their pledges, and thus involved me in this large amount of *additional* expense, over and above what this paper would have cost me, had they done as honest, honorable men always do.

The receipts from subscribers have never been sufficient to defray the weekly expenses of printing and for paper, to say nothing of the labor of *editing*, book-keeping, mailing, &c., for the year, the whole of which has been done *gratuitously*. Nor is this all: to do this work, gratuitously, the editor's usual professional business of lecturing, (by which he has obtained support for a large family, heretofore,) has been relinquished. My office and family expenses have, of course, been very much increased by the constant influx of strangers to witness the spiritual manifestations. And but for the cruel insinuations which thoughtless persons have so often made, in relation to the pecuniary aspects of this subject, it would not be necessary for me to say that I have never yet realized the first cent for these sittings; and I know that what has been paid to Mrs. Cooper has fallen some two hundred dollars or more, short of the necessary expenses I have had to incur for the accommodation of the public. Of this, *no complaint is made*. I bear it all, cheerfully. But it has seemed as if

these facts should be known to our friends, that they may see how great the injustice is which is perpetrated in the cruel slanders so often uttered in regard to these sittings. As yet, we regret nothing we have done or suffered in this cause. But, convinced, as I am, that duty will forbid my labors beyond the close of the present volume, except the circulation of this paper is very much increased, I have deemed it proper to invite your attention to the facts you will find stated in this article.

It is now time for me to know how much the professed friends of this paper will do for its support another year. It is read, weekly, by not less than three thousand people. Most of these read it, because they love the cause to which it is devoted. Now, will not these readers of the "Spirit's Paper" immediately *pledge* how much they will do for its continuance another year? Is there one among you all, but who will agree to send me at least five dollars, for six subscribers? Some of you, I know, will order fifty, and others twenty-five copies. A number of friends have already sent in their *pledges* for five dollars for the third volume; and we fix our *proposal* for this sum, because, while it will help us, it will give the subscriber of this sum, six volumes of the paper, provided they be ordered to one address. We must know immediately, what our friends will do! We do not ask for the pay for the next volume, till we announce our design to go on with it. And whether we go on another year or not, will depend upon the *pledges* that are made for subscribers, which must reach us before the last of May. Surely, there are one thousand who will sign the above pledge. Let me hear from them soon.

"THE CELESTIAL TELEGRAPH."—Having given the full title of this work, in a preceding paper, it is, perhaps, incumbent on us to express an opinion as to its merits, especially as it purports to have been produced by clairvoyance, "by means of eight exstatic somnambulists, who had eighty perceptions of thirty-six deceased persons."

Our first impression, on reading this book, was that it had been concocted by some evil-minded person, for the purpose of bringing the subject of clairvoyance into disrepute, or perhaps as a burlesque on "Nature's Divine Revelations," by Mr. Davis.

It seems to have been written in French, though it makes no statement of this fact. The fitness of its author to write a book disclosing the "secrets of the life to come," may be judged of from one single remark he makes of himself, when he says:

"Somnambulism *ecstasy*, promoted by

magnetism, are the ONLY means of attaining the ends I have proposed to myself."

"The only means!" And hence he says, that "by somnambulism you may have as many proofs as you please," and of whatever kind you please, fanciful or false, according to the capacity of the dreamer, who imagines himself in communication with the spiritual world.

It is scarcely necessary to say that this work contains errors, manifest and fundamental. As, for an example, it teaches (page 4,) that "God is not in the form of a man." He makes Swedenborg affirm that man had an existence in Form, as man, "before he appeared on this earth."—(Page 112.)

On the whole, we marvel that a work containing so much trash should find a publisher; that it will find many admirers, is not, we think, very probable. It seems to us, that, for the present, we have had about "clairvoyant revelations" enough; at least, enough of the kind set forth in this book.

