



THE
SPIRIT WORLD.

VOL. II.

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NO. 1.

NATURE.

ASSOCIATION, PROGRESSION, DEVELOPMENT.

[Original.]

MISSION OF THE CHURCH.

BY W. M. FERNALD.

Properly speaking, there is no church but a community of mind. There is no outward institution of any authority, save that which is false in principle, and never intended by the Supreme Wisdom. The world of highest humanity is the church. Just so far as the church, so called, sets itself above the world, or, aside from the world, just so far is it an injurious and mighty error. We must renounce documents and traditionary ideas, and come to plain, first truths. Simplicity and freedom of thought, at once recognizes all the truth there is in the church, existing in this world-wide, animated body of humanity.

Christ was a great World-Man. He belongs to the world, more than to the church. All greatest and divinest men have been world-men. No church ever existed, which was not a contracted and partial institution. The Jewish church was a national affair. The patriarchal institution contemplated no great purposes beyond its little circle. Mahomet never dreamed of universal humanity. For, the fact is, Religion, being made so limited a thing, supposed to consist in *one kind of truth only, could not, among such reformers, embrace universal interests.* Plato's idea of a true Republic, and Fourier's calculations for human society, had, in them, more of a truly divine idea, than the whole church now contemplates for mankind on earth. Zoroaster, even, in his doctrine of the ultimate triumph of the good principle, and the overthrow of the evil deity, and all his hosts, was more Christian than the whole Catholic and Protestant army, who, after devastating the world with a false and artificial theology, crown their enormities with an endless hell for the majority of the human race.

Christ himself seems to have believed in this doctrine. The Jews generally believed it, and he seems, in his denunciations and teachings, to have shared

with them in this relic of heathenism. That it did not pervert and counteract his benevolent tendencies and sympathies for man in his worst estate, is to be ascribed to a nature which was quite above it. Christ, however, may be called a Universal Man. He expanded beyond the Jewish nationality, beyond all that was ever taught before, into a boundless love for man. He took the whole world into his embrace, and the glory of his character is, that he bestowed most sympathy for the poorest and most sinful of mankind.

There is, however, such a thing as making too much of Christ. I cannot believe, that the world is ever to be redeemed by extolling the virtues of any man, or bringing them to bear ever so powerfully upon the hearts and consciences of individuals. This is the effort of the church. And what has it accomplished? Say, if we please, that much has been done—that the highest virtue and humanity are to be found where Christ has been preached—that national character has been changed, and individuals presented the sublimest patterns of God-like virtue and piety, where the spirit of Christianity has penetrated the grosser and more inhuman materials of the human mind. Still, there is much that is overlooked here. All the greatest saints of antiquity—the St. Bernards, St. Benedicts, or the more modern Oberlins, Fencelons, and Howards; every one who has become illustrious in christian annals—had something in their nature and organization before the reception of christianity, which prepared them for its influences. Else they could not have received it. What is the cause of the little success of the mission of christianity to the heathen? Two causes: the worse than heathenish doctrine that is offered with it, and the natural incapacity of the heathen growth and organization to receive the ample humanity of Christ. We hear much of civilization starting up wherever christianity has entered. It will appear, on due investigation, that christianity is as much indebted to civilization as civilization is to christianity. Christianity has been received by the most intelligent, enlightened, and virtuous of mankind, because it had in it most truth and humanity of any system of religion. It was the actual necessities of mankind—the necessities which they were under to pro-

vide for themselves food, shelter, and the comforts of a more refined life—that led them to industrial improvements, to science, to the arts of civilized existence, and to general progression. Intelligence increased as humanity ascended by the *eternal progression of Nature.* The principles of Christ being most tolerant, rational, and humane, became incorporated into civilized nations. What is civilization? We do not generally understand by this, the morals and religion of a community, but the arts, and sciences, and politics of mankind. Now, the mere contemplation of first principles should convince any one, that the morals and religion of Christ have no intimate philosophical connection with the natural sciences—with astronomy, chemistry, geology, mechanic arts, and such like. Surely, there is no natural philosophy, commonly speaking, and no pretension to it, in the Bible. And, after all, it will appear that christianity and civilization have the same relation, and no more, that well developed intellects do to highest intellectual truths. The development of the intellect is the preparation of nature for the reception and appreciation of those truths. The truths, themselves, did not, irrespective of physical and organic causes, cause the development, neither did christianity cause civilization. Humanity progressed. Industrial art, and intellectual attainments generally, with the better conditions they produced, gave birth to higher organizations and higher ideas of human life, and as a matter of course, christian truth was adopted wherever the human mind was sufficiently expanded to receive it. I will not say that christianity has done nothing for civilization; it has done much. But it has not been the cause of it, the great pioneer of it, as is usually said by the church, for nothing could be more self-evident than the absurdity of such a proposition, when once we reflect upon what is christianity, and what is civilization. They have mutually assisted each other. Which has done the most for humanity, I think it no difficult question to answer. As christianity has been promulgated, with its monstrous errors, enormities, and superstitions, it has caused more disunity, strife, and war,—has embittered the human mind more than all things else in christendom; but, be it observed, it is not christianity which has done this, but the

corruptions of the church; while its pure and truthful principles have hardly had a chance to operate in the confused and antagonistic conditions of our society. But art, and science, and general intelligence, and increasing natural humanity, have operated most largely to improve and elevate mankind.

For these reasons, therefore, I do not believe that the world is ever to be redeemed by extolling the virtues of any one man, or bringing them to bear ever so powerfully upon the hearts and consciences of individuals. This is the church's most splendid and most unfruitful effort. Humanity is to be redeemed by going to deeper and more universal causes than this. The HARMONIZING OF universal relations—that is the great salvation. The improvement of external conditions—the emancipation of labor—the introduction of a systematic justice—in short, the co-operative movement in every thing—the uniting of interests, that is, a physiological and a marriage reform, and the means of internal culture can be had,—that is the philosophy—the practical experiment which is to bless and save mankind. The operation of these principles would do more, in a quarter of a century, than christianity has done in its whole life-time. But yet, the church has a mission, a true mission, a useful mission, and what is that?

