



THE SPIRITUAL WORLD.

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NATURE.

ASSOCIATION, PROGRESSION, DEVELOPMENT.

[Original.]

MAN:

A Representative of God and the Universe.

BY W. S. COURTNEY.

Without adverting, particularly, to the many types and instances of vegetative life and growth, in man's physical system, we will at once proceed to the more striking instances of animal existence in his body. Physiologists, in their researches, have discovered that the human body is, in great part, composed of animalculæ which have a peculiar nature, form, &c., characteristic of the function they inhabit, and that they perform important and indispensable uses in the physical economy. Their conformation, size, activity, &c., are indefinitely varied, as much so as are the shape, size, and activity of animals on the surface of our earth; but the entire extent of them has not yet been accurately determined. It has also been discovered that each animal, whether herbivorous, canine, or feline, is, in great part, also composed of animalculæ of the same general character, genera, or species, of the animal. Thus the blood of a dog has been found to contain animalcular types of all the known extinct and extant canine species; and the blood of a cat, all the known extinct and extant feline species. But when we ascend to man, we find in the human blood, types of all known extinct and extant animals, and a vast variety of other types. In the province of the liver are found animalculæ peculiar to that function. In the various glands are found animalculæ appropriate or corresponding to those organs. For instance, in the salivary and seminal glands are found eel-like animalculæ. In the mamillary, are found the herbivorous and carnivorous types. In the aqueous cells of the eye are found animalculæ of a lucid or transparent nature, which receive and reflect the light; and even in the brain and nervous matter are found animalculæ of an inconceivable activity, exactly corresponding with the uses of those functions; and so on, of all the organs. Every drop of our blood is peopled with living individuals, and each

tear that rolls from our cheeks, instinct with life. The physiologist has looked nowhere yet, with his microscope, into the human body, where he has not seen populous with living organisms, indefinitely varied as the functions and provinces they inhabit vary. Now each of these animalculæ is perfectly organized in its degree, with its peculiar and various powers, faculties, and functions—has a distinct, individual, and *apparently* independent existence—a personal identity—with an amplitude of action and range, to itself extensive and satisfactory. It lives in its own sphere, in the full enjoyment of all the elements and adjuncts of its nature, and performing its specific use or purpose in our physical system. Not only has each individual this *apparently* independent existence and action, but there also appears to be a simultaneousness of movement, or concert and unity of action—a pervading instinct—amongst those inhabiting the same organs, marvelously like our conventional arrangements. Indeed, without the union and aggregation of their several powers and agencies, we can conceive them of but little use in the system or organ. They are governed and controlled by, and even hold their existence, in virtue of and under, proximately, the laws of the organ they inhabit, but primarily (in a relative sense,) of the laws of our physical economy, just as our physical existence depends upon what we call the "laws of nature," which are God's physical economy.

Moreover, when we remember that these diminutive creatures see, feel, and perceive all things there, just as we do here, in proportion to their magnitude, their powers, sense, &c.—when we reflect that their theatre of life is as vast and extensive, and their laws of nature and existence as immutable and important to them as ours are to us, we can no longer think it strange that *our* bodies, and all the animal kingdom, not only of this but of all the planets, should hold, perhaps, much humbler places, and perform more unimportant uses, in an inconceivably Grand Body. We have only to alter the relations, and all animals in our natural sphere become apparently as insignificant and unimportant as they. Thus is man's body inhabited, and, in part, composed of myriads of living organisms, precisely

adapted to their sphere, and fitted for the uses they were intended to perform. And yet his physical body is a complete unity—an identical individual—and those discoveries have never suggested the absurd thought that he is not personal and organized.

But our powers of analysis and investigation into our physical structure, by means of our material organs of sense, and other apparatus, stops here, and we cannot commence the investigation of the particulars of our spiritual formation, without entering into a "superior condition," in which, occupying a "vantage ground," we are able to make some progress. Swedenborg teaches the doctrine, that each thought, with its corresponding interior affection, like body and soul, is a spiritual *entity*, and organized in the human form. And of these, he teaches, there are in each spirit an incalculable variety. Each thought, with its affection or love, has its own peculiar human form and expression, bearing a family resemblance, as it were, to those thoughts *which* stand in consanguinous relations to it. The thoughts of an evil spirit (*we* will say undeveloped spirit) are in all monstrous human forms, and in the atmosphere of heaven appear comparatively dead and corpse-like; but the thoughts of an angel, or good spirit, are in the most beautiful and heavenly human forms, life-like and joyous. That the true interior character and quality is Daguerreotyped on the form and expression of each thought; and that such as is the thoughts and affection, such is the man. That in each spirit are numberless groups of thoughts, eternally *associated* together in the memory, and that these series, groups, or societies of thoughts, are harmonious and lovely, corresponding to all the angelic societies of the spiritual and celestial heavens, if the spirit be good, and to all the infernal societies, if the spirit be evil. That the examining angels from a single thought of man, can, by tracing out its relationship and connections, run through his whole memory, and thus tell his true nature, as all his thoughts, with their appropriate affections, are connected and associated, and form one vast brotherhood, just as all the organs of my body (with their animalculæ,) though individual, distinct, and apparently independent, form one organism.

That thus he has "heaven within him," or the spiritual and celestial planes of existence, with their countless myriads of human inhabitants, each thought and affection being, in its turn, such a heaven in a lesser form. That in the heavens "thought proceeds according to the human form," i. e. that the influx from one angel to another, or from one angelic society to another, is by the human images of the thought and affection propagated in a spiritual atmosphere, like the images of objects here are propagated to our external senses by means of our mundane atmosphere; for the character and quality of the man is imprinted on each thought, and its image emanates from it in heaven's atmosphere, and propagates itself to the communing spirit. That, as man's spiritual form is an aggregate of lesser spiritual forms, or an eternal unity of an indefinite number of thoughts and affections which are in the human form, so each angelic society is in form and essence a man, with all the functions, powers, and faculties of a man, performing particular uses in a grander scale, as each thought and affection in the man performs its special use, and each man in the society performs his special use. That "Gabriel" and "Michael" are not angels, in our sense, but angelic societies; and that the whole angelic heaven, in the complex, is a *grand spiritual man*.

