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NATURE.

ASSOCIATION, PROGRESSION, DEVELOPMENT.

[Original.]

RELIABILITY OF SPIRITS.

BY WILLIAM FISHBROUGH.

Brother Sunderland,—The incidental establishment of the immortality of the soul, as a *settled fact*, and the pleasure of exchanging recognitions with friends who have departed to the unseen world, have been among the most important results hitherto attained by means of the new process of *telegraphing* between the natural and spiritual world. The importance even of *these* results, to skeptical and spiritually benighted minds, to whom death has hitherto been emphatically the “king of terrors,” cannot, of course, be over-rated. But it seems not unreasonable to suppose that so important an unfolding as this mode of spiritual communication, was designed to be attended with the most important results, as affecting theology, philosophy, and the whole structure of society. But it must be admitted that but little reliable instruction of any very great importance, as bearing upon these subjects, has yet been elicited from spirits who have manifested themselves through the “rappings;” and I would submit that but little instruction of this kind can be elicited until inquiries on our part become more elevated and less confused and chaotic. And now that many minds are entirely satisfied as to the spiritual origin of this phenomenon, I would respectfully suggest that it is time for such to commence, in due form, a series of more specific inquiries relative to the conditions, societies, spheres, laws, opinions, philosophies, employments, enjoyments, &c., of the spirit world; and respecting the general and specific relations which that world, with its various spheres and gradations of society, bears to *this* world. These investigations should be conducted with a view to the unfolding of that light which will lead to the elevation of humanity and the establishment of the kingdom of heaven upon earth. Lofty spirits, bearing a commission from the Father of us all, stand ready to impart all needed information on these points, whenever proper inquiries are

made, and our degree of harmony with the *Divine Spirit* is such as to render us receptive of the truths they are prepared to communicate.

But in order that these investigations may be pursued in safety, and that we may avoid being misled by the isolated opinions of particular spiritual societies or spheres, there must be a more careful “*trying of the spirits*,” than in general there seems to have been. My own varied experience, as well as the experience of some of my friends, has, at this time, rather sadly reminded me of the apostolic injunction to “believe not every spirit;” and I can safely say that whoever places implicit confidence in the intelligence, or even the entire *honesty*, of any and every spirit who presents himself, will be very liable to be deceived. But in order that we may be qualified to properly “try the spirits,” and know in general what to expect from those occupying different grades or spheres, I submit the following suggestions as a basis of investigation. It will be sufficient, for the present, if the reader regards these suggestions only in the light of *hypotheses*, with which investigations in this direction may be commenced, and which future developments may either confirm, or modify, or overthrow entirely. In either case, something definite will result.

I would add, that the substance of what follows was originally embodied in a private letter to a friend, but is now laid before the public at the request of certain spirits to whom it was submitted:—

A. J. Davis, in his “Nature’s Divine Revelations,” speaks of three, and only three, societies in what he calls the second sphere; but the spirits who communicate with us by sounds, almost invariably make *seven* spheres (or, perhaps, rather *sub* spheres,) in that one *general* sphere. Spirits claiming to be of the seventh sphere, (or seventh department of the second sphere,) and who professed to be Paul and Luke, confirmed the following classification of these spheres, suggested to me by the laws of correspondences, which I have made a particular subject of study: That the first, second, and third spheres, united as one, (a trinity,) form what Davis calls the *first* society; that the fourth, fifth, and sixth spheres, united as one, (another trinity,) form what he calls the *second* society; and that the

seventh sphere (which is the central and pivotal, and hence is superior to all the rest put together,) constitutes what he calls the *third* society; and the three general societies, forming a *general* trinity, unitize the whole sphere.

Davis says the *first* society (first, second, and third spheres,) is on a plane of *natural thought*; the *second* society (fourth, fifth, and sixth spheres,) is in the sphere of *causes*; and the third society (seventh sphere,) is characterized by perfected love and perfected wisdom.

The spirits aforesaid also confirmed in detail the following classification of the *relations* of these spheres: The first sphere is the sphere of chaos; the second is the sphere of forms; the third, of order; the fourth, of series; the fifth, of degrees; the sixth, of universal harmonial relations and adaptations; and the seventh, of unity. That is to say, considering the spirit world as, in *principle*, a *transcript* of the present world, but just one octave above it, the first sphere is to the spirit world what savagism is to *this* world; the second sphere—a sphere of *clanship*—is the *barbarism* of the spirit world; the third sphere is characterized by great governmental powers, which (as these spheres are yet only on the plane of natural thought,) correspond in spirit to the patriarchal despotisms of this world. All in this *trinity* of spheres are in *some sense*, and to some extent, either enslavers or enslaved, though they may not always know it, inasmuch as the desire for personal aggrandizement is in these spheres the predominant motive of action. The condition of each individual in these spheres, however, is altogether superior to what the condition of the *same* individual would be in *this* life; though there are some individuals in this life, who are vastly wiser, better, and happier, than some individuals in the lower societies of the spirit world.

The *fourth* sphere is prominently the sphere of the *fraternal affection*, and is characterized by the perfected *spirit* of *representative governments* on earth, tho’ it is presumable that its *forms* are different. “Thou shalt love thy neighbor as thyself,” is a rule there universally obeyed, which is not strictly the case in the lower spheres. The fifth sphere includes the excellencies of the previous one, with the addition of distinct classi-

fications of groups into *degrees* of higher and lower, thus specially encouraging *aspiration* from lower to higher. It is prominently the sphere of filial love, the ultimate object of aspiration being the universal Father. It is thus prominently, also, the sphere of *progression*, and corresponds to what *ought* to be the sphere of *religion* or of the church, in *this* life. The sixth sphere, in brief, corresponds to *reason*—to what ought to be the department of *philosophy* in the earthly sphere—and contemplates and blends all relations throughout the universe, both natural and spiritual. It gradually merges into the seventh sphere as the estuary merges into the ocean, there being a flux and reflux between the two, corresponding to the flux and reflux of the ocean's tide into a disembodying stream.