Look about our world, and see what exists in it! Behold the crime and sinfulness of men. The church seeks to root it out. And, it has one very efficient influence. It holds the rod over a rebellious world. We are sometimes prone to despair of all good which a formal and corrupt church can effect. Every day we hear of new outbreaks of crime, and murder and treachery seem doing their ceaseless work. We can point to very little in particular, of christian influence which the church has over this mighty maze of human selfishness; and christianity, be it remembered, stands particularly opposed to selfishness, and is, most emphatically, universal love. Out of selfishness grows injustice, hatred, crime. More especially can it not be said, that christianity has much influence in particular over those who most need it—over the hardened, the outcast, and all the villainous, of high and low degree. Yet, there is one general influence which the church seems competent to preserve. It is the rod of vengeance over a rebellious world. It does almost all by fear. Hell and the Devil seem necessary evils. They keep the world to a degree of order. There is a great truth embodied in both of these terms. The church in general preserves the idea of God and of His justice, of human immortality, and individual responsibility. Intellectually, and we might almost say humanely, it is severely anything. It knows not what God is, but is overshadowed with a stern and moral idea of His vengeance. It knows not what sin is. It severely dreams of it as a necessary, but temporary and universal, discord among human relations. The harmonizing of the relations, which is the only redemption, and to be effected by a progressive conformity to Nature's laws, is not in all its thought. But with its

crude idea of sin as individual and spiritual depravity, and its mis-shapen ideas of the divine justice,—in short, in its somewhat truthful and gigantic, but monstrous ideas of a God-governing, God-punishing, God-rewarding Power, the church performs the part of a terror to evil doers. The grace which it offers is a sort of relief to the tremendous pressure of its fearfulness. There is a great truthfulness in all this. False as the church is, we cannot see how the world could have got along without it. With a right view of the necessity and universality of human connections, the gradual progress of its ideas, and the wholeness and fatality of things, we could not say that any other thing would have answered the purpose of this church, for it has been adapted to the ignorance and condition of men, as the Bible has to man's want of reliance and authority to supply the place of undeveloped reason. Take from the world to-day, this restraining power of the church, and millions of men would rush into evil. The church has preserved, too, the supernatural idea. And man has never yet, and never will be, able to live without it. The truth of supernaturalism is a superior order of nature—superior existence—superior laws—above all that is visible in the surrounding materialism. It is man's nature to feel this; it is his nature to aspire, however low he may be, to something far above the world. If there have been gross sensualists who have disclaimed all tendencies to this extent, and confessed to Earth as their Mother, and the grave as their end, and all through this life, no sweet and heavenly influences from the angelic world, it makes nothing for the truthfulness of their position. There are some idiots, but does this prove that man is not naturally a reasonable being? The whole history of the mythological world is a confirmation of the superior position. The atmosphere of the immortal world has been around the human race from its infancy. Well and truly have all highest influences been referred to it. Not only so, but many special and remarkable effects and manifestations, as of prophecy, foresight, so called miracle, have taken place by a connection of the two spheres of existence. Instead of being supernatural in the sense of unnatural, or apart from fixed law, it is, in fact, the most natural, the highest natural, of any phenomena with which we may become acquainted. Plato reasoned from the plane of the human world to the plane of the spiritual world, precisely as the fishes might, if endowed with mind, reason from their grosser and watery element to the higher element of our atmosphere. He felt this truth. He arose, in spirit, to the immortal spheres. Now, the church has been the depository in christendom, of this supernatural element. I can make no doubt, when I read the account of the experience and doings of Christ and the apostles, that a special manifestation of power was then apparent from the spiritual world. It was the introduction of a new spiritual era. No man ever lived, before Christ, whose organization and nature so well fitted him for conscious communion with superior beings. He was a pure child of Nature,

and trusted most implicitly to his intuitions. But in that age of superstition and ignorance, it was the earliest thing imaginable to attribute to such a personage, powers which he never possessed nor claimed. And so the grossest of miraculous performances, in an outrage of all law, both earthly and heavenly, became a part of his imperfect history. A man could cure diseases, and see, afar off, objects not discernable by the external vision, and read the most secret thoughts of others, who could not by any power raise the bodily dead, feed a large multitude with the smallest quantity of food, or walk upon the water without sinking. It may, however, be a very nice point to define the limits to the superordinary power, but that it must be limited by inexorable law, any child may know.

But it was the best that could be, for the church to preserve the records of mingled truth and falsehood. The tendency of human nature for the extraneous, for the recognition of power beyond itself and above the world, has been gratified in this way. And the truth has sanctified the error. Man has believed, and believing, has rejoiced. How strong and indulgent is Nature, to preserve the highest tendencies of her children in such a multiplicity of error! The danger has been great—the evil overwhelming. The priesthood has grown fat and tyrannized, and the very blackest pall been thrown over the fair and beautiful of all Nature, but the germ of a diviner life, notwithstanding all that, has been nourished in this bosom of the church, and now, in its old age, when it is passing to its decline and death, this fair child of heaven is gaining strength from new resources, and is being adapted into the family of purifying truths, attached to Nature and attached to God.

The church's mission, too, has been to nourish highest inspiration. The highest inspiration which we know of, is that which flows in from heaven itself, from the pure beings and sublime mansions of the spirit world. The church has had this. It has not had it all, for the reason that it has had but a minority of the world's population, and it has not conceived of inspiration aright. But it has, after all, been, in a good sense, "the ark of the Lord," and like the ark, it has been the occasion of most mischievous faith and warlike demonstration. It has preserved the secrets of the upper sanctuaries, and it has preserved the worst passions and fiercest prejudices of the human heart. It has had rather the idea of inspiration, than the inspiration itself. Inspired truth, truth flowed directly from heaven, has with the church become fossilized—a certain amount of old stock. It closed up the fountains when it closed up the Bible. But this idea of a supernatural inspiration, of a truth from higher sources than mere human minds, from heaven itself, is a higher idea than that which recognizes not our intimate connection with the heavenly world. And while all Nature has been flashing and teeming with revelations from God, and men everywhere have experienced unconsciously more or less of the same influences which wrought through Isaiah's

glowing mind, and Jesus's soul of love, the church, by a design of Providence, it appears, has announced and contended for the truth as the world outside of it has not. Here has been the secret of its influence. It appealed to men's innate ideas or tendencies to the supernatural. It explained it as *un-natural*, but that did not prevent its reception. It had no philosophy of spiritual things, but its mission in this respect was to human nature—to a nature ever restless and unsatisfied with the highest of all Earth has to offer. And it has wrought a true work in the world. Mahomet, also, did his part; Zoroaster did his; and the Koran, the Zend Avesta, and the Bible, with all sacred books of the past, in appealing to supernatural intercourse with God and the heavens, have appealed to nature in its most interior recesses. But the christian Bible in this respect, corrupt and imperfect as it is, has kept alive this idea as the brightest flame in all the records of the dusty past. If, in this age, we are coming into a new light—into the light of the new church of a liberated humanity—into an understanding of the universality and truthfulness of spiritual things, let us not despise the past, but in the death of the old body, let its soul pass up into our new heavens, for we need it to enrich the common humanity.