But lest this should be misunderstood, a word in explanation seems necessary, for it may well be asked, if in heaven, where "thought proceeds according to the human form," the idea of an apple or a mountain is in the human form? Swedenborg also teaches that in each of the heavens are three degrees—the celestial or highest; the spiritual, or middle; and the spiritual-natural, or lowest degree—corresponding to the celestial-spiritual and spiritual-natural heavens, or degrees, in the grand man. That the human form of the thought and affection of an angel, obtain in the spiritual and celestial degrees, the form characterized by *love* in the celestial and by *intelligence* in the spiritual; but when that thought and affection descends into the spiritual-natural degree, it changes into forms *representative* of the spiritual and celestial quality of the thought and affection which, in the higher degrees, is in the human form. Thus, in the spiritual and celestial degrees, the greatest love of the Lord, with the thought of him, in which it is clothed, which fires the soul of an angel, is in the human form; but when it passes into the spiritual-natural degree, it *appears* in the form of a mountain, which represents that thought and affection. Hence, all the forms and objects in the spiritual-natural and material kingdoms, represent, in higher planes, the human form, and are *God's thoughts and affections ultimated*. The celestial and spiritual heavens of Swedenborg answer to the fifth and sixth degrees of Davis, who also teaches that the spiritual form is the human form, and that thoughts and affections are spiritual.—Thus is the universe, spiritual and material, *essentially human*—human in form, function, substance, and essence.

[TO BE CONTINUED.]

Pittsburg, Pa., Jan. 18, 1851.

[Original.]

SUPERHUMAN KNOWLEDGE.

Valued Friend,—Your neutrality doth make me adventurous to embrace the access which you give into your columns, for them that seek "goodness and truth," that we "that are of like faith," can correspond with each other. It is encouraging to find that there are yet brethren who seek "direct intercourse with God." Thus we can learn to know each other by the medium of your paper, though we live far apart; for J. A. Gridley, M. D., of Southampton, Mass., has shown, in his letter, that spiritually-illuminated men have direct intercourse with God; and that the new manifestations of the spirits are not foreign to them; for they see new mediums to convince unilluminated men that we are immortal; and that we should prepare ourselves for our future destiny. [See 1st vol. page 192.] To which I respond the following:

If we obtain that principle which builds upon a true ground, then we perceive that there is, in human nature, a primitive faith, and a *truth-organ*, which is within the human soul, through which we obtain the right religious emotions that lead us to the contemplation of *Infinite Perfection*, wisdom and goodness—which produces social feelings, and involves conceptions respecting human duty and human destiny, in which we may place confidence, quite irrespective of the deduction of lower reason. Thus we may put faith in our inner life; we may regard its motions as primitive witnesses for truth, in which we can repose confidence as long as their voice comes to us with clear and distinct articulation.

On this ground it is that we build, and it is the element of truth which it thus embodies, that has given it all its strength. Thus we look beneath the surface of humanity, down to the *universal essence* of which it consists, and draw forth the intense operation of the Love-Spirit.

By these means we get wholly a longing to be released from selfish desiring for wealth and temporal honor, and to be entirely freed from anxious care, and to come to that degree of submission and humility that we seek nothing aside of God, on which we depend in a selfish manner.

Which, then, are the right means by which we obtain superhuman knowledge, and perceive that the *inward divine world* has in it an *understanding life* from the effluence of divine knowledge, which is the *source of all knowledge*, from which the heavenly inhabitants receive their intellectual senses and superhuman knowledge. So, likewise, has the outward world a rational life, consisting in the outflow powers and virtue of the inward world, from which rational life we receive our outward intellectual senses and human knowledge, which is incapable of comprehending the spiritual mysteries of God, since it cannot reach further than in that thing in which it dwells, viz:—the constellation of the stars and four elements—which incapability of human knowledge caused the multitude of *opinions* and Babylonish confusion among the nominal Christians, from the Catholics to

the subtlest sect. "For the human senses cannot receive the things of the spirit of God," if they are not influenced from the source of the Deity, so that the knowledge doth come from heaven, and can again ascend into heaven, "which divine knowledge can search all things; yea, the deep things of the Deity."—[1 Cor. ii: 10, 14.]

Thus, if we obtain our influence direct from the source of the Deity, then the superhuman knowledge doth come through the truth-organ of the soul into the outward senses, and we can distinguish the difference between the human and superhuman knowledge, and see that the knowledge which comes from that infinite source, is *infallible*; and that we can confidently rest on the same. But all other utterance, which comes not from *that source*, cannot be received with full confidence, since it rests on hypothesis. These *philosophical* views have been amply recorded in the seventeenth and eighteenth centuries, by such authors whose truth-organs have been opened, and have been mediums through which God manifested his mysteries for the last times, "which mysteries shall now be finished, as God has declared to his servants, the prophets," [Rev. x: 7.] of which much can be said, if we find a right hunger for it.

If we come to God, and obtain the *divine reality*, which is the *life of God* in man's soul, then our soul is united with *its Parent Soul*, which is the Deity.—Thus James Pierrepont Greaves recognized, like Law, and others, an inspiring vital divinity, which he used to term the *central spirit*, or foundation of immortality within. His faith in this spirit, by which he felt himself inspired, always preserved in him the most lively cheerfulness and freedom from anxious care. This was the more remarkable, as Greaves ate only fruit and vegetables for many years. He said to those who recommended him to a grosser diet, that the central spirit always burned brighter and stronger in proportion to his abstinence from meats.

