



SPIRIT WORLD.

VOL. II.

BOSTON, SATURDAY, FEBRUARY 15, 1851.

NO. 7.

NATURE.

ASSOCIATION, PROGRESSION, DEVELOPMENT.

[Original.]

MAN:

A Representative of God and the Universe.

BY W. S. COURTNEY.

What we have said, hitherto, has been general—giving but the outlines of a theory of Man, Nature, and God, which, I feel impressed, is the most rational, demonstrative, and satisfactory of any yet promulgated. We will now descend into more detail of the system, and consider this correspondence in other points of view.

If the whole material universe is in form of a man, completely organized, with all the parts, functions, viscera, &c., of a man; and the whole spiritual universe a correspondently organized spiritual structure, perhaps the most difficult thing to conceive, is the *unitary consciousness* or personal identity of this grand universal man. But all individual existences are composed of parts; and it is an axiom that at once commends itself to our reason, "that the more distinct and individual the parts, the greater the unity or oneness of the whole;" or, in other words, the greater personal identity each part has, the greater the personal identity of the whole. Individuality is a law of all things, that there may be unity in all things. And, *vice versa*, unity is a law of all things, that there may be individuality in all things. In analyzing or anatomizing anything, each particular, in its turn, becomes a general; and in generalizing, each general, in its turn, becomes a particular. We cannot conceive individuality without the unity of parts; nor can we conceive unity without the individuality of parts. This, of itself, *demonstrates* God to be a perfect *unity and individuality*; but how great that is, remains to be shown. The universal kingdom is a unit, the vegetable kingdom a unit, and the human kingdom a unit, the earth a unit, and the solar system a unit. Furthermore, as we ascend from the lower kingdoms of nature to the higher, we find the unity and individuality of each separate organism increased. Thus, in the universal kingdom, the form and order of the parts composing it, are not so

perfect and individual, as in the vegetable kingdom, where matter is more developed, and its affinities, by which organisms are formed, greater. And if we follow on the perfecting process, we see those still further developed powers and affinities, forming greater unities and more perfect organisms in the animal kingdom; and when, after undergoing further sublimation, they pass into the spiritual plane, they there, by virtue of their unchangeable affinities, form an eternal spiritual unity—the human soul. Thus the degree of personal identity, or individuality, depends upon the degree of development in which the organism is found, for all things in their degree are organized and individualized.

The human body is a unity of various organs, functions, viscera, &c., which have distinctly different offices and economies of action. The heart can never perform the office of the lungs, nor the stomach that of the liver. The more distinct and individual these functions and organs are, performing their various and diverse uses, the more perfect and complete the machine. In like manner is it with the spirit of man—an organism vastly more complete. The more separate, clear, and distinct, the various powers and faculties of his soul, the more clear and distinct his thoughts; and the more *definable* and distinct, independent, and determinate his various emotions and appetites, the stronger is his self-consciousness or personal identity; and the more thoughts and ideas, the more affections, &c., he has, the greater is his personal identity. The man of ill-defined, obscure, and confused thoughts—of blended and intermingled emotions—cannot have a clear and strong self-consciousness.—Witness the child: how obscure its idea of self-hood, compared with the man of great intelligence, clear and distinct thought, enlarged experience, and deep and various emotions.

Now, if each particular organism, as we descend analytically, becomes, in its turn, a general, or unity of still lesser particulars; and as we enlarge, each of those generals becomes the individuals of a still greater organic unity, then must the universe be one great and perfect unity, fully and completely organized, composed of an incalculable number of generals and particulars, from the lowest

and grossest organisms up through the various kingdoms to the angelic societies of the spiritual spheres. The individualities in the lower spheres are ill-defined and obscure, when compared with the vivid and accurate distinctness of the organisms in the higher spheres, all forming and composing an inconceivably more perfect organic structure—one grand unity and identity—the great God-man of the universe. His personal identity must, therefore, be strong beyond all conception—an eternal unity of unities—the only living and true *unitarian* God.

The law of cause and effect conducts us, also, to this conclusion. Cause and effect, or positive and negative, *relate* to and are inseparably connected with each other. We cannot even conceive the one without the other. The effect becoming, in its turn, a cause in a lower sphere, and the cause, in its turn, becoming an effect in a higher sphere. Both are but the *same* energy, appearing in different form and order in different planes of development—in more imperfect as we descend, and more perfect as we ascend. In the lower kingdoms there appears less of unity in this universal energy, but in the higher the unity and harmony are greater. The effect is not independent, or detached from the cause, but the latter is instantly and constantly, to hairs' breadth accuracy, the producer and *sustainer* of the former. There is no such thing as independence, in an absolute sense, any where in the *All* of things. All is connected and dependent until we reach, by series of causes and effects, the central or prime ordeal cause, who is ever present, through the instrumentality of various intermediates, in the posthume or ultimate effect, producing and sustaining it; and you can no more separate the Divine Love and Wisdom from a leaf or an acorn, than you can divorce cause and effect. Thus all united, connected, and dependent, is God—the *Divine Humanity* of the universe.

Moreover, all things are organized, each in its degree, even to a grain of sand or the fibre of a leaf; and everything designed to fulfil its *specific* use or function in the Grand Organism. Hence, the Divine Love is seen in the *use* of all things, and the Divine Wisdom in the *form* and order of all things. Now, there is no organ, function, or use, in any department of ma-

terial nature, no matter how unimportant, simple, or complex, it may be, that is not, also, found in miniature in man's physical economy—there are all the anatomical and chemical resolutions of substances—the physiological and vegetative processes, the mechanical forces, the attractions and repulsions, the electric and magnetic currents, &c., together with the admirable interior economies of use, contained in each. In like manner there is no use, faculty, or function, in all the spiritual spheres, (and they are, beyond all conception, numberless,) that is not, also, found in man's spiritual organisms—There are the various loves and affections, the impulses, the intuitions, the perceptions, conceptions, and intellections, &c., with their wonderful systems of laws governing each, &c. His body is a complex of all natural uses, and his spirit a complex of all spiritual uses. He is a microcosm, of which God himself is the macrocosm—an image and likeness of which He is the original.

I see very clearly at present, (for no man has a right to, not knowing all things, bind himself at hazard, or conclude himself against to-morrow's light,) that any other theory of cosmogony, theology, or philosophy, with which I am acquainted, not only severs God from spiritual and material nature, and dissolves his personality and identity, but disorganizes the universe.

[TO BE CONTINUED.]

Pittsburg, Pa., Jan. 18, 1851.

[Original.]

TOLERATION.

BY W. S. COURTNEY.

