



SPIRIT WORLD.

VOL. II.

BOSTON, SATURDAY, JANUARY 25, 1851.

NO. 4.

NATURE.

ASSOCIATION, PROGRESSION, DEVELOPMENT.

[Original.]

THE BIBLE.

BY J. A. GRIDLEY.

Friends of the Harmonial Philosophy, What is our relation to the Bible? The great gulf that seems to exist in the minds of many of the friends who are so deeply interested in the Harmonial Philosophy, appears to me to be more imaginary than real. The Bible has a *soul* as well as a body; it has *male-texts* that are full of strength and living power, as well as *female-texts*, graced with modesty and beauty. I see such harmony between Mr. Davis's writings and the *soul* of the Bible, as commands my highest admiration; they chime like strands of a three-fold cord. It is because I am aware that this *seeming* discord raises the prejudices of thousands, and so prevents them from investigating the universal laws of Nature that are already pressing themselves upon the attention of mankind, that induces me to say a few words upon this subject. I have never been what is called clairvoyant, nor have I been put into a *deep* state of *trance*, but I have lived so near the frontier of this world, and have so often gone "over the line," that years before I heard anything of Mr. Davis I knew I had a spiritual body within the earthly. I knew, too, how they lived, breathed, and communicated in the Spirit World, to which I have openly and abundantly testified. And I know that in the unfolding of these truths I have been greatly assisted by the Bible. Not, indeed, by its preachers, I confess; but by the Bible. It constantly pointed me to an *Inward Teacher*—to a sure Guide—to a *kingdom within*; that I was the temple of God; and that if I would see and commune with the King, I should find him in his kingdom. If I wanted God, I could find him in his temple. I saw, with a clearness I cannot express, that the whole object of the Bible was to develop and unfold the *interior life*; that Christ and his apostles labored for no other object; that the *letter* (almost the only part known and preached in the world,) *killeth*, while the *spirit* (the interior essence,) giveth

life. I learned from the Bible that the interior portions of the soul flow to heaven in "groanings that cannot be uttered," and are not attempted; that when a man prays he enters his *closet*. But where was his closet who uttered this precept, and who "had not where to lay his head?" What other door can he so effectually shut, as the secret one of the soul? And where else does he want those blessings scattered, which shall reward him openly? He who instructed his disciples to pray "Thy kingdom come," also taught them that "the kingdom of God cometh not with observation." It is an interior matter, of which worldly historians can take no cognizance; for, "behold, the kingdom of God is *within you*." This prayer teaches nothing more nor less than a desire that the principle of divinity implanted in them, and in all men, might be developed; their spiritual perception quickened, and the inward control their outward nature. And what friend of the Harmonial Philosophy desires more?

I do not hesitate to affirm that *prayer*, *faith*, and *conversion* are based and urged (without exception and in all instances in the New Testament,) upon a recognition of the interior life, and that only; that nothing "ascends to heaven but what first came down from heaven." "Ye ask, and receive not, because ye ask amiss—that you may consume it upon your lusts." There, again, is the selfishness written out and condemned (eighteen hundred years ago,) which is the basis of all those prayers referred to on page 44 of "Special Providences," and which Mr. Davis says, it is in the nature of things, impossible for God to answer, because they ask for conflicting blessings. I contend, that no "righteous" man ever *prayed* for "rain," or anything else, unless he was first interiorly inspired to do so. Nothing else is prayer. "A voluntary humility," assumed for the occasion, with lengthened words and solemn sounds, mechanically uttered, are no more prayer, than is the mere jargon of an Indian pow-wow. Yet it passes for such in our heathenish, degraded churches, and "the people love to have it so." If, on any other than interior evidence, man asserts that "the Lord liveth, surely he swears falsely." It is a lie to *him*, however true it may be in point of fact, or to his more enlightened neighbor, the Bible itself being witness [see Jere-

miah 5, ii.] Yet of such friends we speak not in anger or impatience; but, feeling bound by the oath which God administers to all who speak in his name, we are forced to tell "the truth, the whole truth, and nothing but the truth," to all mankind. We would gladly startle the world from its dream of ages to a more than Pentacostal influx from the spirit spheres, which is evidently already commenced. We must honor the truth which *first* honors us; nor can we be content with a mere intellectual perception of it; it must be *incorporated* into the very elements of our being; we must bring up from their hidden depths, those truths which orthodoxy have pronounced *obsolete*. Where, now, is the clergyman who tells his hearers to "take heed to the sure word of prophecy," only "till the day dawns and the day star arises in their hearts;" that the Bible is to be heeded only as a light that shineth in a dark place; that it is a lamp to the feet of those only who are in darkness; and that it relinquishes all control of men at the first dawn of the immortal day *within them*; yea, at the first appearance of the rising "day star" in the heart. The man, then, that follows the Bible actually forsakes the Bible as soon as his interior is opened, for thus the Bible bids him. He is legally and eternally divorced, not by his own act, but by the Bible itself, which most gracefully hands him over to the Living Guide—the "unction from the Holy One which abideth in him and teacheth him all things, and is truth, and is no lie, and he need not that any man teach him." He realizes that he belongs to that family where it is said "all thy children shall be taught of the Lord, and great shall be the peace of thy children." And again, "they shall all be taught of God." "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." I have said thus much that we may convince our honest Bible-loving accusers that we, rather than themselves, have honestly and faithfully lived out the Bible to the end of its charter. Moses ordered the Jews to leave himself and cleave to the instructions of "that prophet whom the Lord God should raise up unto them;" but, in rejecting "that prophet," and, as they thought, cleaving to Moses, they really forsook Moses, and "he in whom they trusted" became their accus-

er. So our friends will find that if they cleave to the Bible, after the day of emancipation comes, the Bible, instead of justifying, will be a witness against them. But let us be quiet—the season is advancing—the shell should not be broken, the prickly bur should not be opened, or the bitter encasement loosen its seam prematurely.

Southampton, Mass., Jan. 1851.

TRUE MARRIAGE.

BY A. J. DAVIS.

The principles of matrimonial association are universal and eternal. The law of association or affinities develops the true relation which subsists between one atom or individual and another; and the corresponding association of the particles or spirits thus drawn together, is an outward expression of true marriage.

