



THE SPIRIT WORLD.

VOL. II.

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NO. 5.

SPIRITS.

PARENTAL, IMMORTAL, HAPPY.

[Original.]

RELIABILITY OF SPIRITS.

A Circle formed for obtaining responses from the Spirit World, met at the house of Mr. LaRoy Sunderland, No. 28 Elliot Street, Boston, (Mrs. Cooper, his daughter, present as the medium,) Sunday evening, January 19, 1851. The following COMMUNICATION was made by audible sounds, in answer to questions addressed to the spirit of Dr. William Ellery Channing. The subscribers were present, and heard the sounds, made by what purported to be the spirit of Dr. William E. Channing, affirming and approving the following communication, and whose venerable spirit, we have reasons for believing, has been present with us at several previous sittings.

WM. M. FERNALD,
THOMAS RANNEY,
J. H. W. TOOHEY,
MOSES BABCOCK,
DANIEL SARGENT.

COMMUNICATION.

I. That, to understand how much reliance should be placed on audible responses from the Spirit World, the following constituent circumstances should always be taken into the account:

1. The medium. 2. The mortals to whom the communication is made. 3. The spirits who respond. 4. The relation existing between the SPIRIT WORLD and the medium; and 5. The relation existing between the spirits responding and the mortals to whom the communication is made.

II. That reliable responses are never to be expected from spirits, between whom and some one in the circle some direct relation cannot be shown to exist. The authority under which mediums act may be said to be parental, and, as it is high or low, in respect to goodness and knowledge, so will the medium be attracted and protected from discord and error. And, for a want of this information, as to the laws which govern audible responses from the Spirit World, human beings may have sought for responses (through mediums wholly unauthorized for such

purposes,) from spirits with whom no relation could be shown to exist, and in this way discordant responses may have come from spirits purporting to be those of George Washington, Gen. Jackson, President Taylor, and the "apostles" St. Paul, St. Luke, and St. John. For spirits who have not progressed very far may be attracted by congenial spiritual affinities in the human world, to appear, or to respond in borrowed names, the same as multitudes of mortals are in the constant habit of doing, who appear in characters which do not belong to them.

III. That spirits, themselves, never designedly deceive mortals, when invoked according to their true relations; but nevertheless, mortals are liable to be deceived, especially in respect to the personality of spirits, between whom and themselves no relation, either conjugal, parental, fraternal, or filial, can be shown to exist. This may come to pass:

1. When the medium is low, either as to goodness or knowledge, or both.

2. When the AUTHORITY under which the medium acts, is also low. This AUTHORITY constitutes what is meant by the "relation which the medium sustains to the SPIRIT WORLD." That is, when the medium has no other authority for acting as such, than what comes from spirits that are low in the spheres of knowledge or goodness. Persons who are mediums may act as such, under the advice of spirits who are children in respect to intelligence. In such cases, if information be sought through such mediums, (which must come from spheres above that filled by the medium, or the spirits under whose authority the medium acts,) of course the answers may not be reliable. For mediums are never reliable for any purpose above their spheres, or the AUTHORITY (so to speak,) from the Spirit World, under which they act.

3. When the medium is low, or, which is the same thing, when the medium is surrounded mainly by mortals and spirits who are low in the spheres of knowledge or goodness, the responses through such mediums must correspond, and consequently be more on less discordant. And hence, should mortals who are above the guardian spirits of the medium, in knowledge, ask for information through such mediums, they might not receive reliable answers through them. In such cases,

no moral fault should necessarily attach to any one, as all parties to the circle might be perfectly honest, and, under the circumstances, doing the best that they could do for acquiring a knowledge of the truth.

Mediums may be compared to clergymen through whom the different religious sects seek for theological knowledge. Theological teachers are estimated according to the spheres which they fill. Their attainments in knowledge and goodness, or the SOURCE whence they derive their AUTHORITY, determines the reliability of each. All mediums (spiritual and sectarian,) are known, and estimated according to their works.

It must be manifest, therefore, that when these three circumstances meet in any one circle formed for hearing responses, discord may be the result:— (1) A low medium. (2) Spirits that are low in the plane of knowledge; and (3) human beings who correspond both with the medium and with the spirits whom the medium attracts. For, if human beings were not very much on a level with such mediums, they would never resort to them for responses from the Spirit World. If mortals understood the laws which are concerned in all the manifestations from the Spirit World, they, of course, would not seek for information through low mediums, or where it could not be obtained. But when they do seek it through mediums that not reliable, they err in a similar way that all do who seek for religious knowledge through the various sectarian teachers; and they may be as really deceived.

V. The foregoing may be received as an answer (in part,) to queries that have been put in respect to the discordant manifestations at Stratford, Conn., and at Auburn, N. Y. For though it is not true that responses from spirits are necessarily reflections from the minds of mortals forming the circle, yet, where the medium, or the authority under which the medium acts, is low, the consequences will appear in the manifestations.

The "Devil" existed in the theology of Dr. Phelps before Dr. P. had any manifestations purporting to come from such a personage. And the popular views of the "Apostles" existed in the theories of the parties who surrounded the medium, in Auburn, N. Y., through whom spirits re-

sponded purporting to be those of the Apostles. And those mediums being low, or having no authority above themselves, to act as mediums at all (beyond their own family circle,) it is obvious that reliable information could not be obtained of the "Apostles" through such mediums, and especially when they are questioned by discordant mortals, who will receive nothing but what is on a level with themselves. And thus those parties, being ignorant of the laws which appertain always to these manifestations, have been, as a matter of course, misled by them. But the laws of Association, Progression, and Development, will bring all right in the process of Time.

[From the Norfolk Democrat.]

SPIRITUAL.

My object in writing this communication at this time, and for your paper, will appear at the end of the chapter. About four years ago public attention was first called to what purported to be spiritual manifestations, in the western part of the State of New York. For a long time this matter received but little, if any, serious attention. Those through whom the manifestations were made, were pronounced imposters; and all who professed a belief in them, fanatics or fools. But there were a few who believed from the first, and they knew that the terms "fanatic" and "fool" had often been applied to men, in other days, for believing in what the whole world would pronounce men "fanatics" and "fools" for not believing in at the present. They remembered the fate of the first discoverers of the true principles of astronomy; they remembered the doom of Hervey; the ridicule and derision that fell on the ears of Fulton. They remembered, too, a greater than them all, to whom the world owes an eternity of praise, and he, too, was a "fanatic." Yes, Jesus, in the view of those wonderfully wise men of his time, was nothing but a poor, deluded "fanatic." But how is it now? That name, spoken only with derision then, is breathed with adoration to-day, by millions of intelligent men and women, and in more than a hundred different languages. His birth forms an epoch in the world's history, which stands by itself alone. It was like the concentrated light of a million suns breaking on a world which had rolled four thousand years in mental darkness. The great orb of day, as it rose that morning, shedding its golden beams on the hills and plains of Judea, paled in the presence of that clearer light which shone from an humble shed in Bethlehem.