The *seventh* sphere corresponds to Intuition, which, as might be shown, is the seventh sense, or seventh sphere of *perception* in the human soul. It is the only sphere in which truth and goodness exist in their *absolutely unalloyed* purity, and hence it is the only sphere from which influences can descend that are adequate to redeem this world from the *bondage* of corruption, and translate it into the glorious *liberty* of the children of God. The spirit of Jesus Christ is operative in this sphere; and I believe, that so far as *we* are concerned, he is the centre of all healthful spiritual influence, and that he is in *direct rapport* with the Father, to whom he is able to unite and assimilate us, if we truly and in a child-like spirit, place ourselves under his charge.

Now here is a point to which I would call special attention. Owing to bad regulations observed by *mediums*, and to the generally promiscuous companies who come to converse with spirits through them, having no very high objects in view; it very often happens that spirits from spheres higher than the *third*, cannot be induced to manifest themselves by rapping, though under more favorable circumstances, spirits from each of the *higher* spheres, as before intimated, are willing to communicate with us. It has too often been the case that gangs of unprogressed spirits from the first, second, and third spheres, whose minds were dark, and whose thoughts were still comparatively earthly, have hung around when communications have been desired by persons in the body, and occupied the time with frivolities and inconsistencies scarcely worthy of this world, and *prevented* higher spirits from approaching. Several spirits have told me that many such were *opposed* to the opening of the communication between the two worlds; and that some were actually doing much, by giving false answers, &c., to *embarrass* the operation and throw doubt upon it; whilst others, of different societies, were endeavoring to ultimate different and somewhat *antagonistic* views among mankind, and to embody, respectively, their own distinctive principles in the new organization of society that is expected to occur among us!

The spirits in these lower spheres *will seldom tell us their real names*, because they do not wish it known on earth that

their grade is so low in the other world—but they generally come under *assumed* names. In general their interiors are not sufficiently open to enable them to read our thoughts very readily, and we may *test* them with questions relative to the life or teachings of those whom they profess to be. If we find that they are not genuine, we may gently reprove them, but treat them kindly, and ask them, for *their own* good as well as ours, to tell us *candidly* what sphere they are in; how long they have been in the spirit world; what are their general conditions, associations, hopes, prospects, privileges, opportunities, &c. &c.* Some of them will probably tell us wrongly, but by a comparison of a number of announcements from different ones, on the same subject, much, doubtless, may be learned of the actual condition of societies in the spirit world; and soon we would get so familiar with the different classes of spirits as to be able, generally, to identify them without difficulty.

It is also specially suggested, that, wherever it may be practicable, private circles should meet at different times, to hold converse specially with particular classes of spirits, paying no attention to spirits of *other* classes, should they present themselves at the same time. The lower spirits have a right (if they will be *honest*,) to communicate with men in the flesh, as well as the higher. I do not believe that spirits of a higher sphere than the third, will ever assume false names, or will *intentionally* deceive in any way; and these may *generally* be known by their intelligence, and by the readiness with which they answer mental questions.

The foregoing propositions and suggestions were, as before stated, confirmed and approved by spirits professing to be of the seventh sphere. It is nevertheless hoped that circles which may be formed for the more profound investigation of spiritual matters, will submit these propositions for approval or disapproval, to spirits of the fourth, fifth, sixth, and seventh spheres, being always careful to *try* these spirits, and ascertain that they are really whom they pretend to be. Let their answers on these, and all other subjects of like importance, be *carefully recorded*, and sent for publication to the "Spirit World," or "Spirit Messenger," or both, always stating by what spirit the answers were given, what *tests* were instituted to ascertain that that spirit was not a counterfeit, and *what sphere* the spirit professed to occupy. No good and truthful spirit will refuse any reasonable tests of this kind. Thus by a comparison of results obtained from numerous sources, and through numerous channels, conclu-

*The spirits to whom I read a copy of this communication, responded to this recommendation, with the additional suggestion that the good and the true in this life may *help* the spirits in those lower spheres into higher conditions, should they come and ask assistance. That is to say, by an intercession in their behalf, these low spirits may be placed in *rapport* with the *higher* spheres with which their intercessors are connected, and thus may ultimately gain access to the divine influence of the seventh sphere. If we may credit well authenticated records, hundreds of unprogressed spirits have been helped in this way.

sions definite and certain, and, doubtless, of unspeakable importance to the human race, will ultimately be arrived at.

But let us constantly bear in mind that however exalted may be the spirits which communicate with us, they are only "our fellow servants, and of our brethren the prophets," and let us look constantly to that *Supreme Spirit* to whom they and all are subordinate. No one who disregards this rule can be in a sufficiently harmonious and *truthful* frame of mind to prepare him for communications in all respects truthful.

Williamsburgh, N. Y., Jan. 27, 1851.

[Original.]

MAN :

A Representative of God and the Universe.

BY W. S. COURTNEY.

It was in the Univercœlum, I think, I saw the following illustration of the only difference between matter and spirit. If you fill a hogshead with cannon balls, there will be left large interstices between them, which can be filled with musket balls, still leaving interstices between the musket balls which can be infilled with shot, those interstices again with sand, those again with water, those again with air, the air with light, the light with electricity, the electricity with magnetism, &c." We might pursue the interiorizing process, and say, that magnetism is pervaded by a principle of sensation, sensation by intelligence, intelligence by love, &c. Thus showing the difference between spirit and matter to be only a difference in degree of development or refinement—the higher associating with, infilling, and actuating the lower, and holding it, as it were, in consistency.

We are accustomed to call that below us, and, of course, palpable to our sense, and cognizable by us, *matter*; but that which is not appreciable by chemical test, *spirit*. It is to be noted that in each of these media, are individuals, identities, or organisms, in fact, each plane is composed of an indefinite number of particular identities—the water and air as truly composed of particles as globular as the musket or cannon balls. By this illustration it would appear that from the point we now occupy in the progressive development of all things, there may be matter as many times more gross than our mineral kingdom, as is now our mineral kingdom grosser than our ethereal elements, and matter (or spirit) as many times more refined than our electrical or magnetic media, as they are more refined than the mineral kingdom. Hence, there is, from this point, an eternal materialization of spirit downwards, and an eternal spiritualization of matter upwards.

It is said that man represents the universe, and that he also represents God, or is an "image and likeness" of God. Now, if we turn our attention to, and analyze man, we shall find him such a representative. For instance, his osseous and muscular structure corresponds to the mineral and alluvial kingdoms, his life to the vegetable kingdom, his sensation to the animal kingdom, and his intelligence to the human kingdom, &c. Each of these degrees in the formation of man, we find

composed of an indefinite number of separate identities, just as in the vegetable, animal, and mineral kingdoms are found an indefinite number of separate organisms. We might elaborate this correspondence in detail, but enough has been said, at present, to direct the mind to it.