The Rev. William Law, M. A., obtained superhuman knowledge in this manner. One of his books has lately been stereotyped by Mr. Charles, in Philadelphia, entitled, "A Serious Call to a Devout and Holy Life."

Such and the like philosophical Scriptures can be a great help to us to obtain superhuman knowledge, and to come, at length, to the right understanding of all that the Bible contains; for it was God's purpose to reveal himself entirely in times past, even His own eternal nature, and the *cause* of His own existence, from whence all things have their original, both eternal and temporal. For the time is at hand that both human and superhuman knowledge is fast increasing. "Therefore it is good if we follow the faith of said authors, and "consider the end of their conversation."

But the deep mysteries of the Deity which have been revealed in the seventeenth and eighteenth centuries, have again been outwardly covered, in the beginning of the nineteenth century, by the multitude of selfish opinions in "the great

Babylonish confusion." Yet now, in the middle of the nineteenth century, a *new era* has commenced, and *new mediums* have been obtained, by which we do become adventurous to recommend said authors who have obtained that knowledge which is not *human* but *DIVINE*, by which knowledge we can judge the wisdom of this world, which comes from the rational life, and causes selfish opinions. Thus we rejoice to see the re-appearance of the *oriental light*, which shines from the east to the west. For the time dawns in which all secrets shall be discovered; in which blessed time the cause will be generally known, why nothing subsists before God, that comes not from the infinite source of the Deity, and is not in conformity with God's purpose; and that not one is good who has not obtained his influence from said source, so that "God is all in all in him." As Christ says, "There is none good but one, that is God." [Matt. xix: 17.]

We could give a more ample description of these deep mysteries by the help of the aforesaid authors, and that in such a manner that it would be in conformity with all the revealings in the Bible; for both the aforesaid authors and the writers of the Bible had their influence from one and the same infallible source, in the manner as above described; which source has its own nature, which infinite nature has nothing *prior* to it, but it is the cause of all that which came into existence.

These philosophical views shall now be manifested according to God's infinite design, if the right encouragement is for it.

JOSEPH BAUMAN.

{ *Shepherdstown, Cumberland Co., Pa.,*
February 5, 1851.

SPIRITS.

PARENTAL, IMMORTAL, HAPPY.

[Original.]

WATERFORD, N. Y.

Friend LaRoy Sunderland,—I was much gratified and instructed, on Monday evening last, while witnessing a few spiritual manifestations through a medium, residing in Cohoes, N. Y. It was Mrs. T., an elderly lady. Before we were engaged making enquiries, Mr. T. read to us a communication which was received from the spirit world, on Monday afternoon, relative to us. The medium was advised that, in our presence, reliable responses would be made.

About seven o'clock in the evening, a company of four—myself, son, Mr. and Mrs. T.—gathered around the table.—Mrs. T. commenced making passes over the table, in order to establish a communication. Soon after, various raps were heard on the table. The following questions were offered and responses received:—

Ques. Have I a guardian angel present?

Ans. Yes. [By three successive raps.]

Q. Will that guardian spirit communicate to me his name? **A.** Yes.

I commenced reading over several names which I had prepared, requesting the spirit to give his usual signal when

the right name was pronounced. Repeating several names, Seth Y. Young was announced; immediately three loud and distinct raps upon the table saluted our ears, signifying that the last name mentioned was the name of my guardian angel.

Q. Have I more than one guardian angel present? **A.** Yes.

Several names being mentioned, *Vito Sena* responded to as the correct name.

I had been familiar with these two names for several years past, as those of my guardian spirits, having obtained this knowledge through previous revelations.

Q. Has the Society of Shakers, at Watervliet, received responses from the spiritual world, in a manner as we receive them, by raps? **A.** Yes.

Q. How frequently? Four times? three times? twice? once?

Q. Once. [Correct.]

After I had received several responses, I called for the spirit of my mother. She was present, and her signal was given.

Q. How long have you been *dead*?
No answer.

Q. How long since you left this *form*?

A prompt answer was given; spirits preferring the expression, *form*, to that of death.

Subsequently I received an incorrect answer to a question proposed, when I remarked rather severely as follows: "I shall receive no communication whatever, from any spirit who will tell me lies. The spirits must answer me correctly, or not at all." My guardian spirit then manifested himself, gave his signal, which was recognized by all in the room, and the subsequent responses were correct.

The fact is established in my mind, that if an individual is resolute, and determined that he shall receive correct answers, the power of his will may repel lying spirits, and the pure and good will respond through the mediums. I proposed to the spirits to give us a test of their power, by manifesting some physical force on the table. Instantly, raps in rapid succession were made, continuing louder and louder, resembling the combined raps of scores of spirits, and so frequently that it was impossible to number them or distinguish their signals. These sounds continued for about one minute, when the table moved about two inches, in consequence of the weakness of the medium. At the conclusion, the spirits spelled out the following: "Be patient! we will do the best we can."

Now, Friend Sunderland, we were advised by the angels to give you an account of the preceding, which I have endeavored to do in part, though imperfectly, but to the best of my ability.

I remain yours, respectfully,

DANIEL B. KING.

{ *Waterford, Saratoga Co., N. Y.*
February 6, 1851.

"The Most High dwelleth not in temples made with hands." "Turn your feet to the house of God," said a Hindoo to a Sikh Gooru, who preached spiritual worship instead of ceremonial observances. "Turn yours where God is not," was the reply.

SPIRITUAL MANIFESTATIONS.