But notwithstanding all this, he was a "fanatic." No one, therefore, need be alarmed by the application of such epithets.

But I have been imperceptibly drawn away from the principal object of this communication, which is to give you an account of a recent meeting with the spirits. Much has already been written and published on this subject. It is at present engaging the attention of some of the best minds in the country, and the most respectable and influential papers

are giving publicity to their investigations.

Last Saturday, in company with a friend of mine and yours, of this town, I called on Mr. Sunderland, at whose house, in Boston, these manifestations are daily witnessed, for the purpose of seeing and hearing for myself. It is but justice to say here that every desirable opportunity was afforded by Mr. S. and Mrs. Cooper, a daughter of his, to detect and expose the humbug, if it was one. But, aside from any other proof, the character of the family is a sufficient guarantee against anything of this kind.

One word about the company present at this meeting. There were from a dozen to fifteen men seated around a large extension table; and just such looking men as you, Mr. Editor, or any of your readers, would trust any matter with, involving either property, liberty, or life. Just such a company of men as it does one good to look at—sober, honest, and intelligent. They were not there to be deceived themselves; neither were they there to deceive others.

Having said thus much by way of introduction, I will now proceed to give you a statement of some of the questions and answers, as noted down during the interview. One or more raps signifies an affirmative, and silence a negative. A continued succession of raps is an indication that the alphabet is wanted, which, being called over, a rap is heard at each letter required in the construction of a word or sentence. In order to avoid repetition as much as possible, I shall use the words yes and no. As soon as the company were seated around the table, and silence was observed, as Poe has it in the song of the "Raven,"

"Suddenly there came a rapping,
As of some one gently tapping,
Tapping at my chamber door."

The sounds grew louder as the questioning commenced, producing plain and distinct vibrations of the table, on which they were, for the most of the time, made; though occasionally they were made on the backs of our chairs, on the ceiling, and other places in the room. Our Dedham friend who was with me, asked, Is the spirit of my father present? Yes. My mother? Yes. Will they communicate with me at this time? Yes. Has my mother ever manifested herself to me in a special manner before this? Yes. Was it in the town where I now reside? No. Was it in my native town? Yes. Was it in my uncle's house? Yes. Was uncle present? Yes. Will she make the same communication to me hereafter, in Dedham? Yes. It is proper to state here that the gentleman had a remarkable communication made to him, years ago, in his native town, the particulars of which I am not at liberty to make public. He continued: Is my sister here? Yes. My brother? Yes. How long has my brother been dead—ten years? No. Twenty years? No. Forty years? No. Is it about forty-five years? Yes. This he stated was correct. This brother died at birth, and it was thought never breathed on earth. Without repeating all the questions and answers, which would occupy too much space, it is sufficient to

say that this fact, or statement, if you choose, was elicited: namely, that infants whose physical organization is fully developed, have formed a spiritual individuality, which is retained, continued, and matured in the Spirit World. There was another gentleman present, who asked the same question in relation to a child of his, born under the same circumstances, and he arrived at precisely the same result. Our friend continued: Has my brother a name in the Spirit World? Yes. Will he give me his name? No answer. Now, on the principle that this is a humbug and deception, this is just the question we should expect to hear answered, for any name might have been given, and no one on earth could have said it was untrue. But though he asked repeatedly for an answer, no answer could be obtained, while, to a host of other questions, which, if answered wrong, could be instantly detected, answers were freely and promptly given. He continued: Is my father happy? Yes.—Mother? Yes. Brother? Yes. Sister? Yes. Will my father, mother, brother, and sister, manifest themselves to me at some future time? Yes. In Dedham? Yes.

It now came my turn, and I proceeded: Is there any one present who will converse with me? Yes. May I know who it is? Yes. Is father here? Yes.—Mother? Yes. Sister? Yes. Is my wife here? Yes. Will she converse with me at this time? Here a succession of raps indicated that the alphabet was wanted, and the letters being repeated, the following sentence was spelled out, "I am happy to talk with you." Have I often been made conscious of your presence, during the last three or four months? Yes. Was I made thus conscious last evening, in the office of my friend here, in Dedham? Yes. This is true, though I am not disposed, at present, to be more particular in giving an account of it.—While talking with my friend about this matter, in his office, the night before, I noticed a curious phenomenon, but did not mention it to him; and the first he knew of it was when the spirits told him of it the next day.

I here asked a question mentally in relation to a subject which, though of no public interest, was highly gratifying and satisfactory to me. An answer was promptly given.

Before leaving Dedham in the morning, I took a small Daguerreotype miniature of my wife, rolled it up in a newspaper, and put it in my pocket. It was done up in such a way that no one could tell what it was; and no one, not even my friend with me, knew that I had it. I now took this from my pocket, just as it was done up in the morning, and asked the spirit of my wife if she knew what I had in my hand. The answer was, Yes. Is it a miniature? Yes. Do you know whose it is? Here the alphabet was called for, and the following was spelled out, "I know myself." I then asked, Are you sure this is a miniature, and if so, are you sure it is a miniature of yourself? Yes.

One gentleman at the table, after talking some time with the spirit of his wife,

asked, as a test, that she would give her name, and she at once spelled the name "Olive." This, he said, was correct.

Another, after conversing with the spirit of his sister, undertook to come what the boys sometimes call a "gum game," by calling for the spirit of his mother, when his sister spelled out to him, "If you have a sister in the Spirit World to converse with you, don't ask for mother when she is with you." The young man "owned up." This, the company considered a mild rebuke for asking an impertinent question, while at the same time it afforded convincing proof of the intelligence of our spirit visitors.