Toleration means indulgence for the opinions of others; suffering each to entertain his own belief, without molestation, or prejudice to his property, person, or reputation, provided it don't ultimate itself in acts of injury to others and to society. And may I ask, was there ever a time when men hated and persecuted each other because they did not believe alike? Yes! The history of the world, for ages past, is but the history of persecutions for opinion's sake. Creeds and doctrines were sought to be reduced to the proper standard by Inquisitions, racks, ordeals, and Procrustean beds.

Yes! there was a time on *this* earth, when men were hewn in pieces for being subject to the laws of their nature. And, indeed, although the apparatus that thus hurt the body for the opinions of the soul, is now somewhat out of use, yet the execration of sect by sect, the contempt and odium which each heaps on the other, and the infamy attaching to some doctrines and views, show that the toleration of even these times extends only to the body, which it excepts from wrenches, screws, and red-hot pincers, but leaves the reputation subject to the same persecuting spirit. With one sect, the epithet "Jew," is enough to consign a fellow mortal to eternal infamy; with another, "Gentile" blackens his reputation and covers him with reproach; with another, to be called "Infidel" is the same as being a liar, thief, and robber! So the opinions and belief of men, now-a-days, are their

credentials to reputation and integrity, to honor and honesty.

But the man who stops to reflect but a moment, will at once see that belief is not a matter of *choice*, but a stern *necessity*; for no honest man *can* believe otherwise than he is impressed by evidence, by his reason and experience, by circumstances apparently fortuitous and beyond his control, and by the peculiar conformation of his intellectual and moral structures, all of which are the unfailing results of regular and unchangeable series of causes and effects, fixedly interwoven in the grand economy of the universe. To upbraid, therefore, a fellow being with his honest convictions, and to scorn and condemn them, is to quarrel with Omnipotence in His government of the universe. The indefinite variety which we find in all other departments of creation, pervades also, necessarily, this plane, and is as indispensable to the grand unity of the whole in the *single* purpose of forming a grand Man out of *all created things*. But the halcyon and harmonic times, when men can meet in brotherly love and kindness, in temples dedicated to that purpose, and with the most universal freedom and sanctity there propound their various and peculiar views and beliefs on science, theology, religion, &c.; and after having them fairly, impartially, and affectionately discussed, embrace and kiss each other, and again depart—are fast rising upon the world—times in which the good and love of all will be in the ascendant, and the pride and exclusiveness of opinion and system will wither and die.

Pittsburg, Jan. 20, 1851.

[From the Hartford Times.]

THE SPIRITUAL PHILOSOPHY.

Since the readings from the MSS. of Mr. Davis's new work, (the second volume of the Great Harmonia,) have been in progress in this city, an increased interest has manifested itself in those heretofore indifferent on the subject, as to what the main features of the spiritual philosophy consist of. Out of the range of subjects upon which the various works of Mr. Davis treat, there is none which has awakened so much attention as that of theology. Here is a theme at which, with mingled emotions of hope and fear, confidence and distrust, at what will be the final result of its investigation, a large portion of Christendom are directing their serious thoughts and attention. "What!" says the conscientious adherent of the existing theology, with fear and trembling, "does the new spiritual system pronounce the principles of Christianity *unnecessary* for the world's practice and benefit? Would they close the churches and dispense with spiritual teachings, and renounce all moral observances as idle and superfluous to the well-being of mankind?" The reply which these interrogatories demand will be fully rendered by the character and import which will be presented of the new spiritual teachings. But, from what cause have these fears of a possible subversion of what may be deemed an infallible system of religious doctrine, their spring? Let the secret

utterances of the thoughtful mind that ponders with deep solicitude and with earnest enquiry, the problem of the soul's immortal being, in silence and doubting, answer. "Where is heaven? What is it? What is my life? Bereft of my perishable clay, which is all I can realize, what constitutes me a living, thinking being? What is that I call my undying soul? Is it a mere breath, a floating cloud, without form or resemblance to a human organization? Is a future life, without a physical frame for the indwelling of the spirit, a state of conscious entity? The dark and fearful valley of the shadow of death? the cold and narrow house, and final resting-place of this now active frame? Nay! and what are all the mysteries of being? When I bid adieu to earth, shall I live again?" The soul in which arises, unbidden, the ceaseless and importunate prayer for light and truth upon the momentous subject of its future destiny, without thought or design, speaks the simple answer to the question, why, under the supposed adequacy of its pre-existent religious belief to cause it to rest satisfied, it still, with doubting and trembling asks, What are the realities of my future being? Do the principles of the harmonial philosophy (for so it is called,) answer these inquiries to the mind, so that death and the grave are robbed of their terrors, and so that the manner and locality of the spirits' existence, subsequent to its life in the body, are approximately and satisfactorily made evident? With inexpressible gratitude for the mercy and beneficence of the Divine and Eternal Father for that which is in Him and of Him for the well-being of his creatures, we answer—*perfectly*, it does.

A brief synopsis of the leading features of which it is composed, is all our limits will permit us to make.

First, then, the undying laws of nature are the fixed and immutable modes of Deity's universal government. Perfect obedience to the laws, organic, physical and spiritual, is the only condition which secures to us harmony of existence and an exemption from their penalties. Every member of the human family who exhibits in his moral conduct a tendency in any way to disobedience to the moral laws, is thus inclined, from a hereditary inheritance of some moral deformity in the intellectual organization; and then, as a legitimate and inevitable consequence, the direction to which such a disposition leads, gives the bent in which the character is subsequently developed. But the individual cannot be responsible for the deformed moral organization he inherits, any more than for the consumptive physical constitution. Neither is he accountable for those circumstances unfavorable to his moral development, in which he is placed by a parent or guardian, while too young to be capable of a discrimination between the tendencies to evil or good. Nevertheless, the inexorableness of the moral laws which his ancestry have violated by forming improper relationship, is fully vindicated in the exact organization he possesses; the penalty of which he experiences by an affinity for the more or less vicious and un-

progressed, according as the precise nature of his disposition inclines him. If, then, in this life he become addicted (say) to the vice of inebriety, and is sunk to the lowest possible degree of moral sensibility, he passes out of it and enters the next at the same comparative low state at which he occupied here. He may then for the while be without the least capability of appreciating a higher degree of virtue than while in the body. But that which caused his extreme earthly debasement, he is now freed from. He no longer possesses a physical appetite to which he can longer administer gratification. He cannot now ascend to higher society; the law of spiritual affinities and association do not permit it. Neither does he yet incline to that which is more pure than that which is in the place which his own perverted nature occupies; but he is under the better influence of those who are above him; and as fast as it is possible to unfold within him higher principles, so fast is his condition ever-improving. But as here on earth he was low and unprogressed, compared with a Howard or Washington, so he must eternally hold the same relative relation to them in his future life. Now the question is answered, "Is it unimportant how we tamper with and disregard the laws of our being? and is there a benefit in laying up on earth, riches which will never take wings and elude our proprietorship as we enter the mansion of our Father, the temple not made with hands, eternal in the heavens?" No! the person who realizes the true import of the harmonial philosophy, cannot but feel he must really and intrinsically be pure in spirit, else the moral law of his being, from whose dominion he can never flee, will ever govern and determine his standard of perfection, and suit out to him only such affinities and associations as his nature is capable of justly appreciating.