During a temporary sojourn in the city of Boston, last week, it was our privilege to visit the residence of Mr. LaRoy Sunderland, No. 28 Elliot street, where, for several months past, they have held daily correspondence with the spirit world, through the medium of what has been denominated the "spirit knockings."

We visited the house of Mr. Sunderland three times while we remained in the city, and witnessed on each occasion the most convincing proofs of the presence of a power and an intelligence altogether unexplainable upon any other hypothesis than the one usually advanced, viz: that the sounds and other demonstrations are caused by an *unseen, spiritual agency*. To all the questions proposed by us, we received ready and correct responses, by audible and distinct raps upon the table, around which some eight or ten persons, besides us, were seated. Various questions were addressed to the invisibles by different persons composing the circle, and the answers, in every instance, were entirely satisfactory.

At the conclusion of the correspondence between the company at the table and their departed friends, whose spirits professed to be present, the request was made that some *physical demonstrations* of the fact that spirits could operate upon inert matter, should be given for the gratification of the sceptical. The company then moving back, and joining hands, so as to form an unbroken circle around the table, but entirely clear from it, awaited with fixed attention for a few moments, the granting of their request. Soon a slight undulatory motion of the table commenced, which quickly increased in power so as to carry the table from the centre quite across to one side of the circle, and then immediately to carry it across to the other side, and then instantly to *turn it quite over upon the floor*, strewing the books, papers, cards, and cloth upon it, over the carpet. The table fell towards us from the opposite side of the circle, and directly across our feet and those of a gentleman sitting at our left. It was a common centre table, with castors, and was devoid of any machinery or contrivance by which it was possible to move it without the aid of visible physical force, by any one present. It had been previously stripped of its covering, turned up, and carefully examined in our presence, by a number of sceptical gentlemen, who had come for the express purpose of detecting the trick, which they felt satisfied must be the cause of these wonderful phenomena. But they went away without effecting their object.

We saw these same exhibitions at three different times, to the utter astonishment of the spectators who witnessed them. And we heard a gentleman of intelligence and respectability present relate an incident that occurred a day or two before, still more accountable. He said that the same table at which we were then sitting, was turned up sidewise, resting upon one castor, and there remained stationary for several minutes, resisting all attempts made by himself, by bearing his whole weight upon it, to press it down to a level position upon the floor.

Our readers may think we are deceived in reference to these things, but we can assure them that everything herein set forth are matters susceptible of the clearest proof by hundreds of living witnesses, who, for the last six months, have both seen and heard them in various places. The demonstrations of spiritual power seen and heard by us at Boston, are becoming quite general. Various parts of the country are now favored with the proofs of the *palpable existence of a spiritual sphere, in which the natural sphere is enveloped*. And then still another *spiritual sphere within the natural*; and that the spiritual *without the natural*, and the spiritual *within the natural*, have now approximated so near to each other as to be within *hailing distance*, and are consequently enabled to *hold communion with each other*, not by any supernatural means, (there is nothing supernatural,) but by means of a perfectly natural, simple, and beautifully harmonious *law*, as immutably fixed and unchanging in its operations upon the world of mind and spirit, as are the laws which are known to govern and control the world of matter. To call these manifestations *mysterious*, then, is clearly a misnomer. *Mysteries*, thank heaven, the chief agents by which priestcraft has held the human mind in bondage, are fast fading away; and the pure light of life and truth is beginning to break into the understanding of man, revealing to him the fact that he was created for a glorious and immortal destiny; and that though false teaching and superstitious fears have for a long time obscured his spiritual vision, and prevented him from beholding the bright crown in preparation for him, still it is not possible for any power, present or future, to deprive him of its ultimate enjoyment, though he may, *by his own act*, in willingly and wilfully selling his birthright, *protract* the period of coming into the possession of his bequeathed inheritance.

Neither the boasted discoveries of Rev. C. Chauncey Burr, one of whose pompous lectures we recently listened to in New York city, nor the stale cry of *humbug*, in the mouth of the million, can affect or retard the onward march and rapid development of these spiritual phenomena. The world is bound to have the truth, and we rejoice that it is so. Mr. Burr's lecture did *not*, as he stated it *would*, explain satisfactorily the cause of the *rappings*. He said it was done by the *toes*, and that the volume of the sound depended upon the tightness of the shoe and the thickness of the leather. But this argument is too weak and idle to deserve a moment's attention. We heard *two questions simultaneously answered*; one, an audible question, responded to by raps upon the table; and the other, a mental question, responded to by raps on the back of a chair, the sounds being made at the same instant, and differing from each other in volume and tone. Will Mr. Burr's *spiritual toes* do this? If not, he had better send them to school and have them educated, for it must certainly be a very enlightened toe that can answer correctly a mental question.—*Herkimer Co. Journal, Jan. 29.*

FAIR PLAY.

The *omniscience* that is expected of our returning friends, "The Spirits," seems to us, among other things, to look a little like imbelief carried to persecution. We see no reasonable ground for supposing that John Smith, in one week after his death, is made acquainted with everything, past, present, and future—made able to go to Europe or Asia, for instance, between question and answer, and bring obituary data of the questioner's departed friends. Yet this is exacted. He is called off from his new occupations, catechised, and criticised; and his answering *at all* is pronounced a humbug, if he fail to tell what nothing but Omniscience would be sure of answering correctly.

And there is another thing which seems to us an injustice to this same ex-John Smith. There is a natural tendency in the common mind to assist an oracle. No great truth was ever born into the world that did not start with the discredit of a Nazareth; and uneducated people are invariably the first to receive a revelation. But these ignorant first believers are not thereby rendered superhuman. They are still subject to their weaknesses, as before—still susceptible of bias and untruth. In the first place they may misunderstand poor John Smith, who has to speak to them through a newly-discovered and imperfect alphabet; and in the next place, they are nervously anxious to make *him* appear wiser than he is, while their vanity is interested to show *themselves* to equal advantage.—John Smith's ghost may thus be greatly *assisted* and misrepresented, and the general credit of ghosts may be tested and condemned for what they never had the least idea of doing or saying.