Another young man at the table was told not to think so much of the manner of his brother's death; that his nervous system was greatly deranged; that he committed no sin in the act, and was not responsible for what he did. This was all Greek to the company, until an explanation was given by a spirit in the body. It seems that the brother of the young man who made the communication above-mentioned, jumped from a steamboat, in a fit of partial insanity, and was drowned.

At the conclusion of the sitting, which lasted from two o'clock, P.M., till after sundown, I asked, Ought we to use our influence in extending a knowledge of these manifestations? Yes. Shall I write an account of this meeting for some newspaper? Yes. For what paper, the Norfolk Democrat? Yes.

Thus ended this meeting; and according to instructions I offer you the above for publication. If any one asks you if I believe all I have written, *tell them yes*. To many of your readers, I doubt not, these voices from the spirit land will "sound like the revelations of fancy;" but the time will come when many men shall hear these voices, and comprehend the mighty truths their tones impart. And then, when the hour of death arrives, the chambers of the departed will not resound with sighs and lamentations, but they will echo to the soothing strains of sweet and solemn music. And there will be, not mournful faces and tearful discourses, but a quiet and holy passover.

GILBERT THAYER.

Dedham, Jan. 8, 1851.

SPIRITUAL KNOCKINGS.

Mr. Editor,—I notice by the New York Tribune that a Mr. Burr, of Philadelphia, proposes to explode this modern wonder. He professes to have discovered the "helix and electrodes" of the whole matter. If he does it, he is a "made man." I beseech him, however, if he has really discovered any important "light," that he will not keep the public in *Paine*-ful suspense a great while.

If I understand Mr. Burr, he proposes to produce the same phenomena which are witnessed in the presence of these supposed spiritual mediums, and then show that the whole thing is a fraud and a cheat. Nothing, certainly, could be more satisfactory, as in that case he will not only expose the villany of hundreds who have heretofore been considered worthy, simple, honest-hearted people, but will

doubtless prevent hundreds of others from becoming just such vile deceivers, for these "spiritual mediums" are rapidly increasing. A highly respectable lady, who resides within one hundred rods of your office, Mr. Editor, declares positively that she has heard these rappings when she was alone, almost every night for the last week or more. She says she has conversed with them in the usual way, and received intelligent answers. Another lady, in whom I have the utmost confidence, was requested to sleep with this new "medium," and she positively asserts that she heard the sounds distinctly. Were both these ladies deceived, or have they become all at once vile imposters?

Mr. Burr says he can produce the same things, which he alleges are produced by these "mediums," in the same way. Very good. I have a job for him. I will prove by six intelligent men, citizens of this place, and entirely disinterested, that the following phenomena were witnessed at the house of one of the most respectable gentlemen in town, not three days ago. Some eight of us were seated around a common card table. Numerous rappings were heard on the table and on the floor in various directions, in answer to different questions. Some most beautiful sentences were spelled out in the usual way. Soon the table was observed to move, and at the request of the company it moved from one to three feet, more than fifty times, while the feet and hands of the "medium" were held fast by some of the company! The table was frequently raised from the floor more than a foot! In one instance it stood poised on two legs for more than five minutes, while an examination was going on underneath for the purpose of detecting the agency by which it was moved. I took hold of it frequently while in this position, and found it stood quite firm. When I succeeded in bringing the side that was raised down towards the floor again, it would invariably fly back as soon as my hands were off. The "medium," be it remembered, was all this time held perfectly still by one of the company. There was not a person present who does not know that these physical demonstrations were made by some invisible power. One individual heard and felt rappings on his own person when no one was near enough to touch him, and they were sufficiently violent to be seen and noticed by others. Now, Mr. Editor, if Mr. Burr, or any one else, will produce the same results, and show how they are produced, he is "a made man," and the genius who is about to set all our rivers on fire, is a fool to him.

Don't understand that I either know or believe that these things are produced by the spirits of the departed. I only affirm that I do not; nor do I believe that the "mediums" know to what else to attribute them on ordinary occasions. I have seen many things in connection with these demonstrations, and heard many answers from the supposed spirits, which looked decidedly human, but this only increases the mystery.

One remark more. If any one supposes that the company alluded to above were under some mesmeric or psycholog-

ical influence, he may satisfy himself; but if we know anything, we know better. Some of these "mediums" are mesmeric subjects, and some are not; but none of them, to my knowledge, are operators. My opinion is, that whoever undertakes to explain the rappings satisfactorily to one who has witnessed them to any extent, "has a job on hand."

RUFUS ELMER.

January 16.
—Springfield, (Mass.) Reporter.

[From the Derby Journal.]

THE SPIRITS AGAIN.

One of our citizens has received a letter from a brother in Troy, who has had the pleasure of conversing with the spirits, and who has kindly permitted us to quote the following interesting portion of it:—

"On the evening of the 23d of November, 1850, Mrs. Fish and her sister, Miss Fox, from Rochester, N. Y., was at my house, with the Hon. H. Z. Haynor and wife, Samuel Pierce, E. Waters, N. B. Starback, and my sister, Mrs. Hall, all residents of Troy. The following communication was spelled out by the spirits,—

1. 'All sit still for the space of five minutes; by that time many spirits of a higher order will grace your circle.'

2. 'You may now listen to the different signals of the spirits.'

After this the spirits commenced giving all sorts of sounds, commencing loud and dwindling down to those so low you could just hear them—each spirit making a different sound. One was so heavy that it jarred the whole room, and seemed as though it was a blow upon the wall of the house.

3. 'Now you can reflect upon the manifestations just made. You see that little children range in the happy spheres.'

Then a number of questions were asked and answers given, some by spelling, which are too lengthy to write out.

'Hold fast whatever you obtain, that comes from any spirit that manifests intelligence.'

Then the spirit of Mrs. Starback (who had been dead about three or four weeks) spelled out the following beautiful and consoling communication to her husband:

'My dear, you little know the joy I feel in expressing my sentiments to you through this medium. I am always with you, but for the want of a medium am deprived of the pleasure of conversing with you.'

The above was in reply to the following question: Is it a source of pleasure to you that your husband is present? She previously spelled out her name, and requested her husband to ask questions, and he could not.

A company of about thirty met at the same place, November 24th, and the following was spelled out.

'Mrs. Hall ask question of her father.'

Mrs. Hall said, I do not know what questions to ask.

'You may ask anything that you would ask. If you should not feel confidence at first, you will be convinced, my child, that I am truly your father.'