The spirit being the *inward* and moving principle of the *outward*, ever is of the same organic structure as the body, save it never partakes of its physical deformities—is somewhat smaller, and is vastly more perfect and symmetrical. It traverses space with a velocity inconceivable to its present powers of comprehension; and where the physical eyes can see *inches*, the spiritual ones can penetrate nearly the whole arcana of infinite space. Language is without use in spiritual spheres, all communication being effected by means of spirits reading instantly, at any distance, the thoughts of each other; hence the impossibility of *deceiving* each other, (as it is maintained a *class* of spirits would,) and the attention of one is arrested and drawn towards another by the spirit fixing its thoughts on another. The spirits' natural home is in some of the numerous societies of the second, third, fourth, fifth, or sixth spheres, located in space between corresponding circles of suns. All those who have lived on the earth are yet residents of the second sphere. The interval of space between our planet and another, is to spirits analogous to the waters of earth, which separate one continent from another.—This they traverse without the least impediment. Thus they frequent our earth

according as there are affinities here congenial to them. The knowledge that we shall ultimately be freed from the trials and imperfections of our present rudimental existence in the form, and that an eternal progression in goodness and wisdom, as our capabilities admit, is the sure destiny of all, renders the spirits of the second sphere unanxious of those evils and afflictions to man, on earth, which it is not in their power at present, owing to our grossness of condition, to ameliorate or avert. The love principle being unfolded, they can pity the foibles incident to our unprogressed and unenlightened natures; and the superior wisdom enables them at once to comprehend the procuring causes and motives of all our actions. Hence, with the sympathy and compassion which is known and felt in heaven, they can say, in view of the errors of our lives in the body, "Father, *forgive* them, for they know not what they do." The spirits' home (the heavenly spheres,) is a land of beauty and magnificence, of which the mortal heart hath never yet had power to conceive or understand.

"All! all around the viewless main,
With silent voice, their great original proclaim."

P—

SPIRITS.

PARENTAL, IMMORTAL, HAPPY.

PHYSICAL MANIFESTATIONS.

The following account of physical manifestations, by spirits, is from the Providence Post of January 25, 1851. The editor vouches for the integrity of the writer, or we should not publish it, as it seems to us that all such accounts should not be accompanied with *one* responsible name only, but with many. In the mouth of two or three witnesses every fact shall be established. And facts like these cannot be generally received upon the testimony of one man, or, indeed, upon the testimony of many. That is, some minds are so unevenly balanced that they cannot believe what is here stated upon testimony at all. However, reading these accounts will undoubtedly prepare the public mind for the examination of the great question, to the discussion of which this paper is especially devoted.

During the last four months I have been as often as three evenings in each week, to witness what are popularly termed the "spirit rappings." I have heard these mysterious sounds, and seen articles of furniture moved about the rooms, in the presence of some six or eight mediums, in various sections of this city. I have witnessed many true and beautiful, and some erroneous and ludicrous responses to questions propounded by visitors; and once or twice have been startled by some violent and unexpected, though perfectly harmless, demonstrations.

I have never thought it expedient, be-

fore, to make a statement through the press, of the many unmistakeable facts I have observed, or the conclusions I have drawn from them. But having recently been favored with some manifestations which transcend, by a few degrees, the extraordinary, I think your readers will be interested in a brief statement of them.

The medium through whom the following strange demonstrations were made, is an intelligent married lady, living on the west side of the river. She has been obliged, on account of ill health, to keep her room during the last two or three weeks, and was not able to leave it on Sunday evening last, when I called to see her. She was in a room adjoining that in which three persons, besides myself, were seated, the door communicating with hers being open. Without leaving our seats, we requested the spirits to rap, and they did rap promptly, and so loud that they might have been heard a hundred yards from the foot-board of the bed on which they were made. We then went into the room, closed the door so as to exclude the light, stood with our backs against the foot-board, and asked the spirits to strike or touch us. The raps came heavy and fast on the board against which we leaned, and the bed was pushed strongly against us three or four times. The raps then ceased, and we heard a sound resembling the flapping of small birds' wings upon the white counterpane of the bed. Then the counterpane was drawn by some invisible agency entirely off the bed, rolled up into a heap, and laid four feet off upon the floor. We then replaced the counterpane, and requested it to be thrown upon a chair at the head of the bed. This was instantly done. We repeated this experiment some six or eight times. A chair cushion, placed upon the foot of the bed, was repeatedly thrown upon the chair which stood at the head, or upon the floor. We next placed a book upon the bed, and asked the spirits to open it. This was also done on the instant, and was repeated several times, the leaves rustling as if turned by the thumb. The book was then thrown from the bed, and lodged on the bureau, some five feet distant. It was then hurled, at our request, so violently against the door, that if the latter had been made of plate glass, the book would have gone through it.

Our next experiment was with a palm leaf fan. We placed the fan upon the bed, and desired the spirits to fan us. The fan was immediately raised up, brought close to our faces, and moved rapidly up and down, as if wielded by a strong arm. This experiment we tried twice. A chair which we laid upon the bed, was twice set down upon the floor. We next put a broom in the same place, and asked the spirits to touch or strike us with it. They chose to do the latter. They smote us in right down earnest, striking us over the head and shoulders till we had enough of it. We then desired them to come into *immediate* contact with us—to touch or strike us with their hands, if they had any. We all sat a few moments, holding each other by the hand, and then the blows came, much to our

gratification and delight. They fell upon our backs and shoulders, and seemed something like those which might be made with an ordinary handkerchief, held at the four corners. This last was the crowning experiment. It was more than we expected to get, although the spirits had promised it months before.

Now, Mr. Editor, I solemnly assure you and your readers that the above is nothing more than a very brief statement of facts, in the order in which they occurred. Although there was but a dim twilight in the room, yet it was sufficiently light to see the outlines of material forms. We saw the bed more distinctly than any other object, it being white. We saw each other; we saw the fan, the broom, the book; and there is not the least possible chance for mistake or deception. And more than all, the four persons present know each other to be truthful and sincere, and indisposed to, as well as incapable of, performing any sort of trick in legerdemain. D. B. H.