FREEDOM OF OPINION.—Mr. W. M. Fernald desires us to say "to those who may think they perceive any inconsistencies in his article in this week's paper, when compared with what has appeared from him before, that he has essentially changed his opinions on some fundamental points, and that he will soon make a statement of the particulars, and give the reasons for his change." It must be constantly borne in mind that the editor of the Spirit World is not responsible for the views set forth by different correspondents. This paper is free, and independent of all parties and sects in Medicine, Philosophy, and Religion. So it has always been, and so it always will be. The universal heavens, each society of men and angels, have the liberty of speech through our columns. The editor follows no one man, or spirit, or angel, as an oracle. Nor is he responsible for any sentiments, except such as he himself shall utter. On this broad and liberal principle we started, and we shall maintain it as long as we have control of these columns.

POETRY.—Do not fail to read "The Infant's Dream," in our present number. And we have some more good lines from Dedham, to appear soon.

CORRESPONDENTS.—"Sectarianism," Mr. Fernald, "Mr. Sunderland Criticized," "Contradictions," "One Year in Heaven," shall appear next week.

BACK NUMBERS.—We cannot supply back numbers of the present volume, beyond the 7th.

"THE ALPHABET:"

Editor the Spirit World: Dear Sir,—I send you the following arrangement of the letters of our alphabet, by which I have been much assisted when communicating with spirits by sounds.

To spell a word, commence repeating the capital letters perpendicularly. On a line from left to right, with the first letter, you will find the second letter, and sometimes, perhaps, on the same line, you will find the third or fourth. But proceed in this way, from the letters in the perpendicular column, off in the opposite lines, and you may thus save considerable time in repetition.

Yours, respectively,

C. S. MIDDLEBROOK.

Bridgport, Ct., April 6, 1851.

A b c d j g i l m a p r s t v w y
 B a e i l o r u y
 C a e h i l o r u y
 D a e i o r u y
 E a c d f g i j l m a p q r s t u v x y
 F a e i o u, l, s,
 G a e i o u, h, l, s,
 H a e i o u t
 I a b c d j g k l m n o r s t
 J a e i o u
 K a e i o u
 L a e i o u y r
 M a e i o u p w y
 N a d e g i l o t u y
 O a b c d f g l m n p r s t u v w x y
 P a e i o u h y r
 Q a
 R a e h i o u s t y r
 S a c e h i k l m n o p q t u w y
 T a e h i o r n w y
 U e i g m n t, x, t,
 V a e i o u
 W a e h i o r
 X a e i o p t,
 Y a e i l o
 Z a e i o
 &

CORRESPONDENCE.

New Brighton, Pa., April 2, 1851.

Dear Brother Sunderland,—I write you, a few weeks ago, a somewhat hurried account of the spiritual manifestations in this vicinity and Pitsburg. That was the beginning of our experience in these wonderful developments. Since then, they have become more interesting, more instructive and satisfactory. We have learned much of the highest importance to every human being: yet the multitude plod on, giving little or no heed to these spiritual instructions; or if they are moved to remark, it is to ridicule and curse. Alas! how little they know of what they assume to be so wise.

Our experience has been varied and extensive, considering the brief time we have enjoyed this intercourse. Some of our friends, in whose intelligence and goodness we had the highest confidence, while they were with us on the earth, have come to us, and uttered words and delivered messages and communications of deep significance and instruction.—Knowing that ignorant and degraded spirits not unfrequently intrude themselves where these circles for spiritual responses are formed, we were sometimes led to doubt the identity of our friends, espe-

cially where the circles were not composed of harmonious elements.

The first communication I received was from the spirit of Dr. I. W. Parker, an intimate friend, and a close student of Psychology and kindred subjects, who left the earth in the summer of 1849. He spelled out to me these words, after giving directions as to forming the circle:

"My dear friend, you need never doubt my presence, when there are congenial spirits present. Search for light. You shall have my aid and approval."

He has frequently communicated with me, since, speaking words of hope and encouragement, and giving me instructions of the most elevated character. On one occasion, when no one was present but Mary Cook, the medium, and myself, I put a question which showed some doubt of his presence, and he refused to answer it, saying, "It is a test, and you should know I am present."