One other risk of injustice—in case spirits have memories and still yearn to communicate with those they have passed a life in loving. It would, of course, be only communications of negative character and trifling importance that could be made public. The questions likely to be asked of the dead are upon subjects too sacred for newspaper mention. The most earnest seekers for spirit-converse would be those whose delicate and sensitive nature shrink most from the ridiculing cross-questioning of the scoffer. We are likely, for this reason, to have the best proof of spirit-revisiting carefully shut from us; and we may protest, in common fairness, we think, therefore, against any conclusive argument based upon the dialogues that are published. The firmest believers whom we know, in this trans-Styxian telegraph, are highly-intellectual persons, who have no desire to convert the incredulous, and who would sooner publish their private letters to the living than what they believe to be their hallowed converse with the dead.

It is due to this, as to any important new theory, that the indirect probabilities of its being true should be taken into the question. With knowledge miraculously enlarging in every other direction, it seems natural that we should make at least some measureable progress in comprehending the spirit's first step into the new existence. It is not reasonable to suppose that death should always be a

terror; and it would not be at all out of measure, with other Providential ameliorations of human life, if we were yet to look forward to a *dearly understood tomorrow beyond the grave*, as we now do to a morning beyond a night of weariness—laying off our bodies, without fear, as we lay off our garments to go to sleep. Such a softening of our lot would not come about in a day, nor by a miracle, but would easily arrive by a gradual letting of light into the first dread darkness of eternity, and by enabling us to speak, from this side the brink, to those who are beyond.

But, of the indirect evidences in favor of the reality of this new spirit intercourse, none seems to us stronger than its moderate beginnings, and its apparent incapability of being turned to bad uses. Pretension would have made bolder experiments. Diabolical ingenuity would have given voice sometimes to the passions that die with us, and would have lent its aid to covetousness, ambition, and revenge. But the holier and purer affections have also found a voice. Nothing having even *seemed* to have the power of communicating with us in that way, except that which confirms or awakens goodness. It favors nothing (as God is quite capable of arranging,) that belongs exclusively to this world. On the contrary, its tendency is to set a guard over our secret motions and actions, and make us feel, while it keeps alive the memory of the good who have gone before, that they are still within communion, and more with us in proportion as we are worthier. We repeat, that if it is "all humbug," it is odd that bad people make no handle of it. This, and other signs, make it look, to us, less like a humbug than what might be reasonably conjectured by a religious enthusiast, to be an apparent preparation for the coming about of the millenium.—*N. P. Willis, Home Journal.*

A LITTLE FABLE.—The sword of the warrior was taken down to brighten; it had not long been out of use. The rust was rubbed off, but there were spots that would not go—they were of blood. It was on the table, near the pen of the secretary. The pen took advantage of the first breath of air to move a little farther off.

"Thou art right," said the sword. "I am a bad neighbor."

"I fear thee not," replied the pen. "I am more powerful than thou art, but I love not thy society."

"I exterminate," said the sword.

"And I perpetuate," answered the pen. "Where are thy victories if I record them not? Even where thou thyself shalt one day be—in the lake of Oblivion."

Friendship is a vase which, when it is flawed by heat or accident, may as well be broken at once, for it can never be trusted after. The more graceful and ornamental it was, the more clearly do we discern the hopelessness of restoring it to its former state. Coarse stones, if they are fractured, may be cemented again—precious ones, never.

EDITORIAL.

BOSTON, SATURDAY, FEB. 22, 1851.

THE GREAT TEST.

We have before alluded to the manner in which spirits invite their friends in this lower sphere to approach them. There is a peculiarity in the manner of approach, among all *classes* of human beings. It may be seen between parents and children, husbands and wives, brothers and sisters. Have they been parted for a long time? And how do such meet? Why, you will tell me that their meeting, or the *manner* of it, will depend altogether on the degree of mutual *love* that exists between them. If they are *intensely* affectionate, and love very much, their first enquiries are not, certainly, designed to *test* each other's *knowledge*.

But we shall be told, perhaps, here, that when mortals listen to the sounds purporting to be made by our guardian spirits, the point we wish most to be satisfied of, is, as to whether they be our guardian spirits or not. But, I answer, this is not the first thing to be proved, by any means. The first and great thing to be determined, is this,—*Are the sounds, the manifestations we witness, made by spirits who have left this sphere of mortality?*

This is, after all, the question yet to be settled. The mass of mortals who have become more or less interested in these manifestations, are far from being perfectly satisfied on this point. They admit that "sounds" are made, that physical bodies are moved, names of persons are written on paper, and all these things are done without human hands or human power, as far as the most rigid scrutiny can determine. The candid, everywhere, all over the country, give it up that they cannot tell how these manifestations are made. A thousand conjectures do not solve the mystery. The sounds are still heard. How are they made? Pieces of blank paper are written upon, in the centre of a circle of a dozen shrewd and intelligent men, while every human being in that circle knows the writing is not done by any mortal hands. How, then, is it done? The table is moved about, raised up, and turned over, in the presence of a dozen men and women, including lawyers, doctors, and clergymen, every one of whom knows that the table, when moved, is not touched by human agency at all! By what power was it done? Nay, these things have been done, now, in different localities throughout the country, for more than two years. Has any one of the thousands who have witnessed these wonders, ever been able to account for them? No! Flimsy and silly solutions

enough have been offered, to be sure, but they have all turned the laugh upon their originators, whether giving the credit of these strange things to the *devil* or to the great toe joints of some "thusological" lecturer. How many, many times have sapient editors pretended to their readers that the "whole secret" had been found out and exposed? And how many, many times have unworthy lecturers gulled the gaping multitude into the payment of the quarters to hear them "tell how it is done?" And how often have the disappointed multitude retired from the lecture room, reflecting upon an old proverb, which reads something like this,—"The fool and his money, soon parted?"