Now, if you wished to move the hog's-head by electricity or magnetism, it could only be done through the instrumentality of the various media it contained—first, by means of the air which the electricity pervaded, the air the water, the water the sand, &c., until you moved the hog's-head. So, to move my body from place to place, by my will-force, I must transmit the power through the various media until it moved my body. Not only so, but all the various functions, voluntary and involuntary, are performed by the power of the spirit—the circulating fluids, the secreting and excreting—the digesting, the chemical changes, processes, &c., is the work primarily of the spiritual organism. Each nutrimental particle is carried forward in its almost endless gyrations, performing successively various uses in the body, by the spiritual forces, the orderly and harmonious circulation of which, throughout the physical system, is health, and their derangement, disease. If we follow the material particles that are taken into the circulation through the various processes they pass successively through, in the sublimating and refining developments, we shall find them ascending in regular order, from the lowest and grossest food, until, by the all-attractive or magnetic power of the soul, they are drawn upwards into the sensation, intelligence, &c.

Man is a compound of all matter, form, order, and use. Moreover, he is not only thus geologically, physically, electrically, magnetically, and *spiritually* organized; but, if I may so speak, he is also *astronomically* organized, for in his physical system are found exact types of all the hitherto-discovered laws and economy of the solar and astral universes. Each gland of his system is organized upon the same plan as is the solar system, with its magnetic centre and electric circumference—the centripetal and centrifugal powers—collecting and aggregating all those particles which have an affinity and use in the system, and centrifugating all heterogeneous matter. These glands are again bound together by comet-like ellipses, until a whole plane or surface of them is formed, and the circulation of the electric and magnetic elements throughout his system, has an exact correspondence with the electricity and magnetism that circulate throughout the astral heavens. Thus does man represent the universe.

Let us now consider how he represents God, or is an "image and likeness" of God. Being ourselves finite and imperfect creatures, we can form none but *relative* conceptions. We cannot comprehend or affirm the Infinite. We can have no *limitless* idea. Hence our idea of God is, and must always be, a limited and imperfect one. It expands as our intelligence develops in higher spheres, but is ever inadequate and circumscribed. And here let me observe, that the terms Omnipotence, Omnipresence, and Omnisci-

ence, so often applied to the Deity, convey no absolute or infinite idea of his attributes, and *cannot* be taken beyond their legitimate import. All-powerful, all-present, or all-seeing, are still *limited* conceptions. The vain attempt to comprehend the Infinite and think of the Deity, and his attributes as Infinite, has always left our idea of God obscure, ill-defined, and doubtful. But to the subject: God is an organized, personal, intelligent, and emotional being, and, of course, can give to nature no quality that he does not himself possess. Hence, everything, in its degree, represents God, and shows him forth. None will doubt that he is intelligent and emotional, or, in other words, divine love and wisdom. And if so, he is *personal*, for we can predicate these qualities of nothing else. If personal, he is *man*, and if man, he is *organized*. Now, nothing can exist *out of*, or *separated from*, God, without being self-existent or self-dependent, which is absurd; nor can anything exist but *from* God. If, therefore, all is *in* God, all *from* God, and all *connected* with God, then all *is* God. His body is all material nature, in form a man (for he is personal and organized,) and his soul the spiritual universe,—

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

It is said that the spirit of man acts upon his body in seven different ways, namely: anatomically, chemically, mechanically, physiologically, electrically, magnetically, and spiritually, and that God acts upon nature in the same manner, [*vide* Great Harmonia, from page 55 to page 70.] The laws by which the spirit of man is connected with, governs, and controls his body, are the same laws by which God, the divine love and wisdom, moves, governs, and controls the universe. The laws of nature, in their ever-harmonious operation, constitute his physical economy, and his thoughts and emotions constitute the love and intelligence of the spiritual and celestial kingdoms. God is, therefore, connected with, governs, and controls all material nature, in the same way my spirit is connected with, governs, and controls my body. The body is perpetually magnetized by the spirit, and nature perpetually magnetized by God. He is the actuating and moving principle in all things, and is positive, and all else negative. His love is seen in the *use* of all things, and his wisdom beams forth from the form and order in which all things exist. He is the great *identity*, of which all other identities and individualisms are but the singulars. He is the *only* will—the *unitary consciousness*—the *grand, universal man*—and we are immortal, because he is. "We are all members of Christ's body," and omnipotently saved in it. Thus man represents God.

[TO BE CONTINUED.]

Pittsburg, Pa., Jan. 18, 1851.

Indolence is a delightful but distressing state; we must do something to be happy. Action is no less necessary than thought to the instinctive tendencies of the human frame.

SPIRITS.

PARENTAL, IMMORTAL, HAPPY.

[From the Boston Post.]

COMMUNICATIONS.

Mr. Editor,—Will you allow me to occupy your paper with another communication from the "rapping spirits?" I do not feel at liberty to philosophize here; but I send you the following as being answers to questions of a higher order and more general reference than those we generally see given to the public. It is sufficient for me to say that I obtained the answers through Mr. Sunderland's medium, and the questions were put and answered in presence of a respectable company of ladies and gentlemen, who had assembled for that purpose. If my name is worth anything, I am not ashamed of that as a simple voucher for the correctness and total absence of any trick or collusion in the whole process. Be it observed, however, that I do not profess to believe these answers because they were so given; on some points, you will see that I have no means of judging.—But believing that these communications are generally what they profess to be, all I can say is, I see *no reason to doubt* that *these* are truthful and genuine. I know that mistakes sometimes happen; and I believe that *unprogressed* spirits sometimes draw near and undertake to impart information which they do not profess. But "*prove all things*;" hold fast that which is good"—will apply here, as well as to any story of miracle or wonder in the old or new Testament:

DR. WILLIAM ELLERY CHANNING, are you present to answer some questions? Rap.

Is it your spirit that produces these sounds? Rap.

Is it you through some spirit authorized by you? Rap, rap.

Will you agree to all that it says? Rap.