A few days ago, a very intelligent and amiable lady, and a believer in these spiritual revelations, joined the circle, and enquired for her father, of whom nothing had been heard for thirty years, he having left his home, in the State of New York, from some disaffection, causing his wife and family much unhappiness. On enquiring, she obtained a ready response, and learned from him that he had spent the last seven years of his life in New York city, where he died one and a half years ago, having married another wife, who left this sphere before him. He spelled out the following words, addressed to his daughter: "Dear J., will you forgive me for the wrong I have done your mother and yourself, and then I shall be happy."

The most consoling messages have been those of a private nature—too sacred for the public eye. Some such I have received, which have spoken peace to my soul. There are some incidents connected with our experience in these matters, of a most interesting character, and of which I wish, at some future time, to give you an account.

I do not see the force of your objection to giving the names of spirits who communicate. (My objection applies only to myself. You can do as you please.—Ed.) How shall we most successfully "try the spirits?" It seems to me I can feel the spiritual presence of those with whom I have been intimate on the earth. It would be a source of unhappiness to me if I thought that certain messages and communications which I have received, did not really come from those from whom they purport to come. I could never have any confidence in these things again, did I feel that I am deceived now. But O, I must not, *cannot* doubt those blessed utterances which come from a pure and beautiful being, long since passed from my external vision! Very much, doubtless, depends upon the right formation of the circles, as to the truthfulness and harmony of the responses. As each person attracts, and brings with him, spirits like himself, so I should feel doubtful of correct responses, were those present in the circle, or in the room, persons of a deceitful, gross, or skeptical organization.

At several of our sittings we have been

troubled and annoyed by a gross and dark spirit, who spells his name "Simon," refusing to give his last name, but seeming to take delight in confessing that he was very wicked on the earth; and that his only pleasure is now to do all the evil he can—that it gratifies him to annoy us, and to prevent the approach of any good spirit—that he is opposed to the opening of this communication between the two worlds, and that he will do all he can to prevent it. The following account, from the Pittsburg Dispatch, will give you some of the results:

"For several days past our sittings have been disturbed by the intrusion of a dark and malignant spirit; various sentences of a revoltingly obscene and profane nature, have been spelled out by him, which it is not advisable to publish—at least at present. On the evening of Friday, (March 21st,) our circle met at the house of Mr. Courtney. As soon as we were seated we found that this unquiet being was again present, repelling those good spirits that had so often communed with us, and clamoring to be heard. After making many attempts to drive him away, and to call to our presence the others, but in vain, we called over the alphabet, and the following sentence was spelled out: "Put out the light, and I will raise the devil and break the looking-glass." The Bible was then placed upon the table, at which he commenced a loud rapping, as if angry. He spelled out, "Take the Bible away." A person present observing that the word Bible was mis-spelled, inquired where he got his education.—He responded, by the alphabet, "In hell."

He repeatedly demanded that the light should be put out, and being anxious to know what would be done, we complied with his request—sitting around the table. Immediately upon the removal of the light, the table was moved several feet, several times, and turned partly round. A book and apple were thrown, with great velocity, clear across the room, against the wall. The writer of this felt the book, in its flight, slightly grazing his ear, and the apple struck the wall, about a foot from Mrs. Courtney's head—who sat on the sofa, and who, (screaming with fright,) to prevent her fainting, was taken out of the room.

To remove the slightest ground for suspicion, we then formed a complete circle of all in the room, around the table, joining hands, Mary Cronk and Mrs. Bushnell included. A case knife was then thrown from the mantel into the middle of the floor, a distance of several yards. Another book was thrown from a stand against the opposite wall; and various articles were tossed about in a very strange manner—all the while a loud and muffled knocking being kept up, causing the house to shake and the table and floor to jar and tremble.

Mary Cronk, one of the *media*, was tightly grasped by an invisible hand, around the ankle, and held in that position, to the floor, for some time, which so terrified her that she was taken out of the room in a fainting condition.