We could but be forcibly impressed with the idea developed in the following sentence, spelled out in a promiscuous circle, which met at our house, a few days ago. The sounds had been *loud* and frequent, and various questions had been answered, when one of the company asked the spirit to tell him how old he (the mortal) was. The spirit answered:

"You have not yet accounted for what you have seen and heard. You are not in a suitable state of mind to appreciate spiritual manifestations. The greatest *test* you can have is in these sounds, which you cannot account for, without admitting that they come from spirits. When you have accounted for these sounds, then it will be in time for you to ask for other tests."

And, sure enough, we ask, what conceivable propriety can there be in asking for "tests," when you are yet to be convinced that the sounds are not made by human beings? No answer that could possibly be given, as to the age or names of persons, living or dead, could prove the sounds to be made by spirits. And especially not, now, since every body has come, all at once, to believe so fully in *clairvoyance*. For it is now believed, not merely that a few persons, of a peculiar temperament, can be rendered clairvoyant, in a state of *trance*, but the wise ones now go much farther, and admit that anybody, and every body, may be and probably are clairvoyant, while in "a perfectly wakeful state." Nay, more, these clairvoyant subjects are the most powerful operators, for they not only hallucinate a room full of wide-awake Yankees, but they do it so as to cause them to imagine the table around which they are sitting, to be moved to and fro, and turned over upon the floor. Such are the mighty strides which the science of Pathetism has taken, within a year or so past. It is, then, not to be overlooked, that the **ONE GREAT FACT** presented for the consideration of mortals, is the thing done to **ARREST attention!** Dispose of that. Account for the

sounds you hear, on any other hypothesis than that they are made by spirits. This is *the test* of all—the first and most important. No matter what other questions are answered, or unanswered. If you hear the sounds, tell us how they are made. If you cannot, as, indeed, we know you cannot, then we hold you there. Write about it, talk about it, misrepresent it, slander the medium, as you will. Not a word can be uttered about it, *pro* or *con*, but shall tend to bring the subject into the minds of mortals, which is the grand design of the **GREAT HARMONIA**, that never was and never can be frustrated.

SECTARIAN PAPERS.

If disposed to complain, and to show the discordant elements which control most of the papers devoted to the defence of *sectarian* dogmas, the disposition could be easily gratified.

The Oberlin Evangelist of the 29th ult. contains five columns on "Communications from the Spirit World," the whole of which is a tissue of *misconception*, *misapprehension*, and *mistakes*, [Misses enough, surely.] And what the editor says about LaRoy Sunderland is untrue, in whole and in part—utterly false. And I call on the reverend editor to correct his statements made in connection with my name.

The following is from the Western Mercury, published at Geneva, Kane Co., Ill., and shows how many falsehoods may be uttered in one short sentence:

"The whole operation of these 'mysterious noises,' 'responses,' &c., is either the result of imagination, or trickery, or of 'evil spirits.' We have found, by perusing the 'Spirit World,' that it treats the Scriptures as a book of fables, the prophets as fanatics, Jesus Christ as inferior to Swedenborg, and the doctrines of the spirit of Truth as peurile when compared with the light now bursting upon us from the 'spirit world.' These pretensions are supported by *knocks* on tables and floors, moving of tables, rocking of cradles, calls for the alphabet, and other childish things.—How foolish to attempt to sap the foundation of Christianity by such things as these!"

Ah, brother! why should *you* "sap the foundation of Christianity," by uttering such mis-statements about your neighbor? I deny the truth of what you have stated above, about this paper, and call on you to inform your readers of this fact. We should be careful not to attribute sentiments to any one, which they themselves disavow. Nor is it right to make an editor responsible for what is said by his correspondents, when his paper is published on the plan adopted in the publication of the "Spirit World." Say what you please of us, friends or foes, say what you please, only *speak the truth!* If one of a thousand "spirits" should blunder as much as most

of the sectarian papers do, when attempting to oppose us, it would alter my views, very much, of the spirit world.

NEW MANIFESTATIONS.

We have alluded to the demonstrations which spirits have often given in our family, of late, by writing. They have since been repeated, and with increasing evidence as to the spiritual power by which these things are done.

On Wednesday evening, February 12th, our daughter was *spoken to*, in an *audible voice*, by what we believe to have been one of our guardian angels. The words "Half past seven o'clock," were thrice repeated aloud, and were heard, also, by her husband, who was near at the time. It was the announcement of the time when an interview was wanted with her father. We have often known the spirits to speak to our daughter, most distinctly, in another form; and we have been assured that she would be made the medium of the most wonderful spiritual manifestations, but for her extreme temerity. Indeed, so large is her caution, that she has often fled out of her chamber, when spirits have made sounds in her presence. And some time before I had ever heard audible sounds by spirits, this daughter often spoke of "strange noises" that she was sure she had heard in her room, when alone. This was last spring.

We have been assured by eye witnesses that Mr. Gordon has been taken up, and his body moved some distance, entirely by spiritual hands. And similar manifestations have been promised in behalf of our daughter, whenever she becomes sufficiently willing to be *handled* in this manner by *invisible means*.

All these manifestations go to encourage the hope that our facilities for intercommunication with spirits are to progress, and keep pace with the other ascending advancements peculiar to the spiritual *era* which has now so evidently dawned upon our world.