When your body died on earth, what was your first most impressive realization of the spirit world?

Was it of its great naturalness and analogy to this world? Rap.

Did you, as soon as you was out of the body, realize that you had passed through the process of death?

Did you in what we should term a few hours?

Did you in one hour? Rap.

Was you then impressed most with the beauty and glory of the spirit world? Rap.

With the truth of immortality? Rap.

[Here the spirit said he was most impressed with *all* these.]

Did you meet and joyfully recognize your friends who died before you? Rap.

Did you soon meet Dr. Follen? Dr. Tuckerman? Rap.

Is Unitarianism, as generally preached, truer than Universalism, as generally preached?

Is a mingling of both truer still? Rap.

Is a mingling of some of all prominent sectarian teachings truer still? Rap.

Are the doctrines of Rev. Theodore

Parker, with regard to Christianity, truer than those taught by the generality of Unitarian clergymen? Rap.

Can he sympathize very readily with a distinct and high form of spiritualism, such as is implied by the truth involved in spiritual communications, the nearness of the spirit world to this, the constant ministry of guardian spirits, and the wonders wrought by spiritual agency? Rap.

Is he more intellectual than spiritual? Rap.

Does he have a high and devout sense of God? Rap.

Do you sympathize much with his position and influence as a public Christian teacher? Rap.

Are there, or were there ever, any miracles wrought in violation of eternal law?

By suspension of any law? Rap.

By the introduction of any new law? Rap.

Were all the miracles of Christ as much natural, in the sense of law, as any operations of ordinary nature? Rap.

Are there many false or spurious miracles recorded in the New Testament?

Are there some? Rap.

Is that true of the feeding of so many thousands with five loaves and two fishes?

Answer—Part true and part false. It depended on the state of mind of those present. There was no multiplication of substance by any unusual process of nature.

Did Jesus's body ever rise from the dead?

Did his spiritual form make its appearance after his death? Rap.

Did he ever turn water into wine?

Did he see afar off objects which could not be seen by the external vision?

Was he naturally born as other men? Rap.

Does his spirit now continue, from his personality in the spirit world, to impress or influence any minds in this world?

Does he do it himself, immediately?

Does he do it by directing others to do it? Rap.

Is it true that every person here has one or more guardian spirits in the spirit world? Rap.

Do they exert a very great influence upon us?

Answer.—Considerable. Sometimes more, sometimes less.

Is it true that any mind on this earth receives direct and immediate impressions from the Deity, or the Great, Central, Personal, Infinite Mind, as well as from some angel or spirit?

Do you mean to say the Deity personally, by an effort of his own will, exerts a direct and immediate influence on any mind of man on earth?

Does such influence ever come from the Deity, in person, without any intermediate agency of some created spirit?

Does it always come through intermediate angelic agency? Rap.

Is it so frequently? Rap.

Is it generally by the spirits of the surrounding heaven of this planet? Rap.

Again, very particularly. Does the Deity, personally, ever exert his will, even through spirits and angels, to influence any person in this world, as special-

ly to that person alone, as the will of an angel sometimes influences him?

Answer—"Often." [But we were given to understand that it was as much by necessary law as the shining of the sun upon all; that both the will of an angel and the will of Deity operated by necessity, but still there was absolute personal impression from the central Deity to man—to particular men, as there was from the personality of an angel. And it was spelled out to us that this occurred "often."]

Were all spirits first born in the flesh on some of the planets? Rap.

Is the distinction of male and female preserved in the spirit world? Rap.

Are there conjugal relations there?

Is every human spirit destined to be united in eternal and spiritual marriage with another?

[Here the alphabet was called for, and this sentence spelled out: "No mortal can comprehend this world."]

The question was then put—Is every spirit of a male nature destined to come into natural affinity with some spirit of a female nature, so that the two will make one perfect being, spiritual and eternal? Yes.

Is marriage in this world the most direct source of the very greatest good and the very greatest evil? Rap.

Do clergymen, even of the most advanced and rational sects, neglect most woefully to teach the natural laws?—Rap.

What is best to do in such a case? Will the spirit of William Ellery Channing, or one acting by his direction, be pleased to spell out the best remedy?

Answer—"They will remain for a time, after which a change."

[Here an interruption of conversation ensued, and the spirit spelled out, "That man be still."]

Wherein consists the greatest liability to error in these communications?

Answer—We cannot always give correct ideas by sounds. We should convey incorrect ideas were we always to answer questions as they are put.

Are these sounds which we call rappings, ever produced by human or electrical agency, by the persons present, unconsciously to themselves, and without any agency of spirits in the spirit world?

Answer—"Never."

Do the sentiments, or does the belief, of the questioner, have any influence in procuring affirmative answers?

Answer—"You may be influenced by the spirits, but mortals cannot control us." [And we were distinctly given to understand that this answer was to correct those who suppose that the belief of the questioner merely causes an echo back of his own sentiments.]

Such, Mr. Editor, is a correct report of our conversation with the spirits. There are some who will turn from such things with loathing and ridicule, and call those "credulous and weak-minded" who would bestow upon it the least attention. Such has been the treatment of new truths from time immemorial. It deserves no notice. There are a few who are willing to be laughed at for truth's sake. Put me down for one of those few. Let the truth

flourish, I say; error can make no headway while truth is left free to combat it. Very respectfully yours, &c.

W. M. FERNALD.

Cambridge, Mass., Jan. 27, 1851.

DEVELOPEMENTS.

Since the two worlds have been introduced through the agency of spiritualists, daily communications are had between the living and the dead. At this time, in different parts of our city, these communications are going on and revealing some things for our philosophy.

A German clergyman had the curiosity, the other day, to visit a clairvoyant, who, it was reported, was familiar with inhabitants of the spirit land. He inquired after a departed friend, who, in the old country, had been his college mate. He was astonished to find his spirit here, hovering about him; and through the clairvoyant, actually conversed with him in his (the spirit's) native tongue, (Italian,) not one word of which language could the clairvoyant speak in a waking state. The German also spoke the Italian, and had a most interesting interview with his long-lost friend. The circumstances were so strange as to quite overcome him, and he wept like a child.

Another case is reported where a mother was inquired for of two clairvoyants disconnected in time and place, and at the time, unknown to each other, who both concurred in the description of her, and both represented her as being absent with another brother, under such peculiar circumstances as to excite astonishment and belief.