The law of conjugal union is first represented in the structure of the Divine Mind; next in his inconceivable relations to the universe. The essential elements of the Divine Mind are embodied in the form of Love, and his celestial attributes are embodied in the form of Wisdom. Love is the female, and Wisdom is the male principle; these, in their divine relation and unity, generate the whole universe of matter and mind. The subsequent manifestations of this divine matrimonial relation are less sublimely grand and perfect, but not less demonstrative and unmistakable. In the natural elements are corresponding exhibitions of true marriage. Electricity indicates positive and negative relations. Magnetism is the male or positive principle, and electricity is the female or negative principle. The atmosphere is constructed upon the same principles: oxygen is the female, and nitrogen the male. Water, also, is thus made: oxygen is the female, and hydrogen the male; and between them life, nourishment, atmosphere, and kindred elements, are generated and evolved.

There is a beautiful matrimony between particles in chemical compositions; they seek out and ultimately associate with one another. Plants are congenial in the same manner; and so are the various classes and species of organizations in the animal kingdom. To the outward searcher after truth, I would recommend an investigation into the marvelous revelations of chemistry, botany, zoology, and ornithology; because these various departments of inquiry furnish incalculable examples and confirmations of the beauties of true marriage.

As is the Divine Mind, so are the ultimate productions of Nature—his children! Every individual, abstractly considered, is an embodiment and representation of Love and Wisdom. The elements of the human soul are organized into an image of Love or Life; and the attributes of intelligence are unfolded into an image of Wisdom, or Guardian Power. Therefore every human soul is constructed upon male and female principles; the male is positive, and the female is negative.

But each and every individual, considered relatively, is not Love and Wisdom alone, and complete within himself or her-

self, but is one of those principles, and hence experiences an affinity for its apparently opposite or dissimilar self. It is when, and *only* when, an individual realizes its dependance upon another individual, that sensations of dissatisfaction, discontent, and incompleteness, unfold themselves in the spirit. Congenial association is now loudly and imperatively demanded by the isolated and seeking heart. Heart calls to heart. The female is alone, without her true companion; and the male is alone without the female; the female is seeking for its Wisdom principle; and the male is seeking for its principle of Love.

There is no happiness separate from true conjugal association. One spirit cannot resist the attraction to another spirit; it is simply Wisdom searching for Love, or Love for Wisdom. It is not strange that the heart seeks its true associate; because when we comprehend and realize the truth that the Deity, his universe, and the human soul are constructed and subsisting upon the principles of male and female, positive and negative, or Love and Wisdom, it is easy and natural to understand the attraction which the dependent soul feels toward its true companion. It is Soul seeking for Soul, Life for Life, Love for Wisdom, Spirit for Happiness. Yes, it is when the soul realizes its relations to, or dependance upon, others, and especially its particular dependance on *one*, that it begins to seek for itself.

Conjugal love must be responded to by conjugal love, else the spirit will be unhappy. The properly unfolded female character is an embodiment of Love; and the male character, when properly unfolded, is an embodiment of Wisdom. The female, being Love, possesses within her soul the immortal springs of beauty and loveliness; but if she is, by means of uncontrollable circumstances, associated with a companion whose powers and attributes are not sufficiently great and noble, or kind and generous, to extract from her sentiments of continual respect and admiration, then will she most certainly manifest uneasiness and generate discord. It is depressing to scan the multitude of marriages which have resulted from no higher causes than the infatuations of passion and evanescent personal charms—of popularity, or individual position, the superficial accomplishments of education, the advantages of wealth and convenience, or from the so frequent coercion or incitement of accidental outer circumstances. In the world, everywhere are visible these superficial and ephemeral marriages—marriages! did I say? No! not marriages, but worldly legalized attachments—legalized adulteries and bigamies, which not only distract and deform, but *arrest* the developments of beauty and happiness in the thus enslaved soul.

True marriages are natural, inevitable, harmonious, and eternal! By the assistance of interior perception and comprehension, I was enabled to ascertain the glorious and consoling truth, that every spirit is born married. When I gaze upon an infant, a youth, a lonely individual, the voice of intuition and true phi-

losophy says "That infant, that youth, that lonely individual, has somewhere an eternal companion!"

Therefore I perceive and understand that a meeting and recognition of such companions are an outward expression of true marriage. No ceremony, no promise, no written or legalized agreement, can unite that which is internally and eternally joined; nor can these solemnities unite that which is eternally separated. If two are legally married, and if this outer expression of unity has no other primary cause than the fascinations of feature, the advantages of position or wealth, or the accident of circumstances, then is the female unconsciously living with another spirit's companion; and so also is the male living in perpetual violation of the law of conjugal association; and consequently both are rendered dissatisfied and unhappy. The best evidence that two individuals *are not* naturally and eternally married, is that by dwelling together they generate discord, discontent, disrespect, and unhappiness; and the best evidence that two are internally married, is that by dwelling together they generate harmony, respect, admiration, and contentment. The laws of Nature, or God's laws, are superior to human enactments and jurisprudential proceedings; yet until mankind is more refined and acquainted with the laws of mind and matter, we must submit to human legislation, and human laws must be permitted and obeyed; but herein is a great, and, at present, necessary evil, which all should strive to understand and overcome; that human laws may be made no other than Divine; and then, notwithstanding the misapprehension and local transgressions of them which might sometimes occur, there would not exist one-tenth of the discord, licentiousness, and unhappiness, that now mar the face of humanity.

Every individual is born married; every male and female, every Love and Wisdom, has a true and eternal companion. This marriage is solemnized by Supreme sanction, and is sanctified by angelic harmony. It depends not upon personal beauty, or education; neither upon wealth, position, situation, time, age, or circumstance; it is the spontaneous and inseparable conjunction of affinity with affinity, principle with principle, and spirit with spirit.

In reply to the question, "Will *all* the individuals married in this life, continue to live together in the Spirit World?" I received the following vision: In England, in the city of London, I saw a gentleman undergoing the metamorphosis called death. He had been for several years married to an uncongenial companion; they had frequently and severely injured and insulted each other; and were quite dissimilar in their temperament, habits, attractions, and desires.—From the scene of this departure, my perceptions were directed to a dying Turkish lady, in Constantinople, who, according to the eastern custom of polygamy, had been a favorite wife of the Sultan. The two deaths, or transformations, occurred at the same moment; and when the two spirits were emancipated from

the body and from the superficial restrictions of society, they ascended, and by the irresistible attraction of conjugal or spiritual affinity, and in accordance with the law of perfect spiritual adaptation, they approached each other, and, rapturously embracing, manifested the fullest realization of the beautiful fact that they were eternally ONE.