[From the Newburyport Union.]

SPIRITUAL DEMONSTRATIONS.

Being in Boston a short time since, I called on Mrs. Cooper, a 'Medium' so called, of spiritual manifestations. I will now describe the things seen and heard.

I first examined the room; then the furniture; then the centre table in particular, surveying it all over, unscrewing the top, moving the cover, &c., to be assured of no deception. (It will be seen from this, that I went in a spirit of some incredulity.) I then took my seat by the table. I asked for the spirit of a deceased friend, very near to me in affection. I received a response in the usual way. The alphabet was called for, and this phrase was spelled, "Glad to see you." I asked if it watched over us; there was an affirmative reply.

I asked if it loved a little sissie named for it—the reply was prompt, *and the table itself, with no one near it, moved towards me, and fell over sideways into my lap.* The alphabet was called, and spelled the following phrase, "Kiss her for me."

I then asked very many questions, all of which were answered promptly, and always correctly. I then asked a series of questions mentally, that is, thought them in my mind, and allowed another person to write the answer made, by the selecting of the alphabet; I then put my question in writing, gave it to a third person, who compared it with the answer received by the second person to my mental question, and the answer was perfect. This course of testing the reliability of the answers to mental questions, absolutely prevented all collusion or mistake.

I was some two hours nearly in asking and receiving answers to my questions. I asked if such manifestations would soon become general, and the response was—"Yes."

From some cause, the responses to my questions were uncommonly prompt. I asked *mentally* for a token, to preserve, of this visit—that the first word of her name should be written? No answer.—I asked, can you write it? No answer.

Will you try? A prompt response in the affirmative. I then took a card from the table, one among a pack of business cards, placed it in a book, with a pencil; the whole was then gently, yet firmly pressed against the under side of the leaf; I waited a moment or two, while there was a constant vibration seemed to indicate that the thing was being done. I asked, still mentally, that when the writing should be completed, there might be four audible raps; in three minutes and a half they were heard, and on moving the book in which the card lay, *I found, to my utter amazement, her first name, "SARAH" written in her own hand writing, such as she used before her decease!* That token I still preserve. All sceptics will please inform me what agency used that pencil, and wrote that name, *when not one in the room knew her name, or who my friend was, the while, also;* the book was pressed firmly against the table, to the certain knowledge of my senses! I hope this question may be solved satisfactorily, either by science or ridicule. G. W. S.

Thus far our correspondent, a man whom we have known well in various relations of life, and in whose truthfulness and earnestness of purpose we have had great reason to feel entire confidence, in which many in this community will share. We say this explicitly; for we have conversed with him freely since the letter was written, and obtained such additional statements, as to the particulars of this case as scarcely to permit its being explained in any way, save by the extreme hypothesis of gross and deliberate falsehood on his part.

For observe these points as to the last remarkable narrative in the letter.

1. The test was wholly a new one, devised by our informant, so that no deception could have been prepared.

2. The request was made only mentally, and no one knew what was wished for.

3. No one knew the name of the person written.

4. The book containing the card and pencil was held firmly against the under side of the table, by the hand of the "medium," our correspondent's hand covering hers, so as to render it mechanically impossible for her to have written a stroke without discovery. Nor could the book have been transferred to any one else without immediate detection.

5. The handwriting on the card was peculiar. Two of the letters, at least, we can pronounce from *inspection*, to be formed in a manner that not one in five hundred would be likely to employ; and our correspondent declares these to correspond in a marked manner with the handwriting of the person named.

We leave the case here for the present; half a dozen minor criticisms readily occur to us, but nothing which can touch these five points, points which will, we are confident, commend his case to those accustomed to weigh evidence, as being the most impressive and unequivocal which has yet appeared in print. We are perfectly satisfied that any man to whom these events had happened would

become at once a firm believer; the contrary is scarcely possible; and now the question involves only this added step—can, or can we not attribute a deliberate deception of our friend, Dr. G. W. Skinner? We see no escape short of that.

THE INTERNAL HEAT OF THE EARTH.

—Although at the surface the temperature of the earth is solely dependent upon the radiating powers of the sun, yet it is found that it contains within itself a source of heat, which, in ages excessively remote, must have retained the general mass of constituents of the mineral globe in igneous liquification. In fact, if we dig below the surface of the earth, we arrive, at the depth of about forty feet, at a layer of which the temperature is in winter and in summer exactly the same. It is termed the stratum of invariable temperature, and is in general, of the mean temperature of the place; that is, the temperature of the surface falls in winter as much below that of the invariable stratum, as in summer it is raised above it by the excessive action of the solar rays. The heat of the sun falling upon the surface, is transmitted inward in virtue of the conducting power of the ground; and thus, each summer, a thin layer of elevated temperature moves inward, those of successive summers being separated from each other by the intervening colder shell, which marks the period of diminished heat in winter, until they mix and confound themselves in the layer of constant temperature, below which the influence of the sun is felt no more. But, on descending beyond this depth, the temperature steadily increases, and, although subject to irregularities consequent on the different conducting powers of the rocks of different countries, the augmentation is in general about one degree for every forty-two feet, or about 120 degrees for every mile. At a depth of two miles, therefore, water could not exist as a liquid, owing to the great pressure to which it would be subjected; at four miles' depth tin and bismuth would naturally be liquid; and at five miles, lead. At a depth of thirty miles the temperature would be so high as to melt iron; and still more easily, almost without exception, the rocks which constitute the solid earth which we inhabit. The central heat, therefore, although insensible at the surface, is still, there is every reason to believe, in violent activity at a small depth below: we live upon a pellicle of solid crystalline rocks, with which the melted mass has become skinned over, and which extends to 1-140th of the distance to the centre. Hence we can well imagine, that in many places where orifices or cracks in this solid crust might form, violent manifestations of the internal fire should be produced, and the magnificent phenomena of volcanoes and earthquakes should arise.

The last best fruit which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.

EDITORIAL.

BOSTON, SATURDAY, FEB. 15, 1851.

INCIDENTS.

In the constant habit, from day to day, of witnessing the interviews which take place between mortals and what purports to be their guardian spirits, as might be expected, we notice developements of many singular things. It is quite common to see people weeping in the circles, and sometimes overwhelmed with emotion. At other times they laugh, and others become perplexed and know not what to think.

One man asked the spirit of his father where he, the son, lived. The father answered, "You live in the body."