Another more remarkable case occurred but a few days ago. The enquirer had lost some friends in one of the Atlantic cities, and wished the clairvoyant to look up their spirits, and learn the cause of their death. She did so, and said they had died with the small pox, which was true. The inquirer was an unbeliever, and introduced this strange circumstance as a test, knowing that the clairvoyant could have had no previous knowledge of the event.

Another case is known, more remarkable still, and which borders too much on the miraculous to ensure belief. A little boy, three years old, living on Johnson street, had frequent spiritual impressions from his father, who died a few months ago. The first that was known of it, he came running into the house one day, and told his mother that she must go right off and pay a neighbor, calling him by name, a certain sum of borrowed money, which his father had just told him was due.—The mother questioned him about the matter, as being a mere freak of the child's fancy, but she soon ascertained that said money was due, and the amount as stated. The lender says he had never mentioned the fact to any one, and the amount being so small he never intended to mention it.

To some, these revelations appear like sublimated nonsense; to others, the unsealing of divine mysteries; to the Greeks, foolishness; to the Jews, a stumbling block. He is the wisest who penetrates the future deepest.—*Cleave. Plain.*

EDITORIAL.

BOSTON, SATURDAY, FEB. 8, 1851.

ANALOGICAL.

Who was Jesus of Nazareth? What was he, more than ordinary men? And what made him so? What sphere did he fill on this earth, as to goodness and knowledge? What contributed most to his influence over the minds of men? In the exercise of what faculties was it, that he attracted others to receive what he taught?

It is believed by countless multitudes, at the present time, that this same Jesus is now at work in this world; that is, that he is now exerting an influence over the minds of men, far greater, indeed, than any he ever exerted when he himself was in the body. Well, how is this done? Does he come into mutual personal contact with the mind of each one whom he influences? Did he do this when in the external body?

No; but we shall be told that, at first, he attracted but a small number, who fully responded to his wishes. With these he came into personal contact. Between himself and them there were no other minds, as the mediums, through whom Jesus communicated his influence. The twelve received it directly from him. And what they did not thus receive, they, of course, could not communicate to others. Thus, he taught them, "Freely ye have received, freely give." And how has Jesus exerted his influence since he left this external world, first and last? We are told that he "sends his spirit" to men, and influences them in this way. But what is meant by this? That Jesus comes into personal contact with men now in the body, the same as he did before his death? This cannot be, for *he* is not now in the body. How, then, does he now attract human beings that are still on this earth? Is it not done mediately? Must we not resort to the "principles of nature," or the doctrine of the *spheres*, for an answer to this question? Suppose he, at first, attracted only twelve, who *fully* sympathized with his mind.—This twelve, in their spheres, attracted a hundred, who fully sympathized with them; and that hundred attracted a thousand, that thousand a million, and so on, in the ratio of geometrical progression, if you please. In what other sense can it truly be said that Jesus is now exerting an influence on or the minds of men? How are we to suppose his influence is felt in the spheres above? Is there any other rational idea that can be formed on this subject? Or, take another personality, like that of St. Paul, Swedenborg, or John Wesley. The latter began his career by attracting a few illiterate men, who yielded in sym-

pathy with his views and measures. Into these Wesley infused his own spirit; and they, affected with Wesley's mind, transfused themselves into others, and so the number was increased from year to year, till it might be set down at half a million, not to speak of those who had left this sphere for those above. So of John Calvin; so of Mohammed, Joe Smith, and, indeed, precisely so of every human being that ever lived, or that ever will live.

Now, we do not say that the influence of Jesus, now prevalent in this external world, is *precisely* what it would have been, had he remained till this time upon this earth. That is, had he lived here, and progressed in goodness and knowledge, as he has in the spheres above, he must have exerted a much higher influence than that which has come down to us, adulterated as it must be, flowing through so many human minds below his own, in the quality of *goodness*. For, so to speak, the influence which Jesus exerts now on earth, is not precisely that which he exerted when in the body, nor what he would exert were he now personally among us; but it is what the *discordant* and selfish minds of men *think* it should be! It is what the *views* of his followers make it. All that Jesus said and did, while on earth, is hidden from the present generation by the laps of nearly two thousand years; and hence, all we can now know about his works we have to receive through traditions, and interpreted to us by others, and re-interpreted from one language to another, before we can begin to have an idea even that there was ever such a personage upon this earth! We have nothing purporting to be what Jesus wrote about himself; nothing that we ourselves received from his own lips; nor have we one word that he ever uttered in our own language; nor can we read the first, the second, the third, nor, perhaps, the thousandth or ten thousandth *version* even of what he said.

Now, will it, can it be objected here, that we may be taught by his spirit? Ah, indeed! And who may be thus taught? "All men?" Jews, Papists, Mohammedans, and Pagans? *Are* all men thus taught? Are all Protestants, even, thus taught? And why, then, do they "bite and devour one another?" The truth is, the condition of the race proves that men, no one class of men, may be said to have received the spirit of Jesus. For it becomes just as impossible for all now to know what his spirit was, as it does to know precisely the language which he used when transfusing himself into his immediate disciples.

That he filled a larger sphere of goodness than any one who had ever lived before

him; and larger than any one who has ever lived since, may be easily inferred from facts admitted by all. But in what sense he is now present, at any given place, except as he mediately makes himself known by other spirits, to the *affections* of men, it would, perhaps, be difficult to show. We are separated, so to speak, from him, not by time merely, but by space, also. Hence, if he exerts any influence over us, it must be done *mediately*, through the spheres of spirits who intervene, or who connect us with him. The largeness of the circle or sphere filled by him, determines the distance from which he may be seen, and his influence felt; as in the external world, the larger the body the farther it may be seen, when there are adequate organs of vision and appropriate mediums for the perception or sight of objects at a distance.

HARMONIAL PHILOSOPHY IN BOSTON.—

Mr. Fernald made a statement at the close of his discourse, last Sunday, in Washingtonian Hall, from which we infer that if his friends in this city do not very much increase their efforts for the support of these meetings, they must be discontinued.

His discourses have certainly been well received, and given satisfaction to full and intelligent audiences, from week to week. Nor can we doubt but there are friends enough to render all necessary aid for the continuance of these meetings, if the appropriate means should be used to bring them together. Friends of the Harmonial Philosophy, in Boston, shall these means not be used forthwith?