My friends, the glorious era of God is now beginning to dawn upon the world; and all, from the least to the greatest, shall become acquainted with the subject.

2. 'Do you mean the subject we are now investigating?'

Answer, 'Yes.'

Mrs. H.—Did you wish to see me before your death?

'I saw you as soon as my spirit was free.'

I asked, Where was I when you entered the spirit world?

Answer—'In Brookland.'

The above answer is correct. I arrived in Brookland about one hour before he died, which was 11 o'clock, Sunday morning. I was on my way from Philadelphia.

EDITORIAL.

BOSTON, SATURDAY, FEB. 1, 1851.

"MEDIUMS."

If we contemplate Nature as one great harmonious circle, we may imagine a sense in which it would be desirable for the mind which attempts to scan her works, to get as near as possible to the centre of this great sphere. If Nature is ONE, one great whole, and if it corresponds in all its principles and works, then we must not only examine its developments in detail, but we must consider them as a system, and look at them, as they certainly are, only as so many "parts of one stupendous whole."

If we contemplate the Divine, we arrive at the most satisfactory view of Him when we worship Him as FATHER of all, sustaining the relation of Universal Parent to the whole human race. If we desire to understand the problem of Man, and the best form and order of human society, then we must consider the race as a unit. It is one, having one Father, one origin, one nature, one progression, and one destiny. Indeed, but for this unity of the race, there could be no science of human physiology, or psychology, or phrenology. For if the race have two Fathers, and two natures, and two or more destinies, what becomes of the above sciences?

The mineral, vegetable, and animal kingdoms are each individualized. That is, there is such a distinct oneness in each, that each may be said to evince, or develop, a design or use, separate, though in harmony with the others. And so of these spiritual manifestations. Contemplate them as a whole, and their design is manifest. We can realize some good, even from the alleged difficulties in the way of reliable communications from the spirit world.—Admit, if you please, that responses obtained through different mediums do not always seem to agree. The fault must not

be laid to the individual spirit, nor to the spirit world—certainly not till we know more about it than at present.

Read the communication on our first page. Is it not opportune, and to a good degree satisfactory? So it seems to us; and we doubt not many others, besides the circle who heard the sounds purporting to be made by the venerable spirit whose name is there given, will be comforted in its perusal.

RELIABLE TESTIMONY.

The readers of the "Spirit World" may have noticed that the various accounts which we have published, from week to week, of spiritual demonstrations made in our family, have been such as were written by others, and who may be supposed sufficiently truthful to be relied upon, even by such as would not admit our own testimony.

We might fill this paper, every number of it, if so disposed, with accounts of what we witness here, from day to day, and from hour to hour. But then we know too well the objections that would at once be started against any such accounts of our own. Had any one man reported what will be found below, to me, one year ago, I could not have received it. I could have believed in the "tology" notions much more easily than to suppose what is here demonstrated to be even possible.

And perhaps this is the place for me to ask the attention of the editorial fraternity to this matter. Some of you have published anonymous and cruel falsehoods about me and my innocent family. Will you now let your readers see the following testimony? Or, if you have published nothing heretofore upon the subject, will you now publish this? Here is testimony that is tangible, reliable. The names found in the following document, and appended to it, are well known (some of them, at least,) to this community.

But you will say, no doubt, that such incredible things cannot be believed on human testimony. Well, I admit that many minds cannot receive them; and yet their publication can but have this good result—it will arrest attention, and bring men to to the examination of this whole subject. This done, and it will be common all over the world for spirits in special localities to make demonstrations like what is described below:

SPIRITUAL DEMONSTRATIONS.

We, the undersigned, having witnessed, this day, at the house of Mr. LaRoy Sunderland, (No. 28 Eliot street, Boston,) the following phenomena, deem it proper in this way to make mention of them.

When we entered the room, there were some ten persons surrounding a table,

conversing with the spirits: and as many more in the room as spectators, watching the movements of the others. Mrs. M. Cooper was the medium. There were constant and frequent rappings upon the table, and rappings to various and ingenious test questions, all of which were admitted to be answered correctly; and the company expressed themselves as being entirely satisfied with the answers given.

We saw no motion of the medium which would indicate that she had, personally, anything to do with the responses given; and we think she could not have had. The rappings were made on the table, without exception.

After this circle had retired, we, the undersigned, surrounded the same table, when the following occurrences were observed:

1. In answer to the question if any of our guardian spirits were present, LOUD and prompt responses were heard upon the table, the vibrations of which were distinctly felt by our hands; and we are positive that Mrs. Cooper did not touch the table at all.

2. We then asked the spirits if they would give us some physical manifestations, and we were promptly answered by raps, in the affirmative. The table was then immediately moved in various directions, from one to two feet; and, at our request, was quite a number of times turned over into the laps of those surrounding it. In two instances it was RAISED entirely from off the floor, and we are POSITIVE that no human instrumentality was employed in producing these results. For the purpose of varying the experiment, we all took hold of the top of the table, holding it clear off the floor, in our hands, when it was violently shaken, while yet so suspended, as if its standard had been seized by strong hands; and it apparently varied in weight from twenty to two hundred pounds.

3. Among the test questions proposed and satisfactorily answered, was one by G. F. Farley, Esq., of Groton, Mass., substantially as follows: "What relation is this spirit to me?" Ans.—"Your brother." "What was your given name?" Ans.—"Perez," which was spelled out promptly by the alphabet. Mr. Farley then stated to the astonishment of the company, that this was his brother's name, and that he died some fifty years ago—facts unknown to every other person present.

[Mr. Farley, himself, may be referred to for the truth of what is here stated.]