Another asked for the spirit of his mother, who is alive. A spirit answered. The youth remarked on what had occurred. But the spirit, purporting to be that of his father, said: "You have got *justice*, in asking here for one that is living with you."

Another man, after conversing with the spirit of his sister, asked for his mother, who had not yet entered the spirit world. His sister exposed him instantly, by saying, "Your sister is here to respond to you! Why do you call for your mother, who is living with you!"

At one time, three gentlemen asked to witness some physical demonstrations; and to be sure of no human agency, one held Mrs. Cooper's hands, the second held her feet, and they then asked to have the table, around which they were seated, *upset*.—The spirits signified their willingness to gratify them, when the third man bowed down to look under the table, just in time for the spirits to turn the table over against his head! It proved a kind of spiritual "rap" which was not anticipated.

Within the last six weeks, some five or six manifestations have been made, affirming that the persons whose spirits purported to be speaking, were murdered. The time, and place, and manner of the murders have been designated, as well as some of the parties said to be implicated.

A gentleman was here, not long since, from Connecticut, and a spirit purporting to be that of his father, said to him as follows: "My death was unnatural, and designedly caused by poison. Soon after I left the external body, I impressed your mind with the suspicion of what I now tell you; and you suspected the right person (a woman) who did it. That woman also caused the death of her own husband. But I am now happy. I do not ask for vengeance on my murderer. We (spirits) progress in goodness and truth, and rejoice to see you progressing also. We approve the views you now take of man's future state."

It is always pleasant and very agreeable to me, to witness the manifestations made by spirits; but, generally, I am not present at the *regular* sittings. Indeed, quite often, at these times, I am not in the house, so that it cannot be said that I have any influence on the company who hear the sounds. And yet I have seen a report published (in the *Liberator*, and quoted into the *Investigator*,) of *words* put into my mouth, which I never uttered, and of things which it is said I did, when I was not in the house at the time alleged.

Some "Representatives," (members of the General Court of this State, now in session in this city,) in conversation with one of the Hutchinson Family, about these things, asked how it could be that the "spirit" of one so distinguished as "Dr. ——" was, in this world, should condescend to hold converse with mortals. "O," said Jesse, "it is not the great man himself; it is done by his *Representatives*, as you know the Representative is never so high as those by whom they are sent!"

Incidents often occur, at the sittings, which are well calculated to try the patience of all who witness them. Two young men trifled in view of the tears shed by a *sister*, who was holding converse with her guardian spirit. On noticing what was going on, the spirits spelled out, "Those two men may go away." The young men asked the reasons for their being ordered out of the circle. The spirits answered, "Go home, and study good manners." The young men then asked, "Who are the spirits that make these communications to us?" The answer, by the alphabet, was, "It is none of your business."

A young lady, dressed in deep mourning, on taking her seat in the circle, manifested a very doubtful state of mind in regard to what was going on. When it came her turn to be addressed by the spirits, the following was spelled out to her: "My dear —, do not *repel* me."

Indeed, all the manifestations we have ever witnessed from the spirit world, have seemed to speak this language: "We love you—come to bless you—do not *repel* us." A man, at one of the sittings, manifested a great want of candor, and then asked: "Have I any guardian spirits?" The alphabet was called for, and the spirits replied: "All are your guardian spirits whom you do not *repel*."

At the same sitting a lady had the following spelled out to her: "You have nine children present." The lady was much surprised, and acknowledged this to be true; "but," said she, "'tis all done by magnetism." It so happened that just then, Mrs. Cooper's little babe, in the chamber above, cried, and Mrs. C. left, for

a moment, to see to it. The lady took that opportunity, in Mrs. Cooper's absence, to *assure* the company present, that "it was all done by magnetism; for," said she, "don't you see that the medium has gone out to get another charge of it?"

Mistakes have, no doubt, been often laid to the spirits, which belonged to mortals. At one of the sittings a German was present, who put his questions and received appropriate answers in his own vernacular tongue. He asked the spirit, purporting to be his mother, to spell out something to him, in German. The spirit complied. But, on examining what seemed to be one word, (as the letters had been written continuously together,) it could not be understood. Well, the spirit spelled it again, in German, and in precisely the same way! Still the son shook his head, and could not understand it. He concluded that it "was mistake." The company continued the sitting, and after about five minutes, as if the thought had been suggested to him from without, he looked again at the writing, and by placing his pencil on certain letters in the words, he perceived that what he had taken for one word, was in fact, three words, which could not well be expressed in English, but, as near as he could render them, it would read, "*Intense spirit love*."

I asked an attending angel to write something in my memorandum book. Write, said I, your name, or mine, or what you most desire to write. On placing my book in rapport with the medium, the word "LOVE" was written on one of the blank pages.

THE SIGNS OF THE TIMES: Comprising a History of the Spirit Rappings in Cincinnati and other places. With notes of Clairvoyant Revelments, by William T. Coggeshall. Cincinnati: Bagley & Freeman. 1851. 12mo. pp. 144.

The author of this little book is connected with the daily press in the Queen City, and is well known, not only as an independent thinker, but as a vigorous and forcible writer. In 1845 he became deeply interested in the subject of Pathetism, which, as he avers, prepared his mind for investigating the wonderful developments which have recently been known under the name used in his title page.

This book is interesting, showing, as it does, the fulfilment of the general PROMISE, that these spiritual manifestations should in due time be made all over the country. And it is cheering to notice that, as they spread, they are attracting the most intelligent minds to their reception.

The term, "spirit rappings," we hope, will soon be wholly superceded by one more appropriate, as there are terms enough now in use, certainly, far more expressive.

THE LIGHT INCREASING.—Letters from Killingly, Conn., Blackstone, Mass., North Scituate, R. I., Utica and Waterford, N. Y., give us cheering accounts of spiritual manifestations, made by audible sounds, in each of those places.

THE LAWS OF ASSOCIATION, in the new Form and Order of Society, is to be the subject of Mr. W. M. Fernald's discourse, to-morrow afternoon, in Washingtonian Hall.

MORE BACK NUMBERS WANTED.—We find ourselves falling short in the back numbers of the second volume. Those having No. 4 of "The Spirit World," to spare, will oblige us very much by returning it to this office. (2w)

WANTED!—Nos. 18, 19, and 20 of first volume, *Spiritual Philosopher*. Send them to A. Smith, Troy, N. Y.

CORRESPONDENCE.

Springfield, Feb. 10, 1851.