It is consoling to the enlightened philanthropist to imbibe and comprehend the truth, that a *true* conjunction of souls is the invariable and inevitable consequence of a residence in the second sphere, where deformities and injustices are overcome and forever exterminated. *There is but one only and true marriage*; and it is highly possible that the unfortunate individual who may have had several companions on earth, has not yet met with the real sharer and associate of the spirit's eternal joys and peregrinations.

That spirit which is still seeking and praying for congenial companionship, should rest perfectly assured that it has somewhere a mate—somewhere an eternal associate! Life will not always be incomplete. Let the seeker remember this; and being already in principle joined to some true and faithful one, let the heart be glad; and let it realize, by means of anticipation, the final meeting, which, if circumstances and earnest desires do not consummate it on earth, will be inevitably developed, perfected, and confirmed in the higher country. And those who are unfortunately situated in their worldly-legalized marriage relations—they should also rest in the sublime and unfailing assurance of eternal principles that a due separation is in the future, and that a due *meeting* will be the issue of an introduction into the spirit-home. Perhaps the true companion has already gone before; and if this is so, it is probable that the spirit remaining here will feel drawn toward the higher world, when searching for its companion. There is a holiness in this natural and true marriage—which is a consequence of our being, an inevitable result of our own existence—that when once conceived of by the heart and understanding, must make every spirit on earth rejoice, and insure purity and faithfulness in that soul which would live for the *one* whom God hath given, and “keep itself unspotted from the world.”

Where the *true union* is enjoyed, there cannot exist the slightest cause of jealousy, of coldness, of estrangement, of disrespect, or alienation; for perfect and entire confidence wreathes every thought which the *one* entertaineth of the other; and by a commingling of their mutual love, the truly joined—the God-made-one—can consume every unfriendly and discordant impulse which might arise in their undeveloped bosom. The Love-principle, or the female, is the actuating, the prompting, the life-giving portion of the eternal ONENESS; and the Wisdom-principle, or the male, is the governing, the guiding, and harmonizing portion; and thus the twain are ONE in essence and organization. Love, or the female, with her immortal and impetuous springs of life, beauty, and imagination, is, if misguided and unassociated with Wis-

dom, unspeakably lonely and very liable to misdirection. On the other hand, Wisdom, or the male, with his immortal attribute of harmony and government, is, if unassociated with, and deprived of, the life-giving elements of Love, a mere iceberg, a mere isolated oak, cold and un-beautiful. But these reflections are more properly connected with the consideration of the *mission* and *influence* of the male and female principle, or the sexes, which consideration may be found in other parts of this work.

The reader should be impressed with the conviction that the law of association, which moves alike the universe and the human soul, will determine and proclaim who is his, or her, true companion. No clergyman, no testimony, no legalized contract, or record in church or state, can determine upon the proper conjugal associate, nor develop the everlasting affection which the spirit demands. The evidence is within. Search yourselves. If ye are truthfully married, then will ye have mutual or parallel attractions, corresponding desires, and similar constitutional tendencies; and where the one goes the other will go; and on earth, as in the higher spheres of existence, ye will have *one home, one purpose, one destiny, one God, and one religion*.

Where a union is perfect, there is no conflict. When wisdom decides, Love will respond. If a wife loves her companion, she will involuntarily keep his commandments, which to her are Wisdom's ways. And if a husband loves his companion, he will treat her, not as an inferior, not as a superior, not as one incapable of exercising reason; but he will honor, and protect, and guide, and develop her indestructible sensibilities, and be to her soul a haven of rest.

Every heart prays and pines for that holy and protecting love which will not change, however varying may be the vicissitudes of human life, but which strengthens ever, in sickness and in health, in youth and in maturity, in prosperity and in adversity, and which, while it strengthens, fails not to represent those noble and beautiful qualities of the soul which distinguish the sexes and characterize the stronger Man and gentler Woman; and this distinction must be marked and perpetual, in order to experience the blessings consequent upon the existence of perpetual love and honor, one towards the other.

The true marriage is first natural, then spiritual, then celestial, in its progressive growth. And the eternally conjoined have an unfailing evidence of their destiny by experiencing a continually unfolding love for one another, which grows stronger and stronger as they pursue Life's path and near the spirit home. But here let it be impressed, that with some on the earth, *misunderstandings* may occur, and, by their fearful and invidious influence, even the truly married may be moved to separate on the way, until they arrive *where* misunderstandings cannot exist. These misapprehensions may proceed from the dissimilarity of individual education, or from habit and acquired superficial desires; but from whatever outer cause they may arise,

search ye within; and if ye are conscious of entertaining a living and growing affection for the offending spirit, strive to extinguish all differences and unfriendliness instantaneously by a mutual flash of that love which is immortal.

The human soul is capable of inconceivable expansion; its sensibilities are pure and almost immeasurable. The female spirit feels a boundless, undiminishable love; the male is conscious of a high and insurmountable wisdom; and these embodied principles irresistibly seek and implore the presence of one another. To every individual, its counterpart—the one most loved—is the purest, the greatest, and the most beautiful of all human beings; others may be beautiful, and attractive, and may possess many more accomplishments; but *to the lover, the one beloved* is the most beautiful, because there is *felt* an inwrought adaptation of desire to desire, impulse to impulse, organization to organization, soul to soul! This philosophy of marriage is that which angels know—the only true marriage, which originated with the Divine Mind; which is sometimes prophetically or incipiently indicated on the earth; which is enjoyed in all spheres of angelic and seraphic life; and which is spontaneously established by the sublime law of association that conjugally unites atom to atom, spirit to spirit, angel to seraph, and God to the universe.—*Spirit Messenger*.

STUDY OF NATURE.