In the evening of the same day we met again, with an addition to our circle.—[Esquire Farley, of Groton, and G. A. Somerby, Esq., of Wayland, were present at both sittings,] and in the evening, Mr. George E. Haskell, Dr. Z. Rogers, Moses Babcock, and Dr. L. B. Larkin, of Wrentham, were also present. The circle was formed in Mr. Sunderland's back parlor, as before, when the following, among other phenomena, were produced. On holding each other's hands, so that no one hand was at liberty in the room, a centre table, around which we were sitting, was RAISED up from the floor five times, and let down with considerable force, so as to shake the floor. Once or twice the raps were made, not on the table, but

with it, the table being used by the spirits, as we were assured, to rap with on the floor. Five times the table was upset and turned over, so that it fell sidewise upon the floor, with violence. A small bell, which stood upon the table, was moved without human hands, from the table, four times. It was thrown upon the floor, thrown into the lap of Dr. Kibbee, and finally it was removed by the spirits, and they spelled out "Find the bell!" which was the first we know of its absence. Search was made by one of the company, while the rest remained in the circle, holding each other's hands. After the search had been continued for some moments, the bell was accidentally discovered in Mrs. Cooper's lap, as it fell out of the folds of her apron! During the whole of this time, both of Mrs. Cooper's hands had been held in the hands of two of the company, standing or sitting by her side. We can only say that we have been profoundly impressed with the conviction that no human agency whatever, was used in the production of the phenomena we have described.

C. P. KIBBEE, M.D., *Springfield, Mass.*
 RUFUS ELMER, Do. Do.
 NELSON L. ELMER, Do. Do.
 THEODORE M. SMITH, *Boston.*
 GEORGE E. HASKELL, Do.
 Z. ROGERS, *Charlestown, Mass.*
 MOSES BABCOCK, Do. Do.

Boston, Jan. 22, 1851.

CAUTION!

Those who wish to know the truth concerning the spiritual manifestations now in the process of development, in different localities throughout the country, (and we may say the whole world,) should be on their guard against receiving the various contradictory reports that are ever and anon made by lecturers, and in various newspapers. Articles purporting to give accounts of sittings, have been published in the Boston Post, Transcript, Liberator, Investigator, and other papers, which we, and multitudes of others, know to be untrue. Facts are mis-stated, and false representations are made, which I am called on, by name, to refute in those papers! Just as if I could bark at every dog who barks at me, as I pass along the street! But as malignant, false, unjust, and cruel as many of these articles are, it must be borne in mind that my mission does not require that I should leave my work to contradict this or that lie told about me or my family. Indeed, the DEMONSTRATIONS that are made from the spirit world, every day, at my house, are a full and explicit REFUTATION of one and all of those slanders. Read the account in our present paper, bearing the signatures of well known and responsible men! Why, one such account will, I am well persuaded, outweigh, in the minds of all candid people, a cart load of anonymous articles, or *ex parte* communications, signed, as they often are, by the name of some disappointed or prejudiced mortal.

POSTAGE.

It becomes my duty to announce that hereafter no letters addressed to me will be taken from the Post Office, *except such as on which the postage is prepaid.* I am forced to this decision by the frauds which are practiced upon me, and which are now becoming quite too frequent to be borne any longer. Last quarter, our postage bill amounted to six dollars and over, which should have been paid by others. And I must add, that letters are sent here, on which I am taxed with postage, connected with Mr. Burr's "great toe" movements, in which we are slandered and abused, and for which we are called upon to pay for in this way! Some of our friends have advised the publication of one or more of these letters, as specimens. But I forbear. It will be enough if we find them in our Post Office box, postage paid, as it must be hereafter, from friends and foes, of which they "will all please to take due notice, and govern themselves accordingly."

HENRY C. GORDON.—This reliable medium has returned to Bridgeport, Ct.—Most extraordinary demonstrations were made through him while at Springfield. But for a little while the spirits cease to respond through him, that he may have time for rest. By and by we hope to hear of still more elevated revelations made from the spirit world, through our brother dear. We own him as a child, a brother beloved. He was brought here by one above, whom we all love. He has united us, and "those whom God joins together let no man put asunder."

"SPIRITUAL MANIFESTATIONS," is the subject of a discourse by Mr. W. M. Fernald, to-morrow afternoon, at half past two o'clock, in Washingtonian Hall. It should be heard by all who wish for information on this most interesting subject.

CORRESPONDENCE.

SWEDENBORG AND DAVIS.

Mr. Editor,—Much thought and discussion exists, and very confident opinions and belief are entertained, with regard to the inspirations and revelations of these two seers, founded on the different states of their bodily and spiritual powers, at the time of their illumination. Swedenborg has a decided pre-eminence among his followers, from the fact that he was not in any abnormal condition—that he retained the exercise of his external senses at the same time he was spiritually opened to the influx of heaven; and also that he was a learned man, a mighty man, having made almost incredible advances in the natural sciences, before the period of his spiritual illumination. All this is put in contrast with what has been called the "abnormal predicament" of Mr. Da-

vis, and his ignorance before his submission to the magnetic process, having never received but a "five months' school education."

There are several points of consideration here. First, as to the "magnetic sleep." No person is less disposed than I am to credit the relations of subjects in the magnetic sleep. But admitting here, first, what cannot be denied, that Mr. Davis has presented us with the most perfect exhibition which the world ever saw, of the interior powers of the soul by the magnetic sleep, we may be disposed, from this fact alone, to make his case an exception to all others of this kind. Now, as to the necessary inferiority of the soul's illumination, because it is produced by the magnetic sleep. And as to the necessary superiority of the soul's illumination because the external senses are in full play. In the first place, all cases of trance, and even ordinary sleep, show that the soul is exalted and illuminated in proportion to the closing up of the external senses. Now, if a subject can be found, whose brain is sufficiently harmonious, fine, and perfect; and the body is sufficiently perfect in its association with it; and then, if the power of magnetism can be so exerted as to produce the profoundest, most death-like, external sleep; we argue, altogether irrespective of education, for a grander demonstration of spiritual truth than would be likely to come from one filled with the world's learning, and whose external senses were in operation at the time of the inward illumination.

In the first place, it is a nearer approach to *physical death* when the spirit is perfectly emancipated, and can acquire knowledge unobstructed by the body and external things. The one is a higher natural state, but not necessarily a higher spiritual state.

This brings us to a point. Nobody disputes Swedenborg's superiority as a man of vast mind, and both natural and acquired abilities. He is a Colossus—a giant. Davis is not to be mentioned in the comparison. But this is the question—not whether Swedenborg gave evidence of higher natural growth, but whether *some* subject may not turn out of Nature, who, though inferiorly constituted, (if we call a great mind not in so full harmony, inferior to a smaller mind in better harmony—to say nothing here about the quality of the spirit,) whether, I say, *some* subjects may not turn out of Nature, who, though inferiorly constituted, are able to go into a higher spiritual state, by the suspension of the external senses, than Swedenborg ever did attain to in all his experience? And again—whether Swedenborg himself, if he could have been submitted to *any* process which would have disencumbered him entirely of his external senses, would not have revealed to us higher spiritual truths? We contend for the latter. And we say that the closing up of the external senses is no argument at all, for the inferiority of the internal state, as the phenomena of magnetism, trance, and ordinary sleep, continually testify in the most common subjects. Why should Swedenborg form an exception to all human nature? Might

we not say, Oh! that he *might* have been completely and profoundly closed up, by magnetism or anything else, as to his externals, that we might see what so vast a mind *would* have seen by such clear spiritual power! And when this, or equal to this, *did* take place with him, at death, who doubts the increase of his spiritual sight?