[Conclusion next week.]

SPIRITS.

PARENTAL, IMMORTAL, HAPPY.

SPIRITUAL COMMUNICATIONS.

Mr. Editor,—I should not have offered this communication for your perusal, had not the facts and circumstance occurred as are here related. It was no design of mine, nor of any of the company present on the occasion. Nor do I offer it as wishing to be understood to accept, in all points, the declarations here made. I have my own opinions of these subjects, well formed and settled, and of this method of communication. My sole object here is, to present a *statement of facts*, with a few explanatory remarks, that the public may judge most freely of the whole matter. Therefore, I shall endeavor not to waste one word improperly or unnecessarily. But I pledge you my honor and truth that the facts and circumstances were precisely as I state them, as near as it is possible for me to report them.

Let me observe here, that no one, more than myself, has had occasion to lament, and be repulsed by the imprudent, injudicious, unscientific, most unbecoming manner, in which this subject has been presented and treated by many persons, for I have seen and heard and know enough, to pronounce it a most serious, high, and important matter. Now to the facts:

Sunday evening, Dec. 22nd, I accepted an invitation to Mr. Sunderland's house, 28 Elliot Street, for the purpose of making a few private requests of the "*spirits*" who profess to be present, or who are understood to profess so, by the sounds which I think are uncouthly and unphilosophi-

cally called "knockings." I only expected to receive a few answers to my private requests. After we had seated ourselves around the table—some twenty of us—the "*spirits*," I will call them, spelled out this for their first communication.

"We will respond to your wishes one hour; after which, have music by Lewis Monroe."

One called the alphabet, and several others took down the sentence, letter by letter. But "Who is Lewis Monroe?" said several. Scarcely any of us knew him. Mr. Sunderland did not, he said, know him; Mrs. Cooper, the medium through whom these sounds are professed to be made, did not, she said, know him; I did not; most of us, nearly all I think, did not know him. Mr. Monroe then spoke for himself. He had come, a stranger, for the first time. He is a music-teacher. Of course he did not decline performing his part, and that most acceptably.

It is not my object to relate all the incidents of this meeting, but it is my *who's* object to state all that was connected with "Dr. William Ellery Channing." We shall soon see how Mr. Monroe was connected.

The questions were allowed in order to each individual, and when my turn came, after satisfying myself with regard to my private matters, I called for the spirit of Dr. William Ellery Channing. Thus: "Is Dr. Channing present?" The alphabet was then called for by a succession of raps, and the following sentence spelled out:

"I come here often; my friends were here this afternoon."

His friends *had* been there that afternoon. After questioning a little with regard to American slavery, and receiving distinct and ready responses, it was discovered by the company that I had with me a number of prepared and written questions for Dr. Channing. I did not as before implied, mean to propose them all that evening, but only two or three of them with regard to slavery. I supposed I could not courteously be allowed so much time. I should state here that I had prepared these questions about six weeks previously, for presentation through another medium, but was then disappointed, and had carried them in my wallet ever since. But the company seemed desirous, Mr. Sunderland, consented, and I then went on with the whole series of questions in order. Let me say here that a "rap" means yes, and no rap is understood to mean generally, either no, or else that the question cannot be definitely answered by yes or no, in the form in which it is put. Here follows the whole conversation.

"Dr. Channing, is this your spirit, and not one commissioned by you, that speaks?"

Have you seen Jesus?

Can you see him, if you wish to?

Did he possess more love than any one up to his day? Rap, rap, rap.

Has any one possessed more since?

Have there been more intellectual men?

Are there such now living? Rap, rap, rap.

Do they all live in Association, in Harmonic Order, in Heaven? Rap, rap, rap.

Will that be the state of society on earth, eventually? Rap, rap, rap.

Is the Church the greatest obstacle to human progression? [The reader will observe that I used the *general* term, Church.]

Do the clergy in general exert the worst influence on mankind? Rap, rap, rap.

Did Jesus perform many of his miracles by such psychological or magnetic power as is used for wondrous cures among us now? Rap.

Are the medical faculty generally in as deep and pernicious error as the so called orthodox clergymen? Rap, rap, rap, rap, rap.

Are the most learned theologians frequently the most stupid of any, in reference to divine principles, (rap, rap, rap,) when they arrive in the spiritual world? Rap, rap, rap.

Are they generally ashamed of what they have taught? Rap, rap.

Could the Bible be reduced to one quarter of its present size, and then contain all that is of any important use to mankind in the present day? Rap, rap, rap.

Could it be reduced to one eighth?

Could it, were it not for men's prejudices? Rap, rap.

Would it be a great and useful thing (rap, rap) if clergymen would cease preaching from texts (rap, rap) in the Bible, and preach physiological and spiritual truths, as revealed in nature and the human soul? Rap, rap. (I should say, as a faithful reporter, that the most continuous and ready responses were made to this question.)

Is truth discovered in nature and the human soul, by physiologists, spiritual philosophers, scientific men in general, as much inspiration as any in the Bible? Rap, rap, rap.

Is it as much revealed by the divine mind? Rap, rap.

Is it of as much authority? Rap, rap, rap.

Were you on earth now, would you preach in Boston, the amount of the four last questions? Rap, rap, rap.

Will you help me do it? Rap, rap.

In your sermon on "the Evil of Sin," you say—"whether the pains of moral evil or wrong doing in the world to come, will issue in the reformation and happiness of the sufferer, or will terminate in the extinction of his conscious being, is a question on which Scripture throws no clear light." (Rap, rap.) Is this so? Rap, rap, rap. Will they all terminate in reformation and happiness? Rap, rap, rap.