Why was every tint and tone of color so mingled in the night of day, as that they all come out clear and perfect, and tell us not merely of substance, but of space? And wherefore, when the sky is clouded, and the blackness of darkness shades the landscape, is the arch of hope, with its seven-fold glory, set in the rain-cloud, if it be not for us to look upon and admire, and learn, and love? Why does the rose give forth its odor, and the scent of the lavender and of the mignonette steal viewless upon the still air around us, and the blooming bean and the new-mown hay outscents all the preparations of the apothecary, if it be not to wile us into the garden and the field, in order that we may breathe health, and at the same time cull pleasure and instruction? Wherefore sings the breeze in the forest, why whispers the zephyr among the reeds, and how comes it that the caves and hollows of the barren mountains give out their tones, as if the earth were a musical instrument of innumerable strings, if it be not to tempt us forth in order to learn how ever-fair, ever-new, and ever-informing that great instructress is, who speaks to all the senses at one and the same time?

In the temple where heroes and gods were enshrined, the oracle was once heard to utter, “There came here a wise man and a fool. The wise man investigated first, and then determined—the fool determined first and never investigated.”

Simplicity is one of the striking characteristics of real genius.

SPIRITS.

PARENTAL, IMMORTAL, HAPPY.

[From the Aurora of the Valley.]

TO MY SPIRIT FRIEND.

BY M. S. M. T.

I'm near thee when the rising sun
Dispels the darkness of the night,
And piercing clouds, so gray and dun,
Unfolds its rays of magic light.

'Tis then my spirit soars away
With thine to take its morning stroll,
And chant with thine each morning lay,
In happy unity of soul.

At noonday I am with thee still,
My spirit bounds to meet thee then,
With thine it seeks the sparkling rill,
Or holds communion in the glen.

And ever at the twilight hour,
I'm in communion by thy side,
E'en in the grove, the field, or bower,
Conversing with my Spirit Bride.

At midnight, when each twinkling star
Pours forth its dim and sickly rays,
My spirit roams with thine afar,
And drinks the music of thy lays.

[From the Westfield News Letter.]

THE SPIRIT WORLD.

Mr. Porter,—I believe you have published in the News Letter two or three articles upon what purports to be communications from the Spirit World.—Will you have the goodness to publish one more? I have been trying to discover some explanation of these strange things, but have utterly failed; and nothing has surprised me more than the perfect absurdity of all the explanations offered by those who sneer at the whole matter.

Having been detained all of the last week at the United States Court in Boston, I availed myself of the opportunity and witnessed, myself, what purported to be communications from the spirit world. I will state the facts as I witnessed them. I attended first at Mr. Sunderland's, in Elliot street. Before the sittings commenced, we were standing around a table, talking upon various subjects. A strolling musician came along, and commenced playing at the front door. Immediately the sounds commenced on the table, and every tune played at the door was played or beat on the table, apparently with perfect precision. The manner was such as I think no human being could imitate. After the music had ceased, and we were seated around the table, quite a number of those present had answers from what purported to be spirits of their departed friends. When it came to my turn, I asked, Are the spirits of any of my departed friends present? Ans. Yes. May I know who it is? Yes. Will you rap at each letter of your name if I call over the alphabet? Yes. I then called over the alphabet, and the name Alfred

was spelled out. How many years have you been in the Spirit World? Is it twelve? No. Eleven? No. Ten, nine, eight, seven? Yes. At another interview I asked him to rap the number of months over seven years, and he rapped twice; and I found, after getting home, that seven years, two months, and three days, was the exact time. Are you happy? Yes. Is your sister Amanda with you? Yes. Is your little sister Candace, who died young, here? Yes. Is my mother here? No. Is my father here? No. Will you spell out a message for your mother? Yes. He then spelled out, "Tell mother we are happy." I inquired about a conversation that I had with him the night before he died, while I was watching with him. He seemed to remember it well. I inquired of him about death: Is it that dreadful thing our fears make it? The answer was, It is not. He also communicated a wish to have me talk about this matter, and write about it, and publish an article about it over my own name. The above questions were not all asked at the same sitting. I attended six interviews of the same kind, at different places, while at Boston, and examined the subject with the utmost care. We were sometimes sitting in a ring, and sometimes not; our position seemed to make no difference. We were sometimes one foot apart, and sometimes six.

Since returning from Boston I have had one interview in Springfield. At this interview I inquired, Is my mother present? No. Is my father present? Yes. Are any of my children present? Yes. Will you rap at each letter of your name if the alphabet is called over? Yes. The name Amanda was then spelled out. Is your little sister that died young, with you? Yes. Is your brother present? Yes. The signal was then made for the alphabet, and the following was spelled out: "Dear father, will you publish a communication from me?" I asked, will you tell what it shall be? Yes. The following was then spelled out: "The Spirit World is a happy one." This purported to be from my son. I was a stranger to all present, and they were all strangers to me. How am I to explain this spelling out the names of my deceased children, of whom no one present could know anything? How am I to explain this knowledge of the time since the decease of my son, which, at the time, I did not know myself? How am I to explain the physical force manifested in moving the table back and forth; and also the effort made by some invisible power to turn the table over, while I was holding the table above the floor, suspended in my hands? And now I frankly confess, that, to me, the thought would be very pleasant, that I am surrounded by the spirits of those I loved on earth; and if there is good evidence to believe that they are making an effort to make themselves understood by those they have left behind, I shall be the last to turn my back upon them, or turn them off with a sneer. A great majority of the community seem almost totally ignorant of the facts relating to this matter, and, of course, treat it with indifference. It is certain that these

manifestations are spreading rapidly, and they certainly are of sufficient importance to demand of every person a scrutinizing examination respecting their truth.

AMASA HOLCOMB.

Southwick, Dec. 11, 1850.

[From the Spirit Messenger.]

INTERCOURSE WITH SPIRITS.

Blessed, indeed, are those in this sphere who are enabled to receive communications from friends and relatives in the Spirit World—from those pure, bright spirits, whose mission is love and whose object is to do good. Great must be the rejoicing among those heavenly messengers to know that an era has at length arrived in which our interior, spiritual wants can be supplied, and we can drink deeply of that Fountain whose streams are inexhaustible. As an infant, when first born into this world, depends upon those more advanced for its existence and growth, so it is when the mind is first introduced into the sphere of interior light. In this, our spiritual infancy, the soul looks to a higher source; and if we are freed from bigotry and the infections of sectarianism—that plague-spot of this beautiful earth—then we shall approximate towards a condition to receive the truth and reject the error, and then can we drink in from those who have gone before us to a more glorious sphere, that spiritual knowledge which is destined to produce a universal change among mankind. With what joy do we receive the manifestations of the presence of the departed! How much pleasure it affords us to know that they are happy, that they love us, watch over us, and are truly our guardian angels!