This, then, is the plain truth. While Swedenborg stood, by natural growth, unquestionably, both materially and spiritually, in a higher *similar* state than any one else has attained to, yet, in just so far as his external senses were at the same time operative *with* his spiritual, just so far was his spirit encumbered and prevented from rising to its greatest heights.

But again, this abnormalism is not the highest or most harmonious state of human nature. It would be better, all other things being proportioned, to have *combined* in fine and beautiful proportions, both the material and the spiritual, the external and internal powers. But at the present day, when the whole of humanity is so out of order, or unprogressed, no doubt it is best as it is—that there should be some who can strip off, so to speak, the chief bodily clothing, and in an abnormal condition see those things for us which we cannot see. Some day, no doubt, far in the future, this spiritual state will be common to all mankind; but whether *any* will *ever* become so highly exalted in spirit as some may be and have been, by the total closing up of the external senses, is a question which we cannot decide.

We, then, in these spiritual manifestations, have nothing to do with externals, if the internals exist sufficiently perfect. We confess to a great, and at first, unpleasant disparity between the two minds which are here brought in comparison. No wonder the world is confounded.—And how are our prejudices constantly deceiving us! We love the tall, embracing intellect of Swedenborg, and we shrink from the idea of Mr. Davis's "abnormal predicament," and a "five months' school education." There must be some force in the passage that "God hath chosen the foolish things to confound the wise," or here is a prominent contradiction to that famous passage. And now, if externals are nothing in this sense—if all that is required is a harmonious brain, of fine quality, and a susceptibility of going into the interior state, let us inquire what an education *without* these requisites may sometimes do? A *right* and *complete* education, we should say, would offer no obstructions to, but materially aid, the correct unfolding of the interior powers. But a *wrong* education—errors imbibed—would most certainly obstruct the powers and blind the spiritual eye. In this respect, the more learning a man has, the more he might be disqualified for receiving the influx of truth from the higher spheres. And we know it to be the case in general, that *learned* men have a great deal of learned nonsense.

Swedenborg was a learned man—a mighty man—an accomplished scholar. To his praise be it greatly spoken. But may he not have been, by his very learn-

ing, predisposed to peculiar habits of thought? Was his theology beforehand in all respects beneficial to him? His father was *bishop of the church*, about one hundred and fifty years ago. That was not the "*New Church*." Who condemns the old theology the most successfully? It is not, certainly, saying much for Swedenborg, that he was educated in this old, abominable theology. Now, was he, in his illuminated state, under no bias from his previous discipline? What mortal will dare say no? We speak not any thing in disparagement of true learning; but when we know what intellectual and heaven-enlightened truths flash out frequently from the harmonies and simplicities of nature, God forbid that we should extol a cart-load of theological rubbish into a peculiar preparation for the influxes of light and truth from on high!

And now, what may be all that is necessary to prepare one for a truthful reception of the influxes of truth from the heavenly spheres? Simply a well-balanced brain, of fine quality, with a mind generally free from artificial modes of thought. This forms the channel of Nature. If, then, there be a pure desire, and especially a remarkable susceptibility to the spiritual or interior state, here is the gate-way for a flood of inspiration unperverted by the folly or wisdom of men.

Whether or not this was Mr. Davis's case, I do not here say. I have aimed, simply, to do away that prejudice against the "abnormal condition," as necessarily an inferior spiritual state, and to correct that prepossession in favor of Swedenborg, on account of his education, and the use of his external senses. Nothing can be plainer than that the main strength of the argument is in favor of the abnormal condition. We go further: we say that the nearer death we can get a man of fine and harmonious parts—or rather, the more separation we can have between the body and spirit, of course the more light and truth in spiritual things.

But it is said that Davis received his knowledge from the parties with which he was surrounded. I have heard an intelligent Swedenborgian say that he got the spiritual part from Prof. Bush, who got it from Swedenborg; that he got the infidel part from infidel spirits with which he was in contact, from Dr. Lyon, Fishbough, and others. Oh! folly of deceived men! Why not say that Swedenborg got his spiritual knowledge unconsciously from the spirits who were around him? Doubtless he did, in part, both from this world and the next. What was there to save him? Could his education save him? Could his erroneous theology save him? No, nothing but his own spiritual organization, such as it was, and the good and truth with which he was imbued. And this left him open to inharmonious and erroneous influences. We do not say that Davis was not open to the same. We believe that he was, to a degree. But we do think that, uneducated as he was, and relieved from the body as he was, he was more likely to receive and speak truth, pure and unbiassed, than Swedenborg. Swedenborg has uttered what Davis has not, and what was true.

Swedenborg went more into particulars—Davis generalized. Swedenborg was not so free as Davis. He had a theory to make out. He supposed the chief purpose of his spiritual illumination was to reveal the interior sense of the Scriptures. According to Swedenborg, and according to true philosophy, affection governs thought, produces thought. Swedenborg's intellectual affections were bestowed upon a new interpretation of the Scriptures. The *Word* was his master. And his stupendous theological machinery show how well the end corresponds to the primary affection.

Davis had no theory to make out, nor any in his mind previously to the delivery of his lectures which constitute his first book. To be sure, he had some thoughts, and had published one erroneous pamphlet. But he had no theory or thoughts comparable to the stupendous embrace of "Nature's Divine Revelations." So far from this, he did not know what was to come, or what he had delivered, until he had made a fresh effort in the abnormal state, or read it in his scribe's manuscript.

But it is not our purpose here to compare notes. Give unto all their dues; and let none say, that if Swedenborg had been unlearned, and in profound external sleep, he would not have astonished the world with a higher, purer, and more brilliant light.

W. M. FERNALD.

Cambridge, Mass., Jan. 20, 1851.