Are you interested in the abolition of American slavery now? Rap, rap, rap.

Does your spirit continue to impress minds here, for the removal of this evil? Rap, rap.

Will the present new law with regard to fugitive slaves be altered? Rap, rap.

Will it cause great commotion? Rap, rap, rap.

Will it issue in great good? Rap, rap, rap.

Can we have some other evidence that this is Dr. Channing that speaks?

Shall I publish this conversation in a Boston paper? Rap, rap, rap.

What paper? Will the Dr. spell out the name of the paper? Rap.

Here the alphabet was used, and "Post" was designated. I asked if he would name another paper, and got "Transcript." I then asked if it would not be unfair to offer it to two papers at the same time, and got no answer;—if it *would* be fair, and got—rap.

If the reader has now commanded his risibles, for it is no trifling matter, and I am only a faithful reporter, I will say that on a few questions I was doubtful if I remembered correctly, or was understood correctly, and so asked them again. It was declared all right, particularly that no one had lived before or after Jesus, who had "so much love," but that there were "now living, more intellectual men."

I then asked if this communication should have signed to it, as witnesses simply of its correctness and of the absence of all apparent fraud or collusion in any of the persons present, any names of the company. "Six" names we were told to have, to be selected by myself and others.

We then thought the matter was concluded. But the alphabet was again called for by loud raps, and the following sentence was spelled out.

"You may include the test."

"What test?" was asked. None of us could make it out. Then the alphabet was called for again, and this was spelled out—"The name." Said I and others—"Do you mean Mr. Monroe?" Rap, rap, rap. "Do you mean the fact that his name was spelled out for music, in the first communication of the evening, when scarcely any of us knew him?" Rap, rap, rap.

Mr. Monroe at first objected to such a use of his name; but when it was mutually understood that we did not, by this signature, endorse all the *sentiments* and *declarations*, we all agreed to do as the "spirit" said.

Once more: It was then distinctly asked if this was "Dr. William Ellery Channing's" spirit, who had given these responses and sentences? We got no answer. It was then asked if it was some spirit *delegated* by him?—and the answer was—Rap, rap, rap.

I then asked—"Will this spirit, thus delegated, spell out its name?" No answer—no, was the decided understanding.

Such are facts. W. M. FERNALD,
S. H. LLOYD,
GEORGE E. HASKELL,
LEWIS B. MONROE,
DR. Z. ROGERS,
THOMAS RANNEY.

N. B. I think it ought to be said here, that Swedenborg taught the doctrine of "subject spirits," who were at times commissioned to act for others, when those others were occupied in a higher or different employment. And it ought also to be stated that external communications to the people of this world, though they may be as true, many times, and are perfectly philosophical, are not so high as the purely mental or spiritual. I should be pleased to philosophize a little, but am here confined to a statement of facts.

W. M. F.

Cambridge, Mass., Dec. 23, 1850.

CONVERSATION WITH SPIRITS.

The following (from the New York Tribune) is a report of a conversation held with what purported to be the spirit of a friend. It was received, not by *audible* responses from the spirit, but mediately, through a clairvoyant. We have before expressed the opinion, that these accounts from persons called clairvoyants, should be received with caution. Many things they relate are, indeed, from one of the "spirit spheres," which is the first, or connected with the human. *When* and *how* far such communications come from spheres above the first, it requires maturity in spiritual knowledge to determine.

We believe the sentiments, said to have come from the spirit here referred to, are very near the *truth*, and their utterance will do good.—*El. Spirit World.*

The following minutes of a conversation held with the spirit of a departed friend, who left this mortal state in June, 1849, is not published as any evidence of the *truth* of the remarkable phenomena of alleged intercourse with disembodied spirits, known in our days as Clairvoyance, Mysterious Rappings, &c. The young man who was the medium of communication in this state, has been conscientiously clairvoyant but a few weeks, and the "Rappings," so called, are also heard in his presence, though he is no connection of the Fox family, and has but the slightest acquaintance with any of them. We think none who know him would consider fraud on his part possible, though what delusion, hallucination, or diabolical influence he may be subjected to, this deponent saith not.

We happen to know of still another family in this city, having no connection with the Foxes, in which the "Mysterious Rappings" are now heard, and no one can say how many more there may be, as in every instance the profoundest secrecy is enjoined and observed.

The object of publishing the following is simply to refute the common assumption, that *nothing is ever communicated from the spirit world by these new agencies that is of the slightest importance*. The responses, it is said, are uniformly frivolous, useless and uninteresting. We should say that, so far as we have observed, they are about as worthy of regard as the *questions* to which they are replies will permit them to be. However, here is a specimen, copied verbatim from notes hastily taken down as the words were uttered by the alleged clairvoyant. The deceased Mr. C., who purports to be the communicator through this medium, was a man of decided intelligence, energy, and philanthropy, and these responses are very like his manner of speaking while on earth. But to the questions and answers:

Question. Mr. C., had the Human Race a conscious existence before we came on this earth?

Answer. Soul-matter had an existence, but not a conscious existence.

Q. Are there any spirits which exert an evil or malignant influence on human actions and conditions?

A. Yes; but not because they desire to do so, but because of their interior or gross organization.

Q. Are there any human spirits which have passed from earth which are not in a state of progress or improvement?

A. No; but some progress slowly, having a very gross organization to begin with.

Q. Do you know Edgar A. Poe, the Poet?

A. Yes.

Q. In what sphere is he?

A. I have a different classification from others.

[Question pressed.]

A. He is in [what I consider] the third society, second sphere.

[NOTE.—In responses made through Rappings which purported to be from Poe himself, he is said to be in the *sixth* sphere.]

Q. Are there any spirits in a state of misery or pain, so as to feel their existence a burden?

A. There are some who have mental suffering, because they did not improve [or misused] their advantages while on earth.

Q. Are there any so separated from their friends as to cause them unhappiness—not being allowed the society of those they love best?

A. If they might [now] have been associated with those friends by improving their advantages [when] on earth, then they are unhappy.

Q. Are there any who despair of ever attaining the condition of the blessed?

A. They may at times, but not lastingly.

Q. Does the state in which Mr. C. now is seem more immediately, palpably, under the Divine Government than *our* condition?