In this city, as elsewhere, we can witness these manifestations at various places. Among the number, Mr. Sunderland's residence, at 28 Elliot street, in this city, appears to attract crowds of persons to attend the sittings, as they are termed. Also at the residence of Mr. A. B. Case, No. 5 Garland street, the manifestations have been very attractive. Both of these places I have visited. At Mr. Sunderland's I saw a table move in three different directions; and to various questions put at both of these places, the responses by rapping were very distinct. The spirit of my little son has visited me several times, within a few weeks, at my residence, and has manifested himself too clearly to be mistaken. A few days since I attended a sitting at Mr. Case's. The circle was formed, and after a number of questions had been asked, and answers given, an elderly lady asked if the spirit of her former husband was present. Answer—Rap, rap, rap. To several other questions, as to whether he was happy, &c. &c., answers were given in the affirmative by raps. Then she asked the question, "Husband, did you, on the night that I was published to my present husband, seventeen years ago, call to me three times?" Answer—Rap, rap, rap, very loud and distinct. Question—"Had you a communication to make at that time?" Answer affirmative. Question—"Will you communicate to me soon," &c. Answer as before. Upon questioning this lady, she related to us the facts of

the case, which were substantially as above, that seventeen years ago she heard very distinctly her former husband call to her three times.

I had quite a number of questions to ask relating to the writings of A. J. Davis, the mission of the Spiritual Philosopher, and the Spirit Messenger, works which I find so much pleasure in reading. The answers were prompt, and it seemed as though the spirits were desirous of impressing upon my mind the truthfulness all these works, and the important mission they are destined to fulfil. Your little Messenger, the spirits says, will prosper—that it has its mission in unison with others. May it be as successful to its proprietors as its perusal is a pleasure to its readers. G. E. H.

Boston, December, 1850.

EDITORIAL.

BOSTON, SATURDAY, JAN. 25, 1851.

"MEDIUMS."

We well remember that the first objection suggested to our mind, against what purported to be spiritual manifestations, was the *dependence* of these manifestations on the presence of particular individuals. For, said I, why not spirits be supposed capable of manifesting themselves as well through one person as another? And thus have most others reasoned when first called on to receive these communications for what they purport to be. But we can now perceive that our objections arose from a want of a knowledge of the Spirit World; and as we have progressed in that knowledge, the difficulties which had beset us upon the threshold of this subject, have wholly vanished away.

Admitting, then, that the human race are in want of Spiritual light, and that it is not inconsistent with Nature's analogies for the Spirit World to choose its own method for becoming known, we may now proceed to answer, if we may, the complaints which the friends of the Spiritual Philosophy have uttered with regard to the *reliability* of mediums.

But to do justice to this subject, we must begin at the beginning, and keep in view what is admitted to be the *first* and grand *design*, or *use*, contemplated in these spiritual manifestations. It is nothing more nor less than to *attract* the human race into a knowledge of the Spirit World, into a belief of an *immortal, happy existence*. The first work, then, to be done, is to *arrest attention*, to bring the mind into a just appreciation of the spiritual. All are, at first, occupied with the external world. True, we not do live many years before we become fully aware of our mortality, and that we do not continue here in the external form, a great while, whatever may be our

form, or state, after death. But, then, it is nearly the same with most men, as if death were the extinction of their being. They either do not anticipate a future existence at all, or, if they do, it is not a better one than the present. Indeed, do we not know that vast multitudes anticipate a *wretched* existence for the greater portion of the human family, made so by the unutterable CURSE of the Infinite Father of all? As they look upon the past with discontent, so they are unthankful for the present, and without hope for the future.

The race, certainly, have but a very unsatisfactory view of the future. And, surely, if they have been six or seven thousand years favored with the *highest* and most satisfactory REVELATION, which it was in the GOODNESS, POWER, or WISDOM of God to make of the future existence, we may well begin to despair.

We can all agree, then, that if there be not something better for the *race*, in the future, we may say of them, indeed, that "it had been better for" them all "never to have been born."

But we admit what is taught in these spiritual manifestations, that they are to *arrest attention*; to cause men to think of the Spirit World, to talk about it, write about it. The design is not so much to dogmatize, indeed, on any subject; not to dispute about traditional notions; not so much to contradict theological errors; not to pull down one sect, or to build up another; not to answer silly or unimportant questions; not to tell this or that man's name, or to "spell out" the precise age of some skeptical mortal—though, indeed, all these things may follow, as a part of the great whole. But the SPIRIT WORLD designs to become known, to develop itself in the human; and hence, whatever may be done by spirits, whatever "noises" they may make, or whatever strange things may come to pass by their power—if what is done have a tendency to set the people to thinking about the spiritual, if it cause them to investigate the nature and laws of the spirit spheres, the great object is accomplished.

Admit, then, as we do, that many things connected with these manifestations are partially or wholly inexplicable, when viewed alone. So is a meteor, or an earthquake. So is a dream, or a dew-drop. And hence the difficulty encountered by those who have attempted to reason upon what has taken place under the name of witchcraft, in past ages, or the strange manifestations in the family of a Calvinistic clergyman, in Stratford, Conn., within the last six months. Nature must not only be examined in detail, but it must be contemplated as a whole. And individual spirits, or

particular manifestations from the Spirit World, may be examined alone, but they must not be separated from the great system of which they form a part.

If we suppose the spheres above are constantly *tending* to such developements as the state of things in the human world will, on the whole, but allow of them, we may see why manifestations should be made, precisely as they have been. We may admit, that through one medium the responses are not always given, or, if given, they are discordant. If manifestations are made at all from spirits, they cannot disagree with the great *use*, or *design*, to which we have before referred. We can see, what seems to us to be very good reasons, why certain mediums are not always reliable. What those reasons are, may be stated hereafter. But the fault, if any there be, does not fall on the Spirit World; nor does it, necessarily, lie at the door of those through whom the spirits attempt to make themselves known to their friends upon the earth.