Dear Sunderland,—H. C. Gordon is again in town; and spiritual manifestations, through him, have re-commenced. Yesterday, according to previous promise by the spirits, he was thrown into a state of deep *trance*, in which he is to remain *three days!* I have just come from his room, where I was directed by the heavenly messengers to write this article for three papers, (and yours in particular,) whose readers could somewhat appreciate the scenes, I will now attempt to describe:

In the circle, on Saturday evening, while Mr. Gordon was in a *trance*, this *TRANCE* was predicted by the spirits.—Four persons were designated—one of them a physician—who were to be present when he was to be thrown into the *trance*. Ample directions were also given with regard to admitting persons to his room, the temperature of the room, &c. His temples were to be bathed occasionally, and his mouth and throat wet with water, but no sustenance whatever was to be given him. Most of the time his animal functions seem almost entirely suspended. He, however, occasionally partially revives, and utters a few words expressive of his exstatic joy, some of which are as follows, confirmed by the rappings about his person:

"Countless millions of spirits are passing through the shafts of light from above." "The light of heaven is dawning upon the inhabitants of earth." "The day is fast approaching when the lion and lamb shall lie down together; when there will be peace, happiness, and harmony." "These lights which are seen are to fill us with love." "Man cannot conceive, earth has no conception of the spirit world." "Heavenly messengers reveal things which were prophesied." "Angels are now our companions." "Heaven's gates are now open, and the sunlight of glory dawns upon the soul," &c.

In examining his person I observed the print of a man's arm and hand on one of the sheets of his bed! And also several sentences written, as well as characters which I did not understand. There was also written on his shirt bosom, "*Love God.*" His attendants all declare that they do not know by whom or when these things were done! I will write you more respecting this case, when I shall have seen the end of it.

Thine as ever,
RUFUS ELMER.

P. S.—It is proper to add that I have no possible selfish interest to serve by relating these facts; and the only reward I expect is the odium and obloquy which is always attached to those who have the temerity to proclaim new and unpopular truths. R. E.

Penn Yan, N. Y., Jan. 29th, 1851.

Mr. Sunderland,—“I am not ashamed of the Gospel of Jesus Christ;” for I have long been impressed with the confident belief, that it is founded on principles established in the nature of things; and that, sooner or later, it would be demonstrated “with power” to the minds of all, portraying a future happy existence to man,—progressing in Love, in Power, and in Wisdom, being “taught of God,” and moving in harmony with His laws as their governing power, throughout the duration of a blissful immortality.

Within a year, I have had the unspeakable joy of witnessing demonstrations corroborating and confirming this belief, such as I never expected to behold in the flesh.

“The day-spring from on high hath visited us.” An infant child has become the medium of communication from the spirit world, and, during the interview, beams of light are seen radiating from the infant as it lies in the chair.

I have had the privilege, the high delight, of receiving communications from my departed relatives in the spirit spheres, through some truthful and gifted mediums, and recently from Mrs. Tamlin, of Auburn, whose name is already before your readers.

I regard those communications as the clearest demonstrations of Truth and Love; and for the purpose of illustrating the order in which our departed friends open the spiritual intercourse, I will copy the first three manifestations of the continued remembrance and love, of three, among others, beloved sisters, in their spirit Home.

1st. “My Brother,—I rejoice to find you a believer in this spiritual intercourse. It is a source of deep interest and gratification in having the privilege of speaking to you.”

2nd. “My Dear Brother,—Believe that it is your dear sister Harriet that talks with you. I love to see you happy. I love to linger around you—I mean my brother and family. I love to see you investigating these spiritual manifestations. I would often manifest myself to you at your own house. You want a medium; they are worth seeking after.

“My Dear Brother,—I am perfectly happy; would not come back if I could.

No! no! O. if I could describe to you the joy of this happy sphere in which I dwell; all love, all harmony, all peace! She remembers her little girl; she grieved when she left her, but she grieves no more. Wants her mother to be kind to her; she knows she is, [smiles when she says so.] Her love is not diminished for her child.”

3d. She says Sister Caroline wishes to speak. She says, “Harriet has expressed her feelings. She would like to say some things about *her* child. She still has a mother's care over that dear child. She regretted to leave her child in this unfriendly world. She has no *desire* to return back to live in the flesh. She picks up a little wreath of roses, and she says she would like to place it on its little brow.”

These communications will serve, also, to indicate the dawning of Light and Truth in this quarter of the Lord's vineyard, and that you have friends that would be happy to see you here.

Yours in the Truth that makes free,
H. BARDEN.

Ripley, Ohio, Jan. 8th, 1851.

Dear Sir,—I have seen a few numbers of your paper, and discover that you are earnestly engaged in investigating that most remarkable phenomenon of the age, “The Mysterious Rappings.” I am “in a straight,” not having sufficient evidence to produce thorough conviction, in my mind, that it is the work of disembodied spirits; and yet, too much, to be entirely skeptical. It has been called humbug. Yet it has stood the test of the closest scrutiny and investigation, for more than three years. Committees of scientific men and intelligent women have been raised, for the express purpose of detecting and exposing the fraud, and they have signally failed. It has been ridiculed by the public press, and anathematized by the clergy; individual character has been traduced, and, indeed, nothing has been left unturned to put down the “knockings;” and yet, they appear to continue unawed and undeterred, by the “wisdom of this world.” Is it, can it be, a delusion, fraud, or humbug? Could such men as Greely, Ripley, Bancroft, Cooper, and Griswold, be successfully imposed upon by a few unpretending women? It looks very improbable. If it is a fraud, it is, to say the least of it, a very ingenious one. But should it prove to be what it purports to be, then, indeed, has a new and glorious ERA dawned on our dark and benighted world. Man's immortality is tangibly demonstrated, and the thick darkness which has, heretofore, environed him, will soon be dispelled by the ushering in of light from the eternal world. If true, how unspeakably important that the world of mankind should, as soon as possible, become convinced of the fact! Let us have light,—facts on facts. These manifestations are so new, so startling, and so contrary to all our pre-conceived notions, and our experience, that no ordinary amount of evidence will resolve the doubts of honest men. We may give a kind of passive credence to the testimony of men of probity, yet I doubt wheth-

er we can ever realize the facts, without first having them demonstrated to our outward senses.

Yours very respectfully,
ALEXANDER CAMPBELL.

Greensborough Ia., 1st month, 23d, 1851.

Esteemed LaRoy Sunderland,—I have been much pleased, and I believe, benefited in reading the "Spiritual Philosopher," and "Spirit World." Not only the manifestations from the beloved spirits, but thy Philosophy of the Spirit land, are very agreeable to me.

Spirits beloved—I love you as well as the spirits who are yet in their earthly bodies. I should be very glad to have a message, or audible communication from some of the truthful and good in the spirit world, but I must endeavor to wait with patience.