NEW WORK BY MR. BARRON.—We have been informed that Mr. Henry D. Barron, of Auburn, N. Y., has a new work now nearly ready for the press, on "SPIRITUAL DEVELOPEMENTS." It will be about the same size as the other pamphlet, published by him and Mr. Capron. Mr. Barron is so well known, not to our readers only, but to the friends of the Harmonial Philosophy generally, that we suppose this announcement will be sufficient to give an idea as to what may be expected from this work. He is a young man, it is true, and so is A. J. Davis; but, early attracted by the spirit world, he seems to have surrendered a well developed and vigorous mind to the fulfil-

ment of a noble mission in the behalf of the spheres above.

We have had no advice as to the terms of sale, for this work, but we hope our friends will not delay their orders, which should be forwarded as above.

MARRIAGE!—This is the subject of discourse by Mr. Fernald, to-morrow afternoon, in Washingtonian Hall. All the married and the unmarried should hear the lecture. If they do not find room in the above hall, we will engage Tremont Temple, next time. But let us hear that discourse!

MORE BACK NUMBERS WANTED.—We find ourselves falling short in the back numbers of the second volume. Those having Nos. 1, 2, 3, 4, 5, and 6, to spare, will oblige us very much by returning them to this office. (2w)

CORRESPONDENCE.

RAPPING SPIRITS. WHO ARE THEY?

This question, at present, seems to be very extensively receiving the following three opposite answers, viz:

1. That they are the souls, or spirits, of the dead;
2. That they are none others than living human imposters; and
3. That they are "seducing" "familiar spirits," imposing on the world with an agency which is actually mysterious and supernatural.

It is true, however, that only the first two of these answers are much given or insisted on, publicly or privately, in the community, by those who have heard and witnessed most of the exploits of these rappers. Whichever of these answers may be supposed to be the true one, it is considered a fact, that the latter answer cannot now be publicly given or insisted on much, even privately, by respectable persons, without forfeiting much of their good standing in society. And this is liable to operate against their giving the third answer, even if convinced of its truth.

With regard to the second answer, viz. that the phenomena of these rappings are produced by mere human deception, I would say, that since there is already before the public such an overwhelming amount of authentic testimony proving it *not* true, there seems to be no call for my present repeating it, or adding thereto. If, then, these rappings are not a mere human imposture, they must, of course, be what they appear to be, i. e. supernatural; and if so, then either the first, or third, of the above answers must naturally be considered as the true one.

The answer which I would give, for myself, if permitted, to the question which heads this article, may be inferred from the few texts of Scripture, &c., now to be presented, in apparent opposition to the first answer, as above, which answer considers these rappers as being the yet living souls of the dead [bodies].

Eccl. ix: 5. "The dead [body or carcase] know not anything." How, then, it might be asked, can "the dead" [body] rap, and "know" with their souls, [which do not die,] or, in any other way, as these rappers do, so much, in the performance of so many exploits, even beyond what living persons can do?

Eccl. ix: 6. "Also, their love and their [earthly or animal] hatred, and their envy, is now perished." But the spirit rappers seem to have "love," "hatred," and "envy," in full exercise, which is very different from those rational powers of the dead [body] which are "perished."

Ps. cxlvi: 4. "[His (man's) breath goeth forth; he departeth to his earth, in that very day his thoughts [manner of thought, brains] perish." How, then, can a dead [body] man [or a spirit which is not [dead] think with his soul, or in any other way, as these rappers certainly think with "thoughts" which are not "perished," while divining and doing such wonders as they do?

Ps. xliii: 3. "Lighten mine eyes, lest I sleep of death." Thus, death is called a "sleep" in scores of other passages of the sacred writings. Accordingly, it might seem that persons being themselves actually in the "sleep of death," [as to their bodies] could not, in [spirit] any sense, be also, at the same time, wide awake, to do astonishing exploits like these spirit rappers? Therefore, it might be inferred from this and the testimony of the spirit rappers themselves, who say that they are the souls of the dead [bodies], that they have not told the truth in this thing, and, of course, that they are "lying spirits," not *human* [what they do not say,] beings at all, but such spirits as were "in the mouths" of Ahab's prophets, who told him to "go up to Ramoth Gilead and prosper," &c. (2 Chron. xviii: 11), by which deception the king is represented as soon falling in battle (v. 34).

In many other particulars, also, as the human "mediums" of these spirits well know, they are in the frequent habit of rapping falsehood for truth, in connection with the many truths which they also tell, which naturally helps in strengthening their deceptions. But as there are many whose opinions are to be respected, who doubt the existence of such spirits, or their power to perform such wonders, I would now respectfully call their attention to a few [traditional] texts which speak of such invisible and mysterious agencies, in their performing wonders equal to those of the spirit rappers, though otherwise than by rapping.

Acts viii: 7. "For unclean spirits crying with loud voice, came out of many that were possessed with them." Thus, these "spirits," as it appears in connection with their possessing persons, performed wonders in coming "out," and previously, as astonishing as though they had rapped in doing their work; for they (the spirits) even "cried with loud voices," like persons (v. xix: 11). "But there was a certain man called Simon, which beforetime, in the same city, used sorcery and bewitched the people of Samaria, giving out that himself was some great one, to whom they all gave heed, from the least to the greatest, saying, This

man is the great power of God, because that of a long time he had bewitched them with sorceries." Thus, it appears, that Simon had succeeded, by "unclean spirits," to deceive the whole populace to believe that he "himself was some great one," and "the great power of God," by his phenomena, while in that very thing, and for a "long time," he had been possessing them with unclean spirits to bewitch "them with sorceries."