SPIRITUAL RESPONSES TO THE SICK.—

Last Saturday evening Mrs. Cooper was taken to Cambridge, by Mr. Fernald and a friend, for the purpose of visiting a gentleman who had been confined by a spinal difficulty, some ten years or more. He is very sick, and not expected to continue here long.

The spirits gave beautiful responses for his consolation; and, in the sight of all present, *the sick man and his bed* were moved by spiritual hands alone. The "New Testament" speaks of a sick man who was told to "take up his bed and walk;" but here was a case where the sick and the "bed whereon he lay," were both together moved by attending angels, without any human power.

MR. MUNN.—The Spirit Messenger of the 18th inst. contains the valedictory of Mr. Apollon Munn, its senior editor. He retires for the want of health, being now, as he informs us, just upon the threshold of that other and better world. It breathes a spirit which it is truly pleasant to contemplate, and causes one to wish himself as near that "promised land" as Mr. M. now appears to be. But we shall all reach the celestial spheres, by and by.

MR. FERNALD'S DISCOURSE, last Sunday, in Washingtonian Hall, on the "Compass and Power of Free Thought," was a bold, manly effort. Mrs. Cooper was present, and loud and repeated responses were made during its delivery, by attending and congenial spirits.

Next Sunday afternoon he discourses on "The Seen and Unseen," at half past two o'clock.

THE FUTURE.—The East Boston Ledger says—"If Mr. Sunderland succeeds in convincing men of his doctrine, and Mr. Paine establishes his claims to the discovery by which light, heat, and motive power are obtained from water, we do not know what the world will come to."

We suppose that part of our world, which is made up of human bodies, will finally come to "dust;" and that part of it which is spiritual will progress in an eternal existence.

SPIRITUAL COMMUNICATION.—A communication, purporting to be from a spirit very much beloved by the friends of the Harmonial Philosophy, made at our house last Sunday evening, will appear in our columns soon. It is on "The Reliability of Mediums."

"**THE SPIRIT'S DESTINY.**"—This article, in our last issue, should have been credited to the Univerſolum.

CORRESPONDENCE.

Pittsburg, Pa., Jan. 10, 1851.

LaRoy Sunderland: Dear Sir,—I most ardently hope the "Spirit World" will be continued. It is a great instrumentality in the redemption of this world from the tyranny and debauchery of ignorance, selfishness, crime, and sectarianism—the harbinger of an era of spiritual illumination and theological clairvoyance, and intentional religion. To this era all modern prophecy infallibly points; and to usher in its dawn the requisite agencies are now in full operation. My hopes would be clouded if a single one of them should fail. Convince men of their continual identity and life in a higher plane of existence, and in a happier sphere, not in some obscurely conceived locality, beyond the distant suns in the abyss of space, but interdiffused in and around us, and intimately associated with us, and you revolutionize the moral and religious worlds, and ultimately the social arrangements under which we are not living, but *starring*. No religion that has hitherto obtained in the world has given men *satisfactory* assurance that they live beyond the grave. They have professed it, but not *proved* it; and men say they believe it. But they have not *acted* it, and we always act according to our belief.

Philosophy, too, has been at fault here, for it has never demonstrated the immortality of the soul. At best, it has but given us *presumptions*, without offsetting the *contra* presumptions; and until the discovery of clairvoyance, it was almost speechless and voiceless on this subject. But as the human mind, under the law of progress, has reached a point of development hitherto unattained, and the higher being able to analyze and investigate the lower, we now look down on new material from a new "vantage ground," with powers of analysis and discrimination, and are able to demonstrate to the *sensa-*

tional, intellectual, and moral perceptions of men, the felicitous immortality of the soul. Distinct, definite, and clear conceptions of the other life, and its economy, satisfactorily attested, and that it is *necessarily* a vast improvement upon the present life and its economy, will administer a consolation to mankind, and a reconciling and harmonizing influence in vain sought for in any old system of religion or philosophy.

I shall write you an article occasionally, on the Harmonial Philosophy, should you see fit to insert them; and do all things else in my power to aid and assist you in your enterprise.

Respectfully, your obt. servt,
W. S. COURTNEY.

Pittsburg, Pa., Jan. 9, 1851.

Mr. LaRoy Sunderland: Dear Sir,—I have received the Spiritual Philosopher from the commencement, and I freely admit that I have derived more encouragement and comfort from its perusal, more assurance of the future life, a deeper sense of the absolute truth of our spiritual nature, and that we are surrounded by spiritual things, as the atmosphere we breathe surrounds us, than I ever did from any other source. Nevertheless, I have a sceptical nature, and I feel myself constantly lapsing from a high degree of faith and confidence into doubt and uncertainty, feeling, as the poet Burns said he felt sometimes, that "Immortality was too good to be true."

What shall we do, who, from our cradles up to the meridian of our lives, are forced to toil and strive, and sweat blood, and weep tears wrung from the essence of our heart's life, to jostle, and push, and contend with our brethren in the competition and strife of business, until we feel that we are actually in a state of war with each other, and consequently that we are but a small degree elevated above the beasts that perish; and then when we reflect that after we have reached the meridian we begin to grow old; when we find that our eyes fail, our limbs lose their activity, our blood courses slowly through our veins, our imaginations die out that once seemed to invest creation with a robe of eternal beauty and loveliness, until we see no beauty anywhere—is it possible, I say to myself, that a creature so weak, so frail, can bear within him the priceless gem of IMMORTALITY? I do not say that this state of mind is habitual with me now. I think it was once. Now I do think that I have daily, more faith and hope. I owe a great deal of this to your Spiritual Philosopher; and now I hope to receive much greater measures of light from the Spirit World. May it grow to be a full-orbed glory, like the sun, and shed down from its sky upon our weary and thirsting souls, light from those beautiful, peaceful, benign regions where the brightest light of earth would be darkness, and the greatest joy of earth, sorrow.

But I am led away from my object in writing this letter, and that is to suggest to you whether or not it would not be best for you to take a tour through the various cities of the Union, with Mrs. Cooper, to strengthen the hearts of your

friends, and convince unbelievers? In my opinion an immense patronage for the Spirit World might be procured in this way. Your friends in Pittsburgh would be glad to see you, and extend to you every hospitality and kindness.

Yours, truly,
WM. McDONALD.

Tanner's Creek, Ind., Jan. 4, 1851.