A. Its inhabitants see more clearly, as they have progressed further.

Q. Are there any in that state who disbelieve the existence of the Deity?

A. They do not disbelieve it, but some do not comprehend it.

Q. Then the Deity is not visible from that sphere?

A. He is nowhere visible. We receive impressions from Him, but do not see Him.

Q. Are the Apostles and founders of Christianity visible to Mr. C.?

A. No: None who are in a higher sphere are visible to those in a lower.

Q. Can those in a higher sphere communicate to those in a lower?

A. Yes.

Q. When Clairvoyants suppose they see Apostles, &c., are they deceived? or do they really see as they suppose?

A. Many of them think they see the Apostle Paul, or whoever else they wish to communicate with, when they really do not.

Q. When a mother, who dearly loves her good child, but who has lived unworthily, goes to the spirit world, is she, or is

she not, permitted to see her child before she has attained his sphere?

A. She does not see him, but receives impressions from him.

Q. Does he see her?

A. Yes; he communicates to her, and watches over her.

Q. Have former generations passed away, so that they cannot be seen from Mr. C.'s present sphere?

A. Some have, and some have not.

Q. Could Mr. C. see Adam and the ancient Patriarchs?

A. No.

Q. Is this new ability on our part to communicate with the Spirit world a consequence of any change or improvement in the Human Family?

A. Yes: the Human Race have become more refined and susceptible [to impressions from the Spirit world] than formerly.

[It was here casually stated by some one present that Mr. C. had stated, on a former occasion, that Idiots have no immortal existence. The present querist demurred to this, and asked]

Q. Do children, who die in conscious infancy, live in the Future State?

A. The moment an infant has been ushered into the world, an individuality has been formed, which continues to exist, provided the physical constitution was perfected — not otherwise.

Q. Then why do not animals also have an immortal existence?

A. Man has a peculiar formation, which animals have not. To all who have that formation, soul adheres — not to others.

Q. Can Mr. C. give us any idea of his present locality in space — whether it is on any particular planet, or around this earth?

A. Human spirits love to hover around this earth, but they are not confined to it.

Q. Do those born on the several planets usually remain each on that which was his birthplace?

[Answer not taken down, but believed to have been affirmative.]

Q. Are the planets visible to Mr. C.?

A. Yes.

Q. Does Mr. C. see this outer, material earth? Does he see it as we do, with our material eyes?

A. He perceives the earth as a highly material body.

[The above is all that we noted down, though a few other questions were asked and answered, which were not noted at the time. On another occasion, it was stated, in reply to a question, that all created existences are first clothed in material bodies, passing thence into purer and more spiritual forms, and that the inhabitants of the higher planets, like Saturn, pass through a change from the material to the purely spiritual state equivalent to our death, but one unattended by pain, and which is desired, not dreaded.]

The population of Ireland is the poorest and her church the wealthiest in Europe.

☞ A spoonful of horseradish put into a pan of milk, will preserve the milk sweet for several days, either in the open air or a cellar, while other milk will turn.

EDITORIAL.

BOSTON, SATURDAY, JAN. 4, 1850.

PROSPECTIVE.

Contentment for the past; Gratitude for the present, and Hope for the future!

“Auspicious Hope! In thy sweet garden grow Wreaths for each toil, a balm for every woe! Won by their charms, in nature's languid hour, The way-worn spirit seeks thy summer bower. Here, as the wild bee murmurs on the wing, What peaceful dreams thy handmaid Fairies bring! What viewless forms the Eolian organs play, And sweep the furrowed lines of anxious thought away.”

And, who but has found the words of another of Nature's Prophets true:—

“Hope springs eternal in the human breast, Man, never is, but always to be blest.”

It has sometimes seemed as if no one organ in the human constitution, contributed so much to the sum total of man's happiness, if, indeed, there be one which contributes so much to the health of the external body, as that of Hope.

And, as to the immortal mind, what is Religion or Happiness, without Contentment, Gratitude, and Hope? What is life, even, where this trinity is incomplete? Is a dissatisfied mind a happy one? And what beauties, what mental perfections could supply want of Gratitude? Yes, gratitude! Those homely lines, so often read, in school-boy days:—

“My dog, the truest of his kind,
With gratitude influences my mind;
I mark his true and faithful way,
And in my service copy Tray.”

Well, why not? Is it not a most lovely trait of character, whether in brute or human? And yet, how often we may find persons who do not seem even to ask themselves whether there be such a state of mind as is indicated by the term ingratitude! They receive, but do not give.— They monopolise all into their own individuality, as the decayed plant yields no rich perfume as the return for the toil bestowed upon it. Constantly receiving, why should we not give? “It is more blessed to give than to receive.”

Assured by a knowledge of nature's laws that the future must be, on the whole, better even than the past, Hope carries us forward, even where philosophy may not penetrate; and still reaching on into the future, it inspires strength with which to endure burdens that would otherwise prove utterly intolerable. Hence, to one and to all there is “a better day coming.” We may not, indeed, all give the same definitions of the *future good*; but we do, nevertheless, look forward to its development with ardent longings which no language can describe.

“Auspicious Hope!” How could we enter upon the labors of another year, with-

out special assistance from its inspiration. Nay, we could not have continued thus far, without its constant aid.

How the “Mission” to which we referred in our first number, has been fulfilled, others must determine. Thus far, we believe, all has been done that we promised in the beginning. We knew, indeed, how very few would be found throughout the country, who would be able to appreciate our real object, or to afford us assistance, when it was once understood. The discovery was made long ago, that “that is not first [to our senses or understanding] which is spiritual, but that which is natural, [external], and afterwards that which is spiritual.” As difficult as it always has been, to bring spiritual things within the comprehension of minds accustomed only to the contemplation of that which relates to the external world, we did not anticipate a large circulation for this paper. We knew how slowly human minds come up to the love of the spiritual. The products of the earth, the delicious fruit, is not matured in a day.