There is not, in this case, the slightest ground for suspicion of fraud and collusion, as our two *media* were in the circle

during the last scene, with their hands tightly held. We will not for a moment suppose that the charge of imposition will be alleged against any of the others present, as they are all well known in this community—with the exception of Mr. Joseph Ketler, of New Castle, Pa., whose character can be sworn to be unexceptionable. The following persons were present: W. S. Courtney, William H. Williams, (Broker,) Milo A. Townsend, William M'Donald, Joseph Ketler, Mrs. Courtney, Mrs. Bushnell, and Mary and Caroline Cronk—all of whom are willing to testify to the facts above related.

The occurrences of this evening will long be remembered by those present, as of the most convincing character. Words cannot convey an adequate idea of the impression made upon our minds. It was a fearful revelation from the world of spirits, which cannot be mistaken, and preaches to us, in a louder voice, of the degradation consequent upon a life of evil, than a thousand sermons by the most eloquent divines. At present we know not what system of truth may spring out of these manifestations, but will say that so far, here and elsewhere, the doctrine of eternal progression or development of all human souls—the lowest as well as the highest—seems to be taught by these spiritual instructions.

Some may suppose that the foregoing statement contradicts that idea. We think not. We wish, however, all the facts to go before the public, that they may deduce their own conclusions, and form their own theories from them. It is very manifest that these developments mean something. It is our place only to state the facts, and not to present hypotheses.

W. S. COURTNEY,
WM. M'DONALD,
MILO A. TOWNSEND."

Perhaps no better instructions for the formation of circles, could be given, than the following, uttered by a lady of this place, a few evenings since, while in the clairvoyant sleep.*

After I pathetized her, she began thus, in a calm, familiar way: "I see that you have been troubled, Milo. You feel less serenity than usual. It is the intrusions of that dark spirit. I must tell you how to prevent his approach. You must all come together, with your minds fixed on God, looking to Him as the Supreme Intelligence, cherishing a devotional and prayerful state of mind, leaving all cares of business and worldly anxieties behind you. Your treatment of 'Simon' has not been right. You have treated him roughly and unkindly—different from what you would have done were he on the earth. This irritates him, and makes him more disposed to trouble and annoy you. You must treat him gently and kindly. You must cherish feelings of devotion and love, and he cannot disturb you. You know how the evil spirits fled before the divine love and immaculate purity of

* You will be glad to learn that the lady here alluded to is Miss Lucy C. C., whom you frequently pathetized, while here, and who is now becoming much interested in these spiritual manifestations. I think it not improbable that she will become a medium for spiritual influx, if not for sounds.

Jesus. Aspire to the life of Jesus, and be devotional and harmonious in forming your circles, and you will have consoling interviews with good and well-developed spirits; and thus you may be able to do even this dark spirit good, and help him to ascend to a higher life, and yourselves will grow in wisdom and love."

As nearly as I could recall them, these were her words, which I penned down next morning. Whether uttered awake or entranced, they are words worthy of all remembrance.

The spirit who has communicated most extensively with us, is that of William E. Austin, who went to the spirit world, in December last, deeply imbued with the principles of the Spiritual Philosophy, and earnestly intent on aiding and perfecting this spiritual communication between the visible and invisible worlds. His instructions, messages, philosophy, &c., are of momentous importance. Friend Courtney, to whom most of these communications are made, will, in due time, write you fully on these matters.

With earnest desires that we may all be led into the ways of TRUTH, I subscribe myself your friend and co-laborer in the great cause of spiritual light,

MILO A. TOWNSEND.

Oxford, Butler Co., O., }
March 29, 1851. }

LaRoy Sunderland: Dear Sir,—Through the kindness of a friend I have received several numbers of the Spirit World. I am greatly delighted with it, not merely from the interest which every sane man who does not expect to live *here* forever, ought to feel in the subject, but the truly catholic spirit in which it is conducted. In coming to safe and satisfactory conclusions in respect to the laws which govern men in the future state, it seems to me that you take the only right course. You call upon those who "have gone before," to *speak for themselves*—reserving the right, however, to judge for yourself, in view of *all* the facts that shall be presented. What we need is, not the sole and *authoritative* teaching of Swedenborg, Davis, the Seeress of Provorst, or any *one*, much less a distillation of isolated texts of Scripture. Now that the great Re-appearing of the Departed, which Persian and Jewish seers long ago forefelt, has begun, surely *our* chief duty must be to remove, as fully as possible, all hindrances to a free and natural disclosure of the living realities which lie beyond the immediate range of our sensual vision.