Dear Brother Sunderland,—The first volume of the Philosopher has been soothing and encouraging to me, although there have been some things in it, viewed in the light of the Scriptures, which I thought exceptionable.

Had I possessed the strength of nerves and spiritual faith of some people, I might probably, ere this, have had communications, myself, from the Spirit World, that would have been worth relating. On the night of the 26th of last October, when I was in my bed, in my room alone, I awoke about midnight, and, as I was awaking, I heard, or thought I heard, my given name pronounced with a mild but audible voice, of which I took but little notice; but after laying awake about twenty minutes, there was a loud, distinct, and peculiarly impressive "rap" under my bed, which caused me to believe there was an invisible being present with me; and although I had the impression that it was the spirit of my lovely and beloved sister, who died many years ago, in childhood, thousands of miles from here, I unhappily became so overcome, through fear, that I did not feel able to hold converse with the same, or to have the sound repeated while alone and in the stillness of the night.

I should love to have interviews with your family, to have converse through them, with my dear sister alluded to above, and with other beloved and honored relatives and friends, whose spirits are, unquestionably, in the paradise of God.

That you may increase in wisdom and in favor with both God and man, is the prayer of
Yours, affectionately,

JOHN HAXWELL, JR.

Had the spiritual senses of our brother Haxwell been opened, as they will be, by and by, I doubt not but he would have realized the precious spirit of that beloved sister very near to him when he wrote the above letter.—Ed.

INSECT APPETITE.—The earth worm lives upon a small portion of very fine earth, but the caterpillar eats double its own weight in a day, and the dragon-fly more than three times its weight in an hour. The leech weighs only a scruple, but when gorged, two drachms. The leech never eats; and the house cricket never drinks; while the rong-beetle-bat drinks so copiously of the juice of the palm tree that it becomes intoxicated, in which state it is easily caught. If we recur to vegetables, we find similitudes equally extraordinary. The sun-flower imbibes and perspires in one day and night sixteen times more than a man of moderate growth and fine constitution.

PATHETISM.

PHYSIOLOGY, PSYCHOLOGY, PHRENOLOGY.

MOTHER'S DREAM OF HEAVEN.

Three beautiful children made glad the home of a happy mother. Her love for them was intense, and her care never failing. They were in her thoughts all the day long, and in her dreams by night. The youngest of these children was a boy. He had large, deep blue eyes, and his long lashes, when he slept, lay upon his cheeks like the lashes of a woman. Something in his face ever awakened in the minds of those who gazed upon him, thoughts of heaven; and many said of him that he was but a stranger here, and would soon return to his own country. And such thoughts came, sometimes, to the happy mother, and then her heart trembled and grew faint.

At last, what had been feared, befel the child. The angel of Death came and removed him from this earthly abode to his heavenly dwelling-place; and the stricken mother bowed her head, and would not listen to the voice of consolation.

"God is good," were the words of one who sought to comfort her, "and he afflicts us in loving kindness."

"I will not believe it," replied the weeping mother. "It was not good to take from me my precious boy."

"He is with the angels—think of that. The great problem of his life is solved, and it is well with him. There is neither doubt, nor fear, nor anxiety on his account, for he is safe in the everlasting habitations of our Father in heaven."

The mother listened, and the consoler went on.

"No more grief, no more sorrow, no more pain! Think of that. Let not your thoughts droop with feeble wings about the dark and gloomy grave. He is not there. But let them rise on swift and sunny pinions to the beautiful dwelling-place of the angels. His decaying body alone fills the grave; but his pure spirit, that gave life and beauty to its earthly tenement, has gone to his better home. Would you have him back again? Had you power, with a word, to call him to earth, would you speak that word, now that he has escaped the long trial and suffering that comes to all who have to make the journey of life? No, I am sure you would not."

The tears of the mother ceased to flow, and she bent near to him who spoke, and listened more intently. He went on.

"All children who die are raised up to heaven and received by angels, who love them with the utmost tenderness. Your dear boy, though he has been taken from an earthly mother, has already found a heavenly one. And you have not really lost him, for he is present in your thoughts and you love him with even an intenser affection than before. To part with him is hard, for our natural feelings cling to those we love, and their removal brings exquisite pain. But our natural feelings have in them the taint of selfishness, and it is needful that they should be purified; or rather, that they should die,

in order that spiritual affections may be born. And what are spiritual affections? The love of things good and true, for their own sake. And such affections are not born unless natural affections are laid in the grave. The death of these affections is always accompanied with pain; but the birth of corresponding spiritual affections will be with joy. The deep sorrow you now feel is a natural sorrow. Your heart is aching for its loss; and even while reason and religion tell you that this removal from earth to heaven is one of infinite blessedness to your boy, you mourn his loss, and will not be comforted. But it is for you to look up and feel an exquisite joy in the thought that you have added one to the company of God's angels. It may not be now; it cannot be now; for the smiting of your natural affections is too recent, and the waters of affliction must flow for a time. And it is good that they should flow forth, in order that spiritual consolation may flow into your heart from heaven. But this influx of healing waters will depend on yourself. You must be willing to look up and seek comfort from the only source whence its springs. You must be spiritually glad that your child has gone to heaven—that is, glad for his sake, and for those who are made happier in heaven by his presence. There is such a gladness—but it thrills in a region of the mind far above the place where natural affections move—and it is full of that interior delight which fills the hearts of angels."

Thus spoke the comforter, and his words found their way into the mother's heart. She did not make a response, but her thoughts were filled with new images; and even in the bitterness of her sorrow she tried to look away from her own loss, and think of all that her absent one had gained.

In the night following, as she lay slumbering on her pillow, which was wet with tears, a sweet dream, that was not all a dream, came to her. She saw before her a company of angels surrounded by infants and little children, the latter dressed in white garments, with flowers blushing amid their clustering curls. They were in a garden, and the children were sporting with one another, and ever as they drew near or touched the flowers that sprang up around them, each blossom glowed with a new and living beauty.—Eagerly the mother looked for her precious boy, for she knew that he was in this company; and as she looked intently, one of the angels, who held a child by the hand, separated herself from the rest, and approached her. She knew her sweet one in an instant; and oh! inexpressible delight! she knew the angel also. It was her own mother! Her mother who had been taken to heaven when she was only a child, but whose gentle, loving face had ever remained pictured on her memory.