What this paper will be, for the six months to come, may now be easily inferred from the past. Our design is to make it the Spirit's Paper; not merely spiritual, but the servant of the spheres above. Such a medium, as through which the Higher Spheres may condescend to breath *Goodness, Justice and Truth*. It is not for themselves so much as for the Human. Conducted by human judgment, managed by human hands, the imperfections which always, more or less, appertain to this external world, must be manifest in its columns. The Spirits will not do human work, and we cannot do the work appropriate only to them. And now, let us ask our readers and friends to respond to the following questions:

1. Has this paper been at all *sectarian* in its tendencies, thus far? Has it, as far as possible, responded to the wants of the Race? Has it spoken the voice of the Universal Heavens, as far as it was possible for human beings to utter that voice?

2. Have we spoken an unkind word of any one, in this world, or in the spheres above?

3. Has this paper been the means of good to you and to yours? Has it increased your love for the Spiritual, your faith in the Divine? Has it enlarged your charity for the human race? Are you as bigoted and sectarian now as you were six months ago?

4. Has it lessened your fear of death, your dread of the future? Has it brought your mind into close communion with the Heavenly World? Have you listened to the sweet whispers of love from the unseen

friends whom you had not only buried in the grave, but whom you had almost suffered to fade even from your memory?

Well, all this, you say, and more. And this brings us to the *final* question, to which I must now call on one and all, the "friends of the Harmonial Philosophy," to answer. It is this:—

5. *Shall this paper be continued more than six months longer?*

This question is for you to answer, not for me. The editor, publisher, clerk, (or in whatever other menial character the necessities of the case have compelled me to serve), has decided this question for the *past and future six months* only. I said it should be continued one year. That year is now half gone. But I am now in duty bound to inform one and all, that if more efforts be not made in the external world, for its circulation during the coming volume, than have been put forth thus far, its existence will certainly cease on the 28th June, 1851.

I am impressed that one year will be all my duty requires. This I give freely. My labors, my hard-earned earthly substance, all I have, without the hope of its restoration in this world. And if, for the want of co-operation on the part of congenial friends in the human world, I find myself compelled, at the close of the next six months, to suspend these labors, then the friends of "The Spirit World" will forego our weekly visits, and our mission must be fulfilled in some other way.

In referring to the past, no specific mention has been made of the timely and efficient aid which has been rendered us by the Spirit's friends in various localities, particularly by Fisher Doherty, Valentine Nicholson, Henry D. Barron, D. M. Denney, W. P. Seaver, Perry Thayer, A. Smith, F. Gale, Milo F. Townsend, F. G. Bishop, and numerous others, whose names are laid up in our affections.

All I can say to these friends is, "I thank you." In behalf of Truth and Goodness, in behalf of the Spirit Spheres, I thank you. The Spirits of the good and true will be your friends, I doubt not, and cheer you by their presence in the last hours of expiring mortality.

Fifteen or twenty such men as those named above, would render all the assistance necessary to put this paper upon an enduring basis. But whether the spiritual and external worlds are in a state of proximity to develop a sufficient number of congenial co-workers or not, we must leave for the future to determine. The friends who now patronise this paper know us well enough, we trust, to believe what we have here stated, so that, if compelled to suspend this publication in six months from this day, no

one shall complain that due notice was not given in time to secure those efforts necessary to keep it in existence, and to render it an appropriate and reliable medium for information appertaining to THE SPIRIT WORLD.

INFORMATION FROM SPIRITS.

A correspondent, whom we take to be a venerable orthodox clergyman, quite advanced in life, writes us under date of Dec. 27, thus:

"P. S.—The more direct and reliable information you can draw from intelligent spirits in respect to realities, states, conditions, enjoyments, and doings of individuals in the Spirit World, and disclose them in your paper, the *better* and the *more* useful for its readers."

In reference to this subject we have to say, that hereafter our readers may expect more information of this kind. Two articles will be found in our present number, developing more of the Wisdom Element, than, perhaps, any thing of the kind we have ever published on this subject. They are under the general head of SPIRITS. And we are happy in being able to announce that others of a similar character may be looked for by our readers from week to week.

Thus we were advised in the beginning; that these manifestations from Spirits would progress in their character from the lower to the higher. But all should understand:—

1. The Spirits who make these responses to questions respecting the Philosopher of the Upper Spheres, do not assume to be infallible. They do not dogmatise. They do not dictate.

2. They say that their communications must be judged of by the laws of the Spirit World, or, as we judge of other things which we wish to understand.

3. They give us what they have received. They do not assume to know every thing, even about themselves. They love us, and try to do us good, in the use of what they believe to be the most appropriate means.

GUARDIAN ANGELS.

It is most consoling and pleasant to contemplate ourselves and families, constantly surrounded with kind and watchful Spirits, who promise us every assistance in times of danger. How often have we heard them say to their friends on earth,—“We love you, and watch over you for good all the time.” And numerous instances have come to our knowledge, where the angels have, indeed, rendered assistance, which has not only restored the sick, but which has even saved human life. Our daughter, Mrs. Cooper, was not long since waked out of a

sound sleep at night, by the Spirits, at a moment when a lamp, which had been left burning near her bed threatened mischief and peril, not to her only, but to the whole house, and all who were in it.

The *Alleghany (Pa.) Enterprise* publishes an account of a lady in that city, who dreamed, repeatedly, that an aged female relative was murdered by a black servant. Impressed with this horrible presentiment, she went to the house of her relative, and prevailed on a gentleman to watch in the adjoining room during the following night, when singular to relate, about three o'clock in the morning, a black servant was detected on the stairs, under the pretence of carrying coals to light his mistress's fire. As this could not have been his real purpose at that hour, in the midst of summer, the skuttle was searched, and a large knife found concealed under the coals.

Our solution of this dream is, that the guardian spirits of that aged woman becoming cognizant of the design to murder her, they caused the young lady to dream as she did. It is a common, very common occurrence, for angels to cause Mrs. Cooper to dream, we know. Important information has often been communicated to her in this way. The following is one case of many:

Mr. B. of this city, wished to know what had become of a friend of his, who sailed from Boston some years ago, and neither the ship or this friend had been since heard from. Mr. B. asked his Spirit Mother if she had seen this friend in the Spirit World? She said she had, and she would attract him to Margaretta (Mrs. Cooper), so that he would tell her, in a dream, all the circumstances of his death. This was done in due time. *How* we know that what Mrs. Cooper dreamed was *true*, could not here be described. But the fact of *guardian* Spirits is a blessed reality, of which we desire all our readers to become as well assured of as we are. And, bear in mind, this article is written by one who well remembers the time, when he, himself, neither knew nor believed anything upon this subject.