Friend Sunderland—Perhaps the beloved spirits who communicate with thee and others that I read of, do not know anything about me, or else have no proper medium through which to communicate with me. I do not know how it is.

As to my own guardian spirits, perhaps they have not a proper medium to communicate audibly through, or I may not be prepared for it; or possibly they do not understand how to do it, but I would like to hear them. I am about sixty-four years old, and was raised a member of the society of Friends, strictly according to the doctrines and views of that sect. But about twelve years ago, I took to *thinking for myself*; and I have been progressing ever since that time. I now believe that the divine nature embodied in the constitution of man, ultimately will prevail, if not while in these mortal bodies, I think it will in the spirit world, and all mankind will eventually be happy.

I have happily been disowned lately by the society of "Anti-slavery Friends," not for disunity, or anything immoral, but for my *opinions* only; for a disbelief in the *miraculous* conception of Jesus, and his atonement for the sins of the world, by the offering up of his body; and for believing a considerable portion of the Bible to be untrue. I think they disowned me for a good thing. I do not blame them while they believe as they do. How could they do otherwise?

I am a Congregational Friend. I am unlearned. I do not know how to punctuate, and hardly know how to spell right. Often I have to apply to the dictionary when I am writing.

SETH WINSHAW.

CARE OF THE EYES.—Looking into the fire is very injurious to the eyes, particularly a coal fire. The stimulus of light and heat soon destroy the eyes. Reading in twilight is very injurious to the eyes, as they are obliged to make great exertion. Reading or sewing with a side light injures the eyes, as both should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that if the pupil of one is dilated by being kept partially in the shade, the one most exposed cannot contract itself sufficiently for protection, and will ultimately be injured.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

[Original.]

GOD.

All around us, everywhere,
On the ocean, in the air,
Fields, and where the forests nod,
Stand the witnesses of God.

Orbs of everlasting light,
Blazing on the brow of night,
His eternal glories hymn
Where the doubter's eye grows dim.

Every single wild-wood flower,
Blooming only for an hour,
Every tree and every leaf
Speaks rebuke to unbelief.

Nature, listening to the doubt,
Wakes the planets with her shout;
Rouses, and with heart and soul,
Thunders God from pole to pole.

G. T.

Dedham, Mass., Jan. 1851.

HOW COAL WAS MADE.

Geology has proved that, at one period, there existed an enormously abundant land vegetation, the ruins of rubbish which, carried into seas, and there sunk to the bottom, and afterward, covered over by sand and mud-beds, became the substance which we now recognize as coal. This was a natural transaction of vast consequence to us, seeing how much utility we find in coal, both for warming our dwellings and for various manufactures, as well as the production of steam, by which so great a mechanical power is generated. It may naturally excite surprise, that the vegetable remains should have so completely changed their apparent character, and become black. But this can be explained by chemistry; and part of the marvel becomes clear to the simplest understanding, when we recall the familiar fact, that damp hay, thrown closely into a heap, gives out heat, and becomes of a darker color. When a vegetable mass is excluded from the air, and subjected to great pressure, a bituminous fermentation is produced, and the result is the mineral coal, which is of various characters, according as the mass has been originally intermingled with sand, clay, or other earthly impurities.

On account of the change effected by mineralization, it is difficult to detect in coal the traces of a vegetable structure; but these can be made clear in all, except the highly bituminous caking coal, by cutting or polishing it down into thin transparent slices, when the microscope shows the fibres and cells very plainly.

From distinct isolated specimens found in the sandstones amidst the coal beds, we discover the nature of the plants of this era. They are almost all of a simple cellular structure, and such as exist with us in small forms, (horse tails, club mosses, and ferns,) but advanced to an enormous magnitude. The species are

are all long since extinct. The vegetation generally is such as now grows in clusters of tropical islands; but it must have been the result of a high temperature obtained otherwise than that of the tropical regions now is, for the coal strata, are found in the temperate, and even the polar regions.

The conclusion, therefore, to which most geologists have arrived, is that the earth, originally an incandescent or highly heated mass, was gradually cooled down, until in the carboniferous period, it fostered a growth of terrestrial vegetation all over its surface, to which the existing jungles of the tropics are mere barrenness in comparison. This high and uniform temperature, combined with a greater proportion of carbonic acid gas in the manufacture, would not only sustain a gigantic and prolific vegetation, but would also create denser vapors, showers and rains; and these again gigantic rivers, periodical inundations, and deltas. Thus all the conditions for extensive deposits of wood in estuaries would arise from this high temperature; and every circumstance connected with the coal measures, points to such conditions,"—*Chambers' Miscellany*.

PROGRESSION.

The condition and moral aspects of the world, as the great theatre of action, developing the character and conduct of men, is a theme of abiding interest. In the October number of the Biblical Repository, Rev. Mr. Barnes closes an article in the following language, written in a strain, in which it is not common to hear clergymen talk:—

"Our last thought is, that the world is growing better than it was. It is better than it was in the times when Greece and Rome flourished; than it was in the times of the Christian fathers; than it was when Councils were held at Carthage, at Nice, at Clermont; than it was in the times of Elizabeth or James; than it was in the days of the Pilgrims; than it was a quarter of a century ago. There are those who do not believe this; and there is a class of orators and writers—usually old men—who are always endeavoring to prove that things are growing worse. This kind of argument and gloomy foreboding we always expect to find among those who are too indolent to keep up with the march of the world; among those who are covetous of a waning spiritual power; among those who, by neglecting to improve themselves, have lost their influence, and who see others gaining the ascendancy; and often among those who have advanced far in the journey of life. The belief that the world is growing worse, is frequently among the first indications of approaching age, and it is one of the sadnesses of that condition of life, that they who are becoming old, see around them only evidence of deterioration and decay, and that their minds are embittered, by contrasting those evidences of decay with the brighter things which the world possessed when they were young. We would have every man adopt it as a settled truth to be adhered to all along his journey of

life; in all times of change, and disappointment, and sorrow; when the sun shines, and when clouds come over the sky; when in the heyday of youth, the soberness of middle life, and when the shades begin to lengthen; when he goes forth from college halls on the voyage of life, and when nearest its close he looks back over the career which he has run; in the church, or in the state, in reference to our own country, and in reference to all lands, that the world is growing better—that our own country is making advances—that the church is increasing in numbers, in purity, and in knowledge, and that there is sure and steady progress toward the universal triumph of Christianity, and of civil and religious liberty.”

SAGACITY OF DOGS.