It is a little singular, that a kind of process of judgment seems necessarily to accompany this re-appearing. Every man, by a law of affinity, seems to all around him, the kind of spirits he is of. The willing slave of cruel traditions finds himself accompanied by those out of the body who would, if possible, stand fast, forever, in one view, amid the upward advance of the universe—and who would stop the everlasting flow of things in mid course. While the forgiving, who live and breathe an innocent cheerfulness, who are willing, after thousands of years shall have passed, to be then thousands instead of hundreds of years old—these,

also, draw about them the hopeful, the forgiving, and merciful. Do you not find that the spirits live in hope? [Yes, indeed!—*Ed.*]

The re-appearing of the dead (?)* has begun! Henceforth the history of our planet blends with that of the spheres; henceforth the word *men* shall mean all moral beings residents in all worlds.—Henceforth the clear shining of the stars shall be more lustrous—the sun shall rejoice, anew, to run his course—and the moon look down on us with a more human smile. God's great day is dawning, let the earth rejoice.

Yours, in the hope of the Re-appearing,
D. LYMAN, JR.

* The excellent lady of Mr. Daniel Davis, of this city, asked her spirit-mother for an inscription, to be put on her tombstone in Mt. Auburn. It was made known to Mrs. Davis, in a dream, thus: "Not dead, but *liveth*." The spirit directed the hand to be placed under the word "liveth;" though this word Mrs. D. mistook for *lives*; and her error was corrected by the alphabet, as the angel spelled out how it should be: "Not dead but *liveth*."

* * * * What goodness! what power! what knowledge! in that incomprehensible word, when applied to the future—"LIVETH!" And yet we are asked what these manifestations amount to!—*Ed. Sp. World.*]

UNITY.

ATTRACTION, HARMONY, HEAVEN.

[Original.]

THE INFANT'S DREAM.

Translated from an English Phonographic Work.

BY JOHN HARDY.

I.

O, cradle me on thy knee, Ma-ma,
And sing me the holy strain
That soothed me last, as you fondly pressed
My glowing cheek to your snow-white breast,
For I saw a scene, when I slumbered last,
That I fain would see again, Ma ma,
That I fain would see again.

II.

And smile as you then did smile, Ma-ma,
And weep as you then did weep,
Then fix on me your glistening eye,
And gaze, and gaze, till the tear be dry,
And rock me gently, and sing, and sigh,
Till you hush me fast asleep, Ma-ma,
Till you hush me fast asleep.

III.

For I dreamed a heavenly dream, Ma-ma,
While slumbering on your knee,
And I lived in a land where forms divine,
And kingdoms of glory eternally shine,
And I'd give the world, if that world were mine
Again that land to see, Ma-ma,
Again that land to see.

IV.

I fancied we roamed in a wood, Ma-ma,
And I rested as on a bough,
When by us a butterfly flaunted in pride,
And I chased her away through a forest wide,
And the night came on, and I lost my guide,
And I knew not what to do, Ma-ma,
And I knew not what to do.

V.

My heart grew sad with fear, Ma-ma,
As wildly I called on thee,
But a white-robed maiden appeared in the air,
And she kissed me gently, ere I was aware,
Singing, "Come, pretty babe, with me," Ma-ma
Singing, "Come, pretty babe, with me."

VI.

My fears—and my fears, she quelled, Ma-ma,
And she led me far away,
We entered the door of a dark, dark room,
And we pressed through a long, long vault of
gloom,
Then opened our eyes in a land of bloom,
And a sky of endless day, Ma-ma,
And a sky of endless day.