Auburn, N. Y., Jan. 14, 1851.

Dear Friend,—I have been highly interested in reading the first volume of your *Spiritual Philosopher*. The subjects on which it treats would, I should think, come home to the bosom of every candid, reflecting mind. My knowledge of these subjects is confined to what I have read, and what I have heard at two meetings in this place, a few days ago, to discuss the subject, or rather, I should say, to hear Mr. Scott, now or late of Brooklyn, and T. L. Harris, of New York, deliver their sentiments thereon.

I was aware, by reading your paper, that the genuineness of the spirits calling themselves "Paul," "Timothy," &c., was doubted. I was not aware that an impassable gulf was being formed between different portions of the believers in audible manifestations from spirits. I desire, for my friends and myself, that we may cultivate the crowning grace, "charity that thinketh no evil;" but I could not resist the impression that the speakers above alluded to exhibited too much of the "old leaven," especially Friend Scott, who, however, appears to be a very worthy and sincere man. He gave us rather an eloquent discourse on the divinity and atonement of Jesus Christ, and the necessity of our faith therein. St. Paul, who was said to be present, directed the proceedings, as to what chapter to read, &c. and frequent approbatory "raps" were heard during the discourse and reading. "Paul" also indicated by "raps" the day and hour of holding the next meeting. It was from Friend Scott's discourse that I first learned that the number of bad spirits engaged in a sort of crusade

against the good, was large and overwhelming; also that there is a Christian party, and what he denominated a philosophical or infidel party, in spirit belief. H. Greely, of the Tribune, and yourself, were alluded to by name; and I was forced to come to the conclusion that the speaker classed you both as belonging to the latter party.

It was at a subsequent meeting that T. L. Harris spoke. His language and sentiments I thought, in the main, very good. He seemed to create a profound impression on the two rooms full of respectable and eager listeners. He manifested no illiberality towards those of other views, that I could discover; and his faith was so large, that he seemed to have no difficulty in believing that the veritable "Paul," the great apostle of the Gentiles, was present. Now, I profess to be a Christian, but, like thousands of others, I prefer to take Christianity as I understand it myself, by the light and knowledge bestowed on me from the Fountain of all goodness and truth. To me, there seems a great lack of proof that "Paul" was present—a total lack, I may say, of Scriptural proof that he either did or ever will present himself to mortals. The Scripture is positive as to the second appearance of Christ, the meaning of which different people understand in a way to suit their own peculiar views; but of the second coming of "Paul" the book is silent. And now I come to the sole object of this communication. What I have written is merely to elicit something from the pens of those better acquainted with the subject. It has been said we want facts, and facts only; but my experience has taught me that there is a large class of people who will not be convinced by facts; and my desire is, that we may be saved from the debasing sight of two antagonistic parties in spirit belief, denying each other's facts, because they do not agree with their own favorite theory.—Facts, in abundance, are within the reach of all, if we will only seek after them, and each will be convinced when he sees and feels the truth; but many will not be convinced by the testimony of others on this subject. They will not believe those in whom they have implicit confidence on every other subject. Hence the importance of a correct theory, which will induce the candid, reflective portion of readers to appeal to facts for themselves.

Above all things, let us not descend to a spirit of recrimination, one with another; let it never be said, "See how these spirit believers hate one another." In honesty of purpose, in singleness of heart, having the good of the whole rational creation of God in view, let us each and all fearlessly "follow Truth whithersoever she leads."

A FRIEND OF TRUTH.

I do not suppose that my mission requires me to reply, or even to notice one of the thousand slanders that are uttered in various localities against me, or the work in which I am engaged. Nor should I seem to do so now, but for the necessity which requires me to publish the above letter. It appears to be from a

candid mind, and hence I will gratify his wish to see what I might say in reply to this oft-repeated and silly charge of "infidelity."

As to what goes under the name of "Christianity," or "experimental religion," I suppose I know as much about it as most other men. Nearly thirty years ago I went through the process of what is called "conversion;" and like others I professed to be "sanctified," was baptized by immersion, read the New Testament through on my knees, studied the Bible in various languages, and "preached the Gospel" and hell-fire for some fifteen years; had revivals, and hundreds were "converted under my ministry." Well, says the reader, wherein do you differ from what you were thirty years ago? I answer:

1. In my religion. Formerly, it consisted mostly in *fear*. Now, it consists in *contentment*, in view of the past; *gratitude* for the present; and *hope* for the future. Hope, not for myself merely, but for the whole human race.

2. In my object. Formerly it was *sectarianism*. Now, it is HARMONY in all man's relations—conjugal, fraternal, universal HARMONY.

3. In my motto, or the means I use for realizing my object. Formerly, I gratified my combativeness by holding up those who differed from me, as "infidels," who would be doomed by the Infinite Father of all to smell fire and brimstone, in hell, for ever. Now, my means are comprehended in the universal diffusion of *goodness, justice, and truth*. And I may, perhaps, add that never, till within a short time, was I perfectly willing to be misrepresented, slandered, abused, and denounced by professed *Christians* and clergymen, as an "infidel," nay, a "humbug," or anything but any "honest man." *What I am, my works will testify*. I neither ask, nor wish, for any other vindication.

Milford, Jan. 18, 1851.

Mr. Sunderland,—I unintentionally, in my haste, made an error in the third note of the poem of mine which you published a few weeks since, entitled "The Earth." I seemed to imply that only those stars, or earths, that revolved around one of the group of the Pleiades, constituted the first sphere, when this group, to which we belong, may be, and doubtless is, but revolving around another centre, and that still around another, and so on; and these combined form the earths, or worlds, that constitute the first sphere of human existence. So boundless is the thought of the universe of God.

Yours, truly,

S. H. L.

PATHETISM.

PHYSIOLOGY, PSYCHOLOGY, PHRENOLOGY.

[From the Cayuga Chief.]

BROTHERHOOD OF THE UNION.

At an especial convocation of the Supreme Circle of the Brotherhood of the Union, (H. F.) Continent of America, held in the city of Rochester, N. Y., on the 14th and 16th of December, 1850, it was resolved to establish a Grand Circle for Western New York, with full power to hold exclusive jurisdiction (under the Supreme Circle,) over all that part of New York situated west of the counties of Franklin, Hamilton, Fulton, Montgomery, Schoharie, and Delaware. The said Grand Circle was duly chartered and instituted by George Lippard, S. W., acting by authority of the Supreme Circle, and the following Chiefs and officers were duly elected:

JAMES P. MURPHY, G. C. W., Lockport, N. Y.