WRITING BY SPIRITS.—The promise made to us, some time since, of writing by spirits, in our family, has been literally fulfilled. While at our dinner table, one day last week, marks were made in my memorandum book, with my own pencil, by spirits, without the aid of human hands. And during the regular sittings with Mrs. Cooper, the spirits have written on a slate, and on pieces of paper, with a pencil. January 30th, Dr. G. W. Skinner, of Newburyport, was present, and a guardian spirit, very near and dear to him, wrote her name on a card, and he declared the writing, not a *fac simile*, but the "sign manual" of that friend, when she was in this sphere! Surely this is something towards evidence of reliability in the testimony of spirits.

MR. FERNALD'S LECTURE.—The discourse of Mr. W. M. Fernald, last Sunday afternoon, in Washingtonian Hall, was most lucid, logical, and satisfactory. It was listened to by a very large and candid auditory.

To-morrow afternoon Mr. Fernald gives

a discourse in the same place, on "The Agency of God and the Agency of Spirits." It should be heard by all who wish to comprehend the true philosophy of the divine and spiritual influences.

CORRESPONDENCE.

Boston, Jan. 27, 1851.

Mr. Sunderland,—The dawning of the spiritual dispensation, though its manifestations are sufficiently strong, and its objects sufficiently glorious, is yet likely to awaken various enquiries, doubts, and objections. In the perusal of some numbers of the *Spiritual Philosopher*, which you so kindly presented me, my thoughts have started the following questions; and though the articles you have already published shed more or less light on the most of those questions, I think a more direct answer to them might be acceptable to a portion of your readers:

1. Was there manifest a sufficient reason why the spirits should perform so many, and such acts, in the family of Dr. Phelps? It is hardly possible to believe that any power could have performed a tenth of what is alleged to have been performed there, without a reason.

2. Can we take the character of the actions of those spirits as evidence of a vicious character in the spirits?

3. Can we accredit the testimony of that spirit who intimated that he was in "hell?"

4. Did the spirits cease their annoyance of Dr. Phelps's family in consequence of any solicitation from the family?

5. Would the spirits probably have continued their apparently hostile manifestations for a single day, if Dr. Phelps had shown a kindness of feeling towards them, and a right faith in regard to their character and the nature of the spirit world?

I have myself been led to believe that God selected so distinguished, so talented, so unimpeachable a character as Dr. Phelps, as the fittest medium through which to make known an immense number of unmistakable proofs of the presence of spirits with human beings.

Yours, truly,

J. W. GREENE.

ANSWER.

1. The "reasons" may not have been sufficiently manifest to the mind of Dr. Phelps, or those involved with him in the fog of a discordant theology. But they are manifest to those who comprehend the laws which appertain to nature's developments. The design in those strange things was to arrest attention, and compel people to examine what appertains to the spirit world.

2. No; the things done by these spirits are to be judged of only in the light of the GREAT HARMONY. How do you judge of an earthquake?

3. No more than you would receive the testimony of a child who said he was

in the moon. See the "communication" in our last paper, on the "Reliability of Spirits."

4. Probably not. I do not know.

5. I say No. I heard Mrs. P. denounce the spirits while they were making their manifestations. They were called deceivers, liars, &c. When this kind of treatment of the spirits commenced, I do not know. But I cannot doubt but that had Dr. Phelps and his family received the spirits and treated them as heavenly visitants should be, there would have been very little, if any, discord, or anything unpleasant. However, we have given what we suppose to be the true solution as to the character of these manifestations, in preceding numbers of this paper.—Ed.

New Brighton, Pa., Jan. 29, 1851.

Dear Brother Sunderland,—I send you the following interesting extract of a letter which I recently received from a dear young female friend residing in Leesville, Ohio. She possesses a pure, intelligent mind, and is much interested in the Harmonial Philosophy. She says:

"I received a letter, a day or two since, from a young lady friend, who is susceptible to pathemetic influences. She is not a clairvoyant, but for years has been a believer in various spiritual occurrences, some of which she and personal friends of hers had known. She is a native of England, and by the death of her mother she became an orphan indeed, for her father lacked care and feeling for her. She was very like her mother, and a strong sympathy existed between them. She and her father came to this country some years since, and his treatment has ever been cruel towards her—so much so as to cause her to destroy her health by over-exertion. He frequently took property which was sent to her from England, and used it without her knowledge.—Last winter she supposed him to be doing so, whereupon she wrote to her relatives for information as to the contents of a will which would decide the matter; but long before she heard from them the contents of the will were presented to her mind, and she felt conscious of receiving the communication, or impression, from another. And when, in due time, the letter came, it was verified.

"She has told me, that when comfortless and solitary in her bed-chamber, a soft radiance has appeared in the room, and she was aware of her mother's presence, and thus her heart was cheered. During the last season her father died, and now she writes thus:

"My spirit mother has been with me through all my troubles—told me of things long before hand—comforted and cheered me when no one else could offer aid, and reconciled me to live in this state a little longer. It is beautiful, when alone in the world, feeling friendless and forsaken, to have such a comforter—one who has suffered and gone—one who is

able to bring words of cheer from a pure source, with promises of happiness in the future. * * * I was discouraged until my spirit mother helped me. I wished to die, until she taught me to bear my lot with patience, by giving me right views of life. * * * My father feels differently towards me now, and has told me so. The first two nights of his spiritual life he passed in my room. He told me that he had done wrong—that he could see how I had suffered. He told me, too, that my views of a future life (according to the Harmonial Philosophy,) were correct in the main points—much more so than his had been; and that he was so happy in the change he would not return to this sphere for the worth of worlds. He has visited me a number of times since; but his presence is not so congenial, and not so much desired. I cannot bear it yet. Our spheres are different."

"She receives," says my correspondent, "no communications by the means of vibrations, but by direct influx of thought."