VII.

And heavenly forms were there, Ma-ma,
And lovely cherubs bright,
They smiled when they saw us so amazed,
For wondering around me, I gazed and gazed,
While songs were heard, and sunny robes
blazed,
All bright in that land of light, Ma-ma,
All bright in that land of light.

VIII.

Then soon came a shining throng, Ma-ma,
Of lovely babes to me,
Their eyes like love, their sweet lips smiled,
For they marvelled on me, an earth-born child,
But gloried that I from the earth was exiled,
Singing, "Happy here wilt thou be, sweet
babe,"
Singing, "Happy here wilt thou be."

IX.

Then I mixed with the heavenly throng,
Ma-ma,
With cherub and seraph pair,
And I saw, as I roamed through the regions
of bliss,
The spirits released from this world of distress,
Theirs were the joys that no tongue can
express,
For they know no sorrow there, Ma-ma,
For they know no sorrow there.

X.

Do you mind when sister Jane, Ma-ma,
Lay dead a short time ago,
And you gazed on that sad, though lovely
wreck,
With a flood of woe you could not check,
And your aching heart seemed fit to break,
But it lived while your eye sobbed on, Ma-ma,
But it lived while your eye sobbed on.

XI.

But Oh! had you been with me, Ma-ma,
In the realms unknown to care,
And seen what I saw, you never had cried,
Though they buried Jane in the earth, when
she died,
For blessed as the blessed, and adorned as a
bride,
My sister Jane was there, Ma-ma,
My sister Jane was there.

XII.

Do mind the feeble old man, Ma-ma,
Who came late, late at our door,

The night was cold, and the tempest loud,
And his shaggy mantle served for a shroud,
Ere the midnight watch was o'er, Ma-ma,
Ere the midnight watch was o'er.

XIII.

And think what a weight of woe, Ma-ma,
Made heavy each long-drawn sigh,
As the good man sat in Pa-pa's old chair,
While the rain-drops fell from his thin, grey
hair,
As fast a big drop of speechless care,
Ran down from his glassy eye, Ma-ma.
Ran down from his glassy eye.

XIV.

And think what a heavenly look, Ma-ma,
Flashed through each trembling tear,
As he told us how, at the baron's strong hold,
He cried, "Let me in, for the night is cold,"
And the rich man cried, "Go sleep in the
wold,
We shelter no beggars here, old man,
We shelter no beggars here."

XV.

Well, he was in glory, too, Ma-ma,
As blessed as the blessed could be,
He needed no alms in the mansions of light,
For he mixed with the glorified, clothed in
white,
There was not a seraph with crown more
bright,
Or a costlier robe than his, Ma-ma,
Or a costlier robe than his.

Boston, March 31, 1851.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

THE PARTIAL CAT.

The story of "The Religious Dog," in the Congregationalist of September 27th, brought to our remembrance a scarcely less remarkable cat, that recently belonged to an aunt of mine, from whose lips I had the following, and many other interesting details. Now my aunt is one of the best of women, the widow of a clergyman, not a hundred miles from Boston, who would not for the world state what was not strictly true; and her cat, if not "religious," was a great favorite in the family, and endowed with some qualities not usually credited to her humble species.

Puss, at one time, had a very interesting family of kittens. They were all bright and active, but one of them was observed to have a greater resemblance of its mother than the rest, and was the prettiest kitten of the whole, and the mother showed a peculiar attachment to it. A neighbor begged one of them of my aunt, and being allowed her choice, selected this favorite, and carried it home. All this occurred in the absence of the feline mother, who, on her return, evidently observed with concern, the absence of her pet. She immediately commenced searching the house and out-buildings, insisting on having the doors opened for her admission to all the rooms in the house, and when satisfied that it was not on the premises, she instituted a