“EVIL” SPIRITS.

In reply to the query of our friend Andrews, of Kirtland, Ohio, in respect to “evil” said to have been done by Spirits, we have to say:—

1. That we are not of the class who believe or admit that Spirits ever did or ever will do “evil” to mortals in the sense stated. Shall we say that God himself does “evil,” when we see the whirlwind, or witness the destruction of life and property by an earthquake? Certain things, when viewed alone, unconnected with the great system of which they form a part, may

indeed be called evil. They are so, comparatively speaking, not so, absolutely. We admit that there may be *apparent* discord in manifestations from the Spirit World, but they are only apparent, not real.

So in respect to *insanity*, for this is merely another word for discord. There is one kind of discrepancy or discord between two kinds of apples, one of which is larger than the other. We suppose that Spirits advance, progress, after leaving the animal body, but they do not progress alike, as to time. One is longer in reaching a given state than another. Hence, in the nature of things, "one star" must "differ from another in glory."

TO EDITORS.

We have more than one hundred and twenty papers on our exchange list. We send our paper in payment of a debt contracted for publishing our prospectus.

We have now to ask an additional favor of our editorial brethren. Will you have the kindness to look at the electrotype at the top of our first page, and inform your readers as to the charge? And, if not too much trouble, please to alter our address in your mail books.

PHRENOLOGICAL, AND WATER-CURE JOURNALS.—We acknowledge with pleasure the receipt of these popular periodicals in the enlarged, quarto form, embellished with appropriate engravings, and printed so beautifully that we do not see how they could be done better.

Mr. Fowler may have forgotten it, but we have not, that we published his original Prospectus more than twelve years ago, when he did not deem it best to put his own name to it, even! But, "who hath despised the day of small things?"

We cannot doubt but it is an oversight, merely, that the readers of the Phrenological Journal have not yet (as far as we know) been informed of the existence of a paper, now called "The Spirit World."

SPIRITUAL SITTINGS.—Mrs. Cooper gives sittings for Responses from the Spirit World daily, at 10 A. M. and 3 P. M., at 28 Eliot street, Boston.

Persons who come in from the country for the purpose of seeing her, should, when practicable, give us previous notice of their design, if they cannot be present at either of the hours named.

The Responses, we are happy to say, continue to be, as we believe, truthful, and most gratifying indeed. They often seem like Heaven itself, such is the harmony and joy which appear in the communications made by spirits.

CORRESPONDENCE.

South Killingly, Ct., }
Dec. 25, 1850. }

Friend Sunderland,—Though personally a stranger, I venture to hope that my present spiritual wants will be regarded as a sufficient apology for the liberty I am now taking.

I have long felt the need of something higher as a vehicle of thought, than the sectarian journals of the present age, and I rejoice that the time has arrived for the introduction into our world, of one journal, all spiritual and divine. I refer to the *Spiritual Philosopher*. I chanced to meet with one of these heavenly harbingers, and was delighted with its spirit and tone. It whispers of the glorious inheritance of which God hath made me an heir. It removes the dark mists from the infidel's vision, and opens to his benighted mind the clear sunshine of heaven. It introduces us to the society of angels, and seeks an acquaintance with the spirits of just men made perfect. My soul longs for a perusal of its pages. To me it seems as a great light in a dark place, or as the shadow of a great rock in a weary land. We have heard unaccountable sounds about our house, which, at some future day, I shall ask you to explain.

Yours, for truth and righteousness,
W. A. S.

West Troy, N. Y. }
Dec. 22, 1850. }

Brother Sunderland,—The cessation of the *Univercelum*, was to me (as to many,) a serious privation, which, together with an ardent desire to hasten the advent of Spiritual Light and Truth, induced my efforts in starting the *Spiritual Messenger*—(ere I had learned the existence of the "*Spiritual Philosopher*." These able Advocates of Truth, together with the weekly and daily evidence that *Divine Progression* is rapidly approximating the Spiritual and Physical worlds, render the present antagonistic state of society much more tolerable to me, by elevating the hope that a "better time" is near.

Having never been attached to any sect, clique, or party, I have, of course, during sixty years, received my full share of epithets, and persecution, from the prejudiced bigot, and of indignity and opprobrium from the self-righteous and purse-proud worldlings. And recently, because one of the "*Four sisters*" was in my family, my dwelling was nightly mobbed and assailed during an entire week, as if her life was sought for; and this, I believe to have been a sectarian movement. (Ignorance fears truth.) But the events of the past year assure me that *Divine Light* will soon dispel the more than *Cimmerian Darkness* which broods over the actual state of Mankind, and that they will be disposed to regard each other as they *really are*.—Brothers!—and be induced to embrace the only sentiment which can realize the Millennium—*Universal Love*.

May God prosper your holy mission,

and awaken new laborers, is the sincere prayers of

Yours, most fraternally,
R. W. BOUTON.

UNITY.

ATTRACTION, HARMONY, HEAVEN.

Original.

THE EARTH.

BY S. H. LLOYD.

What fellow feeling makes us one,
Our own dear mother Earth,
Thou nursing of the sky and sun,
That gave our being birth;—
What mighty lore in thee we find,
What hopes for all our fears,
Thou creature of the self-same Mind,
Thou firstling of the spheres.1

How much-like us, had we the heart
To read thy life aright,
In form, in thought—in whole and part—
In day-time and in night!
The sun did bear thee in her womb
And balanced thee in air,
And through the darkness and the gloom
Thou still hast shared her care.

What mighty lungs she gave to thee
In ocean's heaving breast,
Now throbbing in their majesty,
Now sinking into rest;—
What arteries now course in thee
In all thy flowing streams,
How much like thought in thee we see—
In all thy germs there seems.

Deep thunder-scarred, thy brow like ours
Is scathed by many a shock,
While imprints of the stream and showers
Are seen upon each rock;—
And for thy tale of grief and strife,—
Of ages of unrest,
How many flowers have sprung to life
And wasted on thy breast.