To those who can appreciate the foregoing and kindred facts, and the beautiful philosophy they unfold and suggest how unsatisfactory and gross seem the sensuous and external pursuits of the vast majority of minds who are so undeveloped and misdirected as to regard such things as delusions, vagaries, and phantasies. O, when will men learn that the unseen is the real—that the interior is the cause, and that the external is the effect. The most intensely beautiful visions of harmony, happiness, and joy that ever entered the mind of mortal—and infinitely more—shall be fully realized in the ascending spheres of spiritual and immortal life! And though "the light shineth in darkness, and the darkness comprehendeth it not," yet it shall not always be thus; for the minds of men shall be made receptive of the light, as they develop and expand; and all will ultimate in the realization of the highest beatitude and harmony. *Laurus Deo!*

Ever thine,

MILB A. TOWNSEND.

P. S.—I have just received a letter from our good brother, John O. Wattles from which I make the following extract

"A letter from Susan,* yesterday, states that they got the rappings in their own family, now. They have had communication with her mother, sister, and brother; and Augustus has had from father and brother William; and also from a wife's sister, Emily.

"Many object to the answers, communications, &c., that they are too trifling, and too minor to come from superior beings. Well, I think so, too. And my wonder to me is, that they communicate at all. But it is not their fault they answer foolish questions. The fault is on the part of those who are so foolish as to ask them. Let more be wise enough to ask wise questions, they will not be troubled with answers foolish ones. I see no other remedy, except a general blockade of all reports of Paradise, and a sweeping edict of non-intercourse. But let us not go to listen

*Susan Wattles, wife of Augustus Wattles.

to objections or answer them, lest we lose the precious moment, and die among the outlawed.

"Physical and mental purity is written over the door of entrance to the spirit land. "Be ye holy," is God's command; "For I am holy," is His reason.

GAZETTE OFFICE,
Kalamazoo, Jan. 10, 1851. }

LaRoy Sunderland: Dear Sir,—Having felt an intense interest in the Harmonial Philosophy, from the first moment of its promulgation, I experienced sincere sorrow when the Universe was discontinued. You may judge, then, of my joy when I heard of your new publication, "The Spiritual Philosopher." I immediately published your prospectus, and am now in the receipt of your soul-cheering messenger. A growing feeling is existing in this vicinity, to investigate the new philosophy, and as an evidence of it I enclose you a small amount of money at this time, and hope to send you more soon.

Very truly and respectfully,
Yours in the new hope,
V. HASCALL, *Ed. Gaz.*

UNITY.

ATTRACTION, HARMONY, HEAVEN.

NATURE'S WORSHIP.

BY J. G. WHITTIER.

The ocean looketh up to heaven,
As 't were a living thing;
The homage of its waves is given
In ceaseless worshiping.

They pour their glittering treasures,
Which in the deep gave birth,
And chant their awful hymns about
The watching hills of earth.

The green earth sends its incense up
From every mountain shrine—
From every flower and dewy cup
That greeteth the sunshine.

The mists are lifted from the hills,
Like the white wings of prayer;
They lean above the ancient hills,
As doing homage there.

The forest tops are lowly cast
O'er breezy hill and glen,
As if a prayerful spirit passed
O'er all the dooms of men.

The clouds weep o'er the fallen world,
E'en as repented love;
Ere, to the blessed breeze unfurled,
They fade in light above.

The sky is blue, a temple arch—
The blue and wavy air
Is glorious in the spirit march
Of messengers at prayer.

The gentle moon, the kindly sun,
The many stars are given,
As shrines to burn earth's incense on—
The altar fires of heaven.

THE RELIGIOUS ELEMENT.

BY THEODORE PARKER.

As we look on the world which Man has added to that which came from the hand of its Maker, we are struck with the variety of its objects, and the contradiction between them. There are institutions to prevent crime; institutions that of necessity perpetuate crime. This is built on Selfishness; would stand by the downfall of Justice and Truth. Side by side therewith is another, whose broad foundation is universal Love,—love for all that are of woman born. Thus we see palaces and hovels; jails and asylums for the weak, arsenals and churches, huddled together in the strangest and most intricate confusion. How shall we bring order out of this chaos; account for the existence of these contradictions? It is serious work to decompose these phenomena, so various and conflicting; to detect the one cause in the many results. But in doing this, we find the root of all in man himself. In him is the same perplexing antithesis which we meet in all his works. These conflicting things existed as ideas in him before they took their present and concrete shape. Discordant causes have produced effects not harmonious. Out of Man these institutions have grown; out of his passions, or his judgments; his senses or his soul. Taken together they are the exponent which indicates the character and degree of development the race has now attained; they are both the result of the Past and the prophecy of the Future.

From a survey of Society, and an examination of human nature, we come at once to the conclusion, that for every institution out of Man, except that of Religion, there is a cause within him, either fleeting or permanent; that the natural wants of the body, the desire of food and raiment, comfort and shelter, have organized themselves, and instituted agriculture and the mechanic arts; that the more delicate principles of our nature, love of the Beautiful, the True, the Good, have their organizations also; that the passions have their artillery, and each of the gentler emotions somewhat external to represent themselves, and reflect their image. Thus the institution of Laws, with their concomitants, the Court-house and the Jail, we refer to the Moral Sense of mankind, combining with the despotic selfishness of the strong, whose might often usurps the place of Justice. Factories and commerce, railroads and banks, schools and shops, armies and newspapers, are quite easily referred to something analogous in the wants of man; to a lasting principle, or a transient desire which has projected them out of itself. Thus we see that these institutions out of man are but the exhibitions of what is in him, and must be referred either to eternal principles, or momentary passions. Society is the work of man. There is nothing in society which is not also in him.

Now there is one vast institution, which extends more widely than human statutes; claims the larger place in human affairs; takes a deeper hold on men than the terrible pomp of war, the machinery of sci-

ence, the panoply of comfort. This is the institution of Religion, coeval and co-extensive with the human race. Whence comes this? Is there an eternal principle in us all, which legitimately and of necessity leads to this; or does it come like piracy, war, the slave-trade, and so much other business of society, from the abuse, misdirection and disease of human nature? Shall we refer this vast institution to a passing passion which the advancing race will outgrow, or does it come from a principle in us deep and lasting as man?