We frequently meet with instances of the wonderful sagacity displayed by dogs in saving human life. We love a dog—that is, a noble, generous dog—one that loves his master and obeys his will—not one of your snarling, crabbed, snapping little curs that lives in parlors and sleeps on ottomans—those we can't abide. The history of dogs, if faithfully chronicled, would furnish achievements of valor and courage that many of their heroic destroyers might envy, but never reach. Numerous instances are on record where life has been saved by dogs, when all human aid proved fruitless. Recently two cases have occurred—one in Massachusetts and the other at the South—where the preservation of human life was directly attributable to their well known sagacity. Of our own knowledge, we recollect a circumstance at Oswego, in this State, a few years since, where life was saved by a dog. A little boy, five years of age, playing on the dock near the lower steamboat landing, was observed by a gentleman standing on the government pier, to fall into the basin. Immediately, noticing no one near the spot, the gentleman ran to the rescue of the child, and to reach the point he had to make a circuitous route of nearly fifty rods. When he arrived at the dock, without hesitating a moment, he plunged in, and commenced a search for the body. After diving about for a short time, his attention was arrested by a loud splash in the water near him, and on looking up he discovered a large dog, who used every effort to divert his attention to the shore, towards which the dog kept continually going and returning.

Not knowing what to make of the dog and his singular conduct, the gentleman was on the point of using harsh means to get rid of his troublesome companion, when he discovered the cause of the dog's solicitude, and the object of his own—the body of the child—lying on the ground some six or eight feet from the water, apparently lifeless. Soon as this discovery was made, the joy of the dog was displayed by every variety of antics known to the canine race—giving assurance, in the most positive manner, that to him the credit belonged of taking the child from the water. Immediate application of the usual restoratives brought the child to life. This incident occurred five years

ago, since which time we have frequently seen the boy, and the dog, his noble deliverer.

We have alluded to this subject, and to the facts above stated, that owners of valuable dogs may look to their security. A gentleman of our acquaintance had a dog killed, a few nights since, which he considered a heavy loss. It was a watch dog, and for years had been the only watchman in an extensive manufactory up town. Said the gentleman, “no thieves could break through and steal,” where old Roman was. He thought of seeking redress by an appeal to law, but we pointed out the utter hopelessness of such an attempt, and advised that inasmuch as there was a pound for cattle and swine, regulated by law, it would be equally proper to build a kennel for dogs, at the public expense. Why not?—*N. Y. Sun.*

ALL FOR THE BEST.

Things seem to say one thing, and say the reverse. The appearance is immoral; the result is moral. Things seem to tend downward, to justify despondency, to promote rogues, to defeat the just; and by knaves, as by martyrs, the just cause is carried forward. Although knaves win in every political struggle, although society seems to be delivered over from the hands of one set of criminals into the hands of another set of criminals, as fast as the government is changed, and the march of civilization is a train of felonies, yet general ends are somehow answered. We see now, events forced on, which seem to retard or retrograde the civility of ages. But the world-spirit is a good swimmer, and storms and waves cannot drown him. He snaps his fingers at laws; and so, throughout history, heaven seems to effect low and poor means.

Let a man look for the permanent in the mutable and fleeting; let him learn to bear the disappearance of things he was wont to reverence, without losing his reverence; let him learn that he is here, not to work, but to be worked upon; and that though abyss open under abyss, and opinion displace opinion, all are at last contained in the Eternal Cause.

“If my bark sink, 'tis to another sea.”

[Emerson.]

SINGULAR TRANCE.

At the village of Farringdon, situated about nine miles from Bristol, on the road to Wells, a young woman, named Ann Cromer, the daughter of a master mason, now lies in a complete state of catalepsy, in which extraordinary trance-like condition, should she survive till next November, she will have been for no less than thirteen years. During the whole of this extended period she has not partaken of any solid food, and the vital principle has only been sustained by the mechanical administration of fluids. Although of course reduced to a most perfect skeleton, her countenance bears a very placid expression. Her respiration is perceptible, her hands warm, and she has some indication of existent consciousness. Upon one occasion, when asked if suffering from pain, to squeeze the hand of her mo-

ther, placed in hers for that purpose, a slight pressure, the mother avers, was plainly distinguishable; and frequently, when suffering from cramp, she has been heard to make slight moans. About sixteen weeks after the commencement of her trance, she was seized with lockjaw, which occasions great difficulty in affording her nourishment. The unfortunate young woman is twenty-five years of age, and has been visited by a great number of medical gentlemen, who, however, hold out no hopes of her ultimate recovery.—*London Times.*

THE SPIRIT WORLD,

Published Weekly, at No. 28 Eliot St., Boston, Mass., at \$1 per Volume, in advance.

Devoted to the Exposition of all questions respecting SPIRITS and the Future PROGRESS of the Human Race. It contains Communications produced by Audible Responses from the Spirit World; explains the USE of Spiritual Manifestations, and the CONDITIONS on which they are made. Pledged to no SECTARIAN Dogmas in Theology, Philosophy, or Science, it acknowledges no AUTHORITY but the INFINITE HARMONIA, and takes for the Scope of its Mission the universal diffusion of Goodness, Justice, and Truth.

TERMS.—To Clubs and Agents—Six volumes, \$5; Twelve volumes, \$9; Twenty-five volumes, \$15; Fifty volumes, (and upwards in the same proportion,) \$25. By the dozen, 50 cents. In all cases, the papers must be sent to one address only; and the pay for them must accompany the order, postage paid. On these terms, any one is at liberty to act as an “Agent” for this paper.

N. B.—The postage on all Letters to this Office must be pre-paid.

PHILOSOPHY OF MODERN MIRACLES, or the Relations of Spiritual Causes to Physical Effects; with especial reference to the Mysterious Developments at Bridgeport and elsewhere. By a Dweller in the Temple. Price, 25 cents. Nature's Divine Revelations, &c. By Andrew Jackson Davis—\$2.00. Davis's Chart—\$1.50. Davis's Great Harmonia, Vol. I. The Physician—\$1.25. Davis's Philosophy of Special Providences. Price, 15 cents. Singular Revelations, &c. Messrs. Capron & Barron's enlarged and improved edition. In quantities, or by the single copy. Price, single, 25 cents. Sold by BELA MARSH, 25 Cornhill. nov16tf

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

THE GREAT HARMONIA. Being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe. By Andrew Jackson Davis. Vol. I, THE PHYSICIAN. Contents—Philosophy of Health, Disease, Sleep, Death, Psychology, and Healing. Just published, and for sale at this Office. Price, \$1.25. tf

POLYGLOTT BIBLE. In four 12mo. volumes—Hebrew, Greek, Latin, and French, each volume interleaved with the English. Known as Bagster's Polyglott.—Cost \$45.50. Will be sold for \$15. For sale at this office.