EDWIN A. MARSH, G. C. J. and G. T., Rochester, N. Y.

WILLIAM L. FINN, G. C. F. and G. R., Auburn, N. Y.

HENRY D. BARRON, G. C. Wne. and G. S. K. Auburn, N. Y.

H. B. WATERMAN, G. C. Fr. ———, G. C. G.

H. W. D. BREWSTER, G. H.

WM. H. PRATT, G. M.

JOHN GREIG, G. M.

JAMES M. CAVAN, G. W. N.

This important step in the history of the Order, transfers a large portion of the power of the Supreme Circle to the Grand Circle of Western New York—under restrictions and stipulations specified in its charter and constitution; and hereafter all circles in this jurisdiction will be under the care and government of the Grand Circle of Western New York. Circles will make their returns to James P. Murphy, G. C. W., at Lockport; and to him applications for new Circles must be addressed. An especial convocation of the Grand Circle will be held in the city of Rochester, on Thursday, January 9th, 1851, at 9 o'clock, A. M., to confer degrees and install officers elect.

In Brotherhood,

GEORGE LIPPARD, S. W.

Rochester, Dec. 19, 1850.

PHYSIOLOGICAL FACT.—A surgeon in the U. S. army recently desired to know the most common cause of enlistments. By permission of the captain of the company, containing fifty-five, in a pledge never to disclose the name of any officer or private, except as a physical or metaphysical fact, the true history was obtained of every man. On investigation, it appeared that nine-tenths of them enlisted on account of some female difficulty; thirteen of them had changed their names, and forty-three were either drunk or partially so, at the time of their enlistment. Most of them were men of fine talents and learning, and one third had once been in elevated stations in life. Four had been lawyers, three doctors, and two ministers.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

THE PARTING PLEDGE.

Yet once again!—but once, before we sever,
Fill me one brimming cup,—it is the last;
And let those lips, now parting, and forever,
Breathe o'er this pledge, "The memory of
the Past!"

Joy's fleeting sun is set! and no to-morrow
Smiles on the gloomy path we tread so fast;
Yet in the bitter cup, o'erfilled with sorrow,
Lives one sweet drop—"the memory of the
Past!"

But one more look from those dear eyes, now
shining
Through their warm tears, their loveliest
and their last;
But one more strain of hands in friendship
twining,—
Now, farewell all, save Memory of the Past.

HEAT, MAGNETISM, ELECTRICITY.

Prof. Norton, of Delaware College, has recently developed certain novel and interesting ideas concerning the nature of heat, electricity, and magnetism, which seem calculated to throw new light upon the whole circle of the natural sciences. We understand that he submitted an *expose* to the Philosophical Society at their last meeting. He holds that the phenomena of light, heat, electricity, and magnetism, are alike due to the undulations of the ether of space and the vibrations of the particles of bodies. He conceives that the waves propagated from the vibrating particles of a self-luminous body differ in time and intensity of vibration with the depth of the particles below the surface, and differ in intensity of vibration from one particle to another at the same depth; and that the refracting, absorbing, &c., actions of other bodies upon the waves, vary with their intensity and time of vibration. He supposes that self-luminous bodies may be considered as divided, for a certain depth, into a series of lamina; the first of which (which is in general much the thickest,) emits waves of simple heat; and the others, in succession, those of red, yellow, blue, and perhaps violet light—the other colors in the spectrum being formed by combinations of these. Below the lamina which sends violet light, he places that of the chemical rays. Waves of simple or dark heat differ from those of light, in having a greater intensity and a longer time of vibration. All the various actions of different bodies upon light and heat, are placed upon the same general grounds; and the correspondences as well as differences of the phenomena of these imponderable agents explained.

The various phenomena of electricity he attributed to the impulsive actions of polarized waves, excited in general by mutual actions of contiguous surfaces, with or without the aid of friction. He thus explains the mechanical and chemical actions of galvanic currents, the at-

tractions, repulsions, &c. of electrified bodies, and capillary, and endosmose, and exosmose attractions.

The magnetism of the earth receives an explanation from the same general views. This is attributed chiefly to the vibrations of the particles at the earth's surface, and to a moderate depth below it, induced by the impulsive actions of certain waves transmitted from the sun. These vibrations diminish in intensity with the temperature of the earth, from the equator toward the poles.

These fundamental ideas lead readily to a complete explanation of the polarity and dip of the magnetic needle, the variations of its declination in passing from one point to another on the earth's surface, and the periodical as well as irregular variations of the position of the needle. They also reveal the cause of the connection between the magnetism and temperature of the earth, as shown by the correspondence in form between the lines of equal magnetic force traced upon the earth, and those of equal temperature, the coincidence of the magnetic pole with the pole of greatest cold, &c. Prof. Norton has also formed, upon the same general principles, a new theory of the Aurora Borealis, which, while it accounts for all its luminous phenomena, furnishes a satisfactory explanation of the disturbances of the magnetic needle connected with this meteor.—*U. S. Gazette.*

FIDELITY.—Never forsake a friend.—When enemies gather around—when sickness falls on the heart—when the world is dark and cheerless—is the time to try true friendship. The heart that has been touched with true gold will redouble its efforts, when the friend is sad or in trouble. Adversity tries true friendship.—They who turn from the scene of distress betray their hypocrisy, and prove that interest alone moves them. If you have a friend who loves you—who has studied your interest and happiness—be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away. Real fidelity may be rare, but it exists in the heart. Who has not seen and felt its power? They only deny its worth and power who have either loved a friend or labored to make him happy. The good and kind—the affectionate and the virtuous, see and feel the heavenly principle. They would sacrifice wealth and happiness to promote the happiness of others, and in return they receive the reward of their love by sympathizing hearts and countless favors, when they have been brought low by distress or adversity.

WATER WALKING INSECTS.—Insects which, like the gnat, walk much upon the surface of the water, have at the ends of their feet a brush of fine hair, the points of which appear to repel the fluid, thus preventing the leg from becoming wet. If these brushes be moistened with spirits of wine, this apparent repulsion no longer takes place, and the insect immediately sinks and is drowned.

The best way to "expand your chest" is to have a large heart in it.

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