To this question, for many ages, two answers have been given—one foolish and one wise. The foolish answer, which may be read in Lucretius and elsewhere, is, that Religion is not a necessity of man's nature, which comes from the action of eternal demands within him, but is the result of mental disease, so to say; the effect of fear, of ignorance, combining with selfishness; that hypocritical priests and knavish kings, practising on the ignorance, the credulity, the passions and the fears of men, invented for their own sake, and got up a religion, in which they put no belief, and felt no spiritual concern. But judging from a superficial view, it might as well be said that food and comfort were not necessities of our nature, but only cunning devices of butchers, and mechanics, and artists, to gain wealth and power. Besides, it is not given to hypocrites under the mitre, nor over the throne, to lay hold on the world and move it. Honest conviction and living faith are needed for that work. To move the world of men firm footing is needed. The hypocrite deceives few but himself, as the attempts at pious frauds, in ancient and modern times, abundantly prove.

The wise answer is, that this institution of Religion, like society, friendship, and marriage, comes out of a principle, deep and permanent in the heart; that as humble, and transient, and partial institutions come out of humble, transient and partial wants, and are to be traced to the senses and the phenomena of life; so this sublime, permanent, and universal institution, came out from sublime, permanent and universal wants, and must be referred to the soul, and the unchanging realities of life. Looking, even superficially, but with earnestness, upon human affairs, we are driven to confess that there is in us a spiritual nature, which directly and legitimately leads to Religion; that as man's body is connected with the world of matter; rooted in it; has bodily wants, bodily senses to minister thereto, and a fund of external materials, wherewith to gratify these senses, and appease these wants; so man's soul is connected with the world of spirit; rooted in God; has spiritual wants, and spiritual senses, and a fund of materials wherewith to gratify these spiritual senses, and appease these spiritual wants. If this be so, then do not religious institutions come equally from man? May it not be that there is nothing in Religion, more than in society, which is not implied in him?

Now the existence of a religious element in us, is not a matter of hazardous and random conjecture, nor attested only by a superficial glance at the history of

man, but this principle is found out, and its existence demonstrated in several legitimate ways.

We see the phenomena of worship and religious observances; of religious wants and actions to supply those wants. Work implies a hand that did, and a head that planned it. A sound induction from these facts, carries us back to a religious principle in man, though the induction does not determine the nature of this principle, except that it is the cause of these phenomena. This common and notorious fact of religious phenomena being found everywhere, can be explained only on the supposition that man is, by the necessity of his nature, inclined to Religion; that worship, in some form, gross or refined, in act, or word, or thought, or life, is natural and quite indispensable to the race. If the opposite view be taken, that there is no religious principle in man, then there are permanent and universal phenomena without a corresponding cause, and the fact remains unexplained and unaccountable.

Again, we feel conscious of this element within us. We are not sufficient for ourselves; not self-originated, not self-sustained. A few years ago, and we were not; a few years hence, and our bodies shall not be. A mystery is gathered about our little life. We have but small control over things around us; are limited and hemmed in on all sides. Our schemes fail. Our plans miscarry. One after another, our lights go out. Our realities prove dreams. Our hopes waste away. We are not where we would be, nor what we would be. After much experience, men powerful as Napoleon, victorious as Cæsar, confess, what simpler men knew by instinct long before, that it is not in man that walketh, to direct his steps. We find our circumference very near the centre every where. An exceedingly short radius measures all our strength. We can know little of material things; nothing but their phenomena. As the circle of our knowledge widens its ring, we feel our ignorance on more numerous points, and the Unknown seems greater than before. At the end of a toilsome life, we confess, with a great man of modern times, that we have wandered on the shore, and gathered here a bright pebble, and there a shining shell—but the ocean of Truth, boundless and unathomed, lies before us, and all unknown. The wisest ancient knew only this, that he knew nothing. We feel an irresistible tendency to refer all outward things and ourselves with them, to a Power beyond us, sublime and mysterious, which we cannot measure nor even comprehend. We are filled with reverence at the thought of this power. Outward matters give us the occasion which awakens consciousness, and spontaneous nature leads us to something higher than ourselves, and greater than all the eyes behold. We are bowed down at the thought, Thus the sentiment of something superhuman, comes as natural as breath. This spiritual, primitive sensation comes over the soul, when a sudden calamity throws us from our habitual state; when joy fills our cup to its brim; at "a wedding or a funeral, a mourning or

a festival;" when we stand beside a great work of nature, a mountain, a waterfall; when the twilight gloom of a primitive forest sends awe into the heart; when we sit alone with ourselves, and turn in the eye, and ask, What am I? Whence came I? Whither shall I go? There is no man who has not felt this sensation; this mysterious sentiment of something unbounded.

Still further, we arrive at the same result from a philosophical analysis of man's nature. We set aside the body with its senses as the man's house, having doors and windows; we examine the understanding, which is his handmaid; we separate the affections which unite soul with soul; we discover the moral sense, by which the man can discern between right and wrong as by the body's eye between black and white, or night and day; and behind all these, and deeper down, beneath all the shifting phenomena of life, we discover the **RELIGIOUS SENTIMENT OF MAN**. Looking carefully at this sentiment; separating this as a cause from its actions, and these from their effects; stripping the faculty of all accidental circumstances peculiar to the age, nation, sect, or individual, and pursuing a sharp and final analysis till the subject and predicate can no longer be separated; we find as the ultimate fact, that the religious sentiment is this: **A SENSE OF DEPENDENCE**. This sentiment does not, itself, disclose the character, and still less the nature and essence of the object on which it depends; no more than the senses disclose the nature of their objects; no more than the eye or ear discovers the essence of light or sound. Like them, it acts spontaneous and unconsciously, soon as the outward occasion offers, with no effort of will, forethought, or making up of the mind.

Thus, then, it appears that induction from notorious facts; consciousness spontaneously active, and a philosophical analysis of our nature, all lead equally to some religious sentiment or principle as an essential part of Man's constitution. Now, when it is stated thus nakedly and abstractedly, that Man has in his nature a permanent religious element, it is not easy to see on what grounds this primary quality can be denied by any thinking man, who will notice the religious phenomena in history, trust his own consciousness, or examine and analyze the combined elements of his own Being. It is true, men do not often say to themselves, "Go to, now. Lo, I have a religious sentiment in the bottom of my heart." But neither do they often say, "Behold, I have hands and feet, and am the same being that I was last night or forty years ago." In a natural and healthy state of mind, men rarely speak or think of what is felt unconsciously to be most true, and the basis of all spiritual action. It is, indeed, most abundantly established that there is a religious element in man.

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