Oh! the exquisite joy of that moment. Her own mother was now the angel-mother of her beautiful boy. How sweet the smile that beamed upon her from eyes seen only in dreams for years! And as her lost darling sprang into her arms and laid his head upon her bosom, a voice of

exquisite melody, whose tones had come to her as if from afar off, many and many a time, since childhood, said,—

"Daughter, be comforted! He was too pure, too gentle, too frail for earth. Life would have been a scene of pain and suffering; he would have been sorely tried and tempted of evil, and perchance might have fallen by the way. Therefore, in mercy, he was removed to his heavenly land, where there is no evil to tempt, no pain to afflict, no grief to bow the stricken heart. Sorrow was not for him, for all is well. He has been committed to my care, and I will love him with a tenderness made deeper for the love that is felt for you. A little while longer, and you will be called home. I will keep your darling safe for you until that time."

An angel's kiss then warmed the mother's cheek, and she awoke. Heavenly light and heavenly music were in her chamber. Slowly the light faded, and the music grew fainter and more distant; and as she listened after it, bending her spirit towards heaven, she still heard the sounds; and even yet she can hear them, when earthly grief is hushed, and her mind is elevated into heavenly tranquility.

From that time joy mingled with the mother's sorrow. She believed the dream. To her it was not fantastic, but a vision of things that were. She had treasure above, and her heart was there also.—Love's golden chain had extended its links, and the last one was fastened in heaven. Daily, hourly, momentarily, she missed the one who was away, and she longed to hear again the sound of his happy voice, and to look upon his beautiful face; but she knew where he was, and that it was well with him; and she dried her eyes and patiently bore her affliction.—*Golden Grains from Life's Harvest Field, by T. S. Arthur.*

In Munich, Germany, all boys found in the streets, asking alms, are taken to an asylum established for the purpose. Soon as they enter the doors, and before having been cleaned, or their dirty clothes removed, a portrait of each one is taken, representing him in the same form as when found begging. When the portrait is finished, he is cleaned, and presented with a new and neat suit of clothes. After going through a regular course of education, appointed by the directors of the asylum, they are put to learn a trade, at which they earn enough to liquidate all their expenses from the first day they entered the institution. When this is completed they are dismissed from the institution, to gain their own livelihood. At the same time, the portrait taken when they first entered, is presented to them, which they swear they will preserve as long as they live, in order that they may remember the abject condition from which they had been redeemed, and the obligations they are under to the institution for having saved them from misery, and given them the means of feeding themselves for the future. Such an institution might do good in this country.

UNITY.

ATTRACTION, HARMONY, HEAVEN.

[Original.]

WINTER NIGHT.

God bless the friendless poor to-night,

For cold and dark the storm is sweeping,

Obscured is every orb of light,

And darkness o'er the world is sweeping.

By many a lone and cheerless hearth,

The eyes that have grown dim with sorrow,

Shall close, to ope no more on earth,

Before the coming of to-morrow.

By scores I see them yielding up

The forms by hunger worn and wasted;

But death is not the bitterest cup

That pale and dying lips have tasted.

Stand where some mother's work is done,

Whose tears are with last moments blending;

She prays: but not that she may shun

The grave to which her feet are tending:

No! self, and pain, and death forgot,

Her CHILD awakes her last emotion;

To him, more than to Life's sad lot,

She clings with angel-like devotion.

Earth's truest heroes may be found

Upon their cold straw couches lying;

And holy memories gather round

Where Want is toiling, struggling, dying.

The song begun shall end with prayer,

To thee, O God, whose love is endless,

That Thou, thro' night and storm wilt spare

The poor, the homeless, and the friendless.

G. T.

Dedham, Mass., Dec. 22, 1850.

SOCIALISM.

In vain is the freedom of the press, the liberty of meeting, partially suspended; in vain has the country submitted to a vast system of espionage, and though the ministry has required confidential reports concerning all the agents of the authorities, so that all who are suspected of Socialism may be immediately discharged, yet it is notorious that Socialism is making rapid progress in the departments. I was yesterday informed by a banker who is in constant communication with Alsace, that he knew from a reliable source that almost all the workmen in this industrial province voted *en masse* for the Socialist candidates. When asked the reason for this important fact, he replied that it resulted in a great measure from the guilty negligence of the employers towards their workmen. In a period of commercial embarrassment, a large majority of the manufacturers discharge the mass of the workmen whose present services they do not need, employing them again when they receive fresh demands for their fabrics. These suffering people become soured in their feelings, and if an apostle of Socialism chances to come in their way, they are easily indoctrinated in his sentiments. He tells them of a social

state, in which they will be independent of the changing interests of employers. And what wonder if they are easily won by these flattering promises.

That which is transpiring in Alsace is also being enacted in the other provinces, and from the same causes: the selfishness of the higher classes and the demoralization of the lower, left to themselves.—There is but one adversary capable of conquering Socialism—it is Christian charity. Where is it to be found in our poor France, except among the few believers dispersed over our country?—This word "Socialism" continually falls from my pen. It will occur in almost all of my letters. I think it proper, therefore, to give you a picture of French Socialism, confining myself, in the present letter, to the description of those tenets which are held in common by all classes of Socialists. In my next I will take a rapid glance at the different schools. I believe that this is one of the surest methods of obtaining intelligence of the present movement.

European Socialism has a double origin: a material industrial origin, and a philosophic origin. Our old Europe is not like your young and beautiful country; she has not hundreds of leagues of land before her, to be settled, but her boundaries are contracted. The increase of population, industrial crises, the substitution of machinery for manual labor, has brought into great misery the poorer classes; a misery, *the dark picture of which, as traced by the Socialists, is not at all exaggerated.* Meanwhile, the laboring classes have been released by the French revolution from the servitude in which they were held under the old *regime*. They feel that they possess equal rights with the other classes. From this springs a bitter contrast between their nominal equality and the great actual inequality of condition. It is evident that the classes in possession of power ought to give their serious attention to this state of things. Profiting by a long peace, without embracing Socialism, they should grapple with the social question, and should seek within the limits of the possible, by individual and public beneficence, by a more equitable distribution of taxation, partially to resolve it. We cannot but look upon those who persist in saying that these are not social questions, that there is nothing to be done among us, as influenced by the same fatal traditions of unenlightened selfishness which characterized the reign of Louis Philippe.

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