And through long weary months and years
Hast thou in silence wrought,
While golden ores, or flowing tears
Thy meditations brought;—
But deep within thy streams and soil
Thy thoughts are treasured there,—
In gems and pearls we see thy toil,
In gushing fountains thy prayer.

From age to age, from rock to man
Thy brimming life ascends,
And what is still our Author's plan
Our dizzy thought transcends;—
But when through all the Past we read
How being upward tends,
And how e'en every bursting seed
Its joyful message sends;—

When crystal streams and lifted spires
Now greet the roaming eye,
Where once the belching clouds and fires
Lit up the sea and sky,—2

With joy and pride I hail the Day
That in the distance dawn,
And greet the beauty of the ray
That gilds the reigning morn.

Thus linked with thee our lives we yield
To worship and to toil,
Thou gav'st our souls a form, to shield,
We'll labor on thy soil;—
In wedlock bands we'll cling to thee
And live the True and Right,
Until as seen in Destiny,
Thou 'lt wear the crown of light.³

1. According to that wonderful and celebrated work, "Nature's Divine Revelations," through and by Andrew Jackson Davis, we learn that there are six spheres, and not until the group of planets were formed that belong to this part of the Universe, and this includes all the constellations of suns and stars that with us have one common centre, which has been ascertained to be a star in the group of the Pleiades, that matter, through the laws of progression, had advanced to spirit, which is Man, consequently that we are the first of the fruit-bearing planets.

2. Blakewell, in his Geology, speaks of a clear and beautiful stream that took the place of a volcano, that for years had served as a light house to the tempest-tossed mariner; and which was situated on the coast of one of the Muluccas Islands;—also of a beautiful Italian city that now occupies the site of an old extinct volcano.

3. Fourier, and, I believe, Swedenborg, also, teach that the Earth is yet to wear a Boreal Crown, and that what we call the Aurora Borealis is the commencement of its formation. The philosophy of it I leave now to those who have a love for such interesting investigations.

WHO ARE THE OPPRESSORS?

"My God! if I am not *bad*, it is not because I don't have temptation enough!"

A young girl said *that*, the other evening, as, after her return from her daily task, where, from early morning until after dark—with only half an hour's intermission for a meagre dinner, carried in her pocket—she sank into a chair, and pressed her small palms upon her full, pale temples!

"If I am not *bad*, it is not because I am not *tempted*!" she repeated with emphasis, apparently soliloquising and gazing abstractedly down towards the gleam which came through the grate bars of a small stove, the only means of warming a small room, and preparing the food necessary for a family of three or four persons.

The night was one of those cold, cheerless, drizzly seasons when people, wrapped in thick box coats, hurried to their homes, with umbrellas outspread above them, fearing lest the damp and unwholesome atmosphere might get access to their vitals, though they were never so warmly clad and shod; but this tired and dispirited work-girl, with only a thin shawl over her shoulders, and her cheap straw bonnet exposed to each particle of drip from the clouds above, had travelled on foot a full mile through the muddy streets—the water above her ankles at half the crossings—to her economical lodgings up town, for the reason that the stages were filled with comfortably and even genteelly dressed "gentlemen (?)" who feared they should catch cold—injure the lustre of their overcoats, or destroy the polish of their boots! A sixpence would have been a considerable sum for her slender purse, yet she would

have spared the sixpence rather than walk on such a night!—but no stage driver would "pull up" for her mute appeal, and she was forced to foot it! She wore rubbers, to be sure, but her faded calico dress and underclothes were completely saturated about the lower portions with pavement slop and gutter water; and, as with a kind of convulsive indrawing sob, she dropped her hands from her face, and arose to put aside the wet shawl and hat, it was evident that the misery of her condition was resting, with a crushing weight, upon her young heart!

She might have been seventeen—possibly not so old—of symmetrical form, and intelligent features—naturally round and plump, but a shade of care could be traced on the premature droop of her finely-marked eyebrows, while her small, red, nether lip was pressed up against its fellow with an expression, half of mental anguish, half of girlish pouting. There was a slight flush upon her cheeks, when she first entered from the storm, the exercise having driven the blood with a quicker impulse to those tell-tale spots, but it soon passed off, and her face, as she adjusted her damp hair before a small mirror, became pale exceedingly.

"I don't want to go to that shop any more, Mrs. Pierce," she said quietly, after sitting some five minutes in silence, with her shoeless feet shoved beneath the stove hearth.

"Why not, Mary? It does not rain so every night?"

"I know, but—but—"

"You have not got your money, I suppose, Oh, well, never mind—pay me your board when you do get it."

"No, he has not paid me these three weeks—our shop used to pay on Saturday night, but he put it off to Monday night, last fall, and now he don't pay at all!—but that aint the reason, though I *did* wish to get some drawers, and a thicker shawl, and—and—"

"Well, Mary, you want these things, of course, but there are many girls worse off than you are. Come, cheer up and eat your supper."

Mary was an artificial flower-maker, working in one of the shops in the Second Ward. She was boarding with a distant relative, a poor but kind woman, and sat down to her lonely meal, (Mrs. Pierce, with her two children, had eaten previously,) sadly and in silence.

"I cannot go down there to work again!" she at length said, after musing, while Mrs. P. cleared away the simple tea-things—"I don't like the way Mr. —acts!"

"Does he scold you, Mary?"

"Not lately:—he—he has got very kind since Susan M—— left. Susan was his favorite, but Mrs. —was jealous, and turned her away. When Mrs. —is out of the room now, he comes behind me, and puts his hand upon my shoulders, and looks down into my—my dress, and sometimes he acts very strangely indeed!"

"He does not——"

"Yes, he does! He caught me around the waist in the dark passage to-night, and tried to kiss me; he said I should

have my pay and a handsome present, if—if—*Oh, he's a villain!* and I cannot—I will not enter his shop again!"

The poor flower maker, as she uttered these words, bowed her flushed features into both her palms. She did not weep aloud, but any one might have seen the bright globules trickling through her fingers, as the remembrance of the cruel effort came painfully up before her mental vision!

Her first earnest exclamation then became no marvel, as, when, dripping from the inclement exposure, she ejaculated,

"My God! If I am not *bad* it is not because I do not have *temptation*!"

Neither is ours an unmeaning or singular inquiry,—*Who are the oppressors?*—*N. Y. Sunday Courier.*

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