similar search through the neighborhood. Occasionally she would return to her remaining little ones for the purpose of meeting their demands on her for nourishment, and then she would renew the search for her lost favorite. Having explored the premises of all the near neighbors, she at length entered the last house in the village, where she found the object of her long and persevering pursuit. She caressed it with every manifestation of maternal fondness and delight, fed it, and then, much to the surprise of the lady of the house, took her departure, leaving the kitten behind. She was not, however, long absent. In a few hours she returned, bringing one of her other kittens in her mouth, which she placed on the floor beside the newly found. Ah! thought the lady—so I am to have the mother and all her progeny quartered upon me. This, however, was not the intention of the cat, for after caressing the kitten she had just brought, for a few moments, she took the other in her mouth and carried it to its former home, and never afterwards visited the one she had given in exchange for it.—*Congregationalist*.

THE UNIT is the name of a mystified and mysterious paper that comes to us from New York, with a "Please notice." It is one of the boldest pretenders we ever saw, assuming to have discovered a new science, by which they know, not judge, of the character of a man, to a certainty beyond possibility of failure. In the present number (5) is an analysis of the character of Hon. William H. Seward, which, from personal acquaintance, and from living his neighbor for twenty years, we know to be wide of the truth—very wide. So of an analysis of the Society of Friends, whose general character it attempts to give. It does not even know the general usages of the Society. The whole article on this Society betrays a bigotry which might be expected in a violent religious opponent, but should not be found in a pretended scientific paper. It is a perfect embodiment of self conceit and bigotry.—*Providence Mirror*.

"The Unit" is said to be edited by Dr. James W. Redfield, the Physiognomist.

BEAUTIFUL THOUGHTS—From the pen of George D. Prentice: "There is but a breath of air and a beat of the heart, between this world and the next. And in the brief interval of painful and awful suspense, while we feel that death is present with us, that we are powerless and He all-powerful, and the last faint pulsation here is but the prelude of endless life hereafter; we feel, in the midst of the stunning calamity about to befall us, that earth has no compensating good to mitigate the severity of our loss. But there is no grief without some beneficent provision to soften its intenseness. When the good and the lovely die, the memory of their deeds, like the moonbeams on the stormy sea, lights up our darkened hearts, and lends to the surrounding gloom a beauty so sad, so sweet, that we would not, if we could, dispel the darkness that environs it."

A "SPIRITUAL MANIFESTATION" has been made in this city, during the past week, which completely dissipates the "knee-cracking" theory of the Buffalo doctors. The account, though hard to credit, is attested to by eight or ten respectable citizens, who were ear-witnesses. The "manifestations" were made through a "medium" from Auburn, who has been passing several weeks in this city. After some conversation in the usual manner, by rappings, the "spirits" were requested to give "musical demonstrations," which had been done on a previous occasion. Very soon the company were astonished at hearing distant music, similar to, but indescribably superior to that made by the Æolian harp. It is stated by those present, that voices were also heard, though too much mingled with the instrumental music, to be plainly distinguished. By request, the music came nearer, and at last was brought into the room occupied by the company. Also, by request, "Sweet Home," and several other familiar compositions, were sung and played by the "spirits." The music is described as being of sufficient volume to have filled any of the churches of our city.—*Syr. Jour.*

IS IT TRUE?—"To every good there is an opposite evil, and to every truth there is an opposite false."—*Heaven and Hell*, n. 541.

Can this be true, in an absolute sense? That is, is evil absolute, in the same sense that good is absolute? And if so, then have we not two absolute contradictions or antagonisms?

No man ever regretted that he was virtuous and honest in his youth, and kept aloof from idleness.

SINGULAR REVELATIONS!—An enlarged and improved edition of the "History and Explanation of the Mysterious Noises," and communication with Spirits in the Nineteenth Century, of more than ninety closely printed pages, being the most full and correct history of the matter yet published. By E. W. Capron and H. D. Baron, Auburn, N. Y. This work can be obtained by the hundred or single copies, at this office, and of the authors. Single copies, 25 cents. A liberal discount to those who purchase by the dozen or hundred. Orders from a distance, post paid, and containing remittances for one or more copies, will be promptly attended to. Boston, Oct. 1, 1850.

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