Mark v: 2-4. "Immediately there met him (Jesus) out of the tombs, a man with an unclean spirit; and no man could bind him, no, not with chains, because that he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken," &c. These, certainly, are as strange phenomena, or "experiments," performed by the superhuman strength of an "unclean spirit," as those of the spirit rappers. The same history proceeds to show how this unclean spirit (himself, not the man) actually *spoke*, (without rapping,) "saying, My name is legion, for we [spirits] are many." This must have been as great a wonder, at that time, as those of the rappers now. And when Christ had cast out this "legion" of spirits from the possessed men, their experiments with "two thousand swine" were still more surprising. (Mat. viii: 28, &c.; Lu. viii: 26, &c.; ix: 38-42.)

Matt. xxiv: 24; 2 Thess. ii: 8-10; Rev. xiii: 13, 14; xvi: 13, 14; xix: 20. Without limits for writing out these passages, it may be said that they foretell of "false prophets," "false Christs," "the man of sin," "the wicked," "the beast," "spirits of devils," &c., with their showing "great signs and wonders," "lying wonders," "all manner of deceivableness," working "miracles," such as making an "image to speak," making "fire come down from heaven on the earth, in the sight of men," "deceiving them that dwell on the earth," "going forth to the kings of the earth and of the whole world," &c.

To ministers and others having access to Cruden's Concordance, or some other that is full, I would respectfully recommend the further Scripture examination of this serious and all-important subject, by a careful reading over of all those passages which treat upon it, in the Old and New Testaments, under the following words, their derivations, &c., as they may be found in the Concordance above mentioned, viz:

Astrologers, charmers, devils, diviners, dragon, evil spirits, familiar spirits, false prophets, false Christs, filthy dreamers, foul spirits, incantations, Lucifer, lying spirits, magicians, man of sin, mutter, &c., necromancer, peep, &c., prince of Tyrus, prophets of Baal, prophets of the grove, Satan, seducing spirits, spirits of devils, soothsayers, sorcerers, wise men, witches wizards, unclean spirits, devil angels.

HENRY JONES.

New York, Feb. 10, 1851.

EXPLANATORY.—The editor is responsible for the words in the above article which are included in brackets, and only those. This letter may be considered as

the voice of sectarians generally, and shows how far they have progressed in ability to distinguish between a *dead* carcass and a *living* spirit.—Ed.

PATHETISM.

PHYSIOLOGY, PSYCHOLOGY, PHRENOLOGY.

HUMAN INFLUENCE.

Glanville, in his rare and curious work upon witches and apparitions, has a passage which reflects somewhat upon the subject of Pathetism, as it is known in our times, and shows that it was not wholly unknown in his. He says:

"So that I am apt to think there may be a power of real fascination in the witches' eyes and imagination, by which, for the most part, she acts upon tender bodies. "Nescio quis teneros oculos." For the pestilential spirits being parted by a sprightly and vigorous imagination from the eye, and meeting with those that are weak and passive in the bodies in which they enter, will not fail to infect them with a noxious quality that makes dangerous and strange alterations in the person invaded by this poisonous influence, which way of acting by subtle and invisible instruments, is ordinary and familiar in all natural efficiencies. And 'tis now past question, that nature, for the most part, acts by subtle streams and apovrhæas of minute particles which pass from one body to another. This kind of agency is as conceivable as any of those qualities ignorance hath called sympathy and antipathy, the reality of which we doubt not, though the manner of action is unknown. Yea, the thing I speak of is as easy to be apprehended as how infection should pass in certain tenuious streams through the air, from one house to another. Yea, some kinds of fascination are performed in this grosser and more sensible way, as by striking, giving apples, and the like, by which the contagious quality may be transmitted, as we see diseases often are, by the touch. Now, in this way of conjecture, a good account may be given why witches are most powerful upon children and timorous persons, viz: because their spirits and imaginations being weak and passive, are not able to resist the fatal invasion; whereas men of bold minds, who have plenty of strong and vigorous spirits, are secure from the contagion."

PREMATURE DEVELOPEMENT.

The premature exertion of intellect, to which it is stimulated by the constant excitement of emulation and vanity, far from strengthening, tends to impair the health and tone of the brain, and of all the organs depending on it; and hence we rarely perceive the genius of the school manifesting in future years any of the superiority which attracted attention in early life; but we find him, on the contrary, either sunk below mediocrity, or dragging out a painful existence, the victim of indigestion and melancholy.—On the other hand, some of the most dis-

tinguished men who ever lived were in childhood remarkable only for health, idleness, and apparent stupidity. The illustrious Newton was, by his own account, an idle and inattentive boy, and "very low in the school," till he reached twelve years of age; and the young Napoleon himself is described as "having good health, and being in other respects like other boys." Adam Clarke was considered "a grievous dunce" when a boy, and was seldom praised by his father except for his ability in *rolling large stones*, which his robust frame and good health enabled him to do. Shakspeare, Gibbon, Byron, Scott, and Davy, were in like manner undistinguished for precocious genius, and were fortunately allowed to indulge freely in those wholesome bodily exercises, and that freedom of mind, which contributed so much to their future excellence. The mother of Sheridan, too, long regarded him "as the dullest and most hopeless of her sons."

Among the many who give great promise in early life, and whose talents are then forced by ill-judged cultivation into precocious maturity, how few live to manhood to reap the reward of their exertions, and how few of those who survive preserve their superiority unimpaired! Tasso was early distinguished, and wrote his immortal epic at twenty-two years of age; but his life was miserable, and his reason disordered. Pascal is also another example of the same result.—Combe's "Physiology of Digestion."

CLAIRVOYANCE IN DISEASE.—The power of clairvoyance in perceiving the causes of diseases which afflict the body, and the power of magnetism in removing those causes, are becoming well-understood facts. There is a plain philosophy about it, conclusive, and easily to be comprehended. Thus all disease is disturbance of the harmonious circulation of the spiritual or life principle. Clairvoyance, or spiritual sight, perceives and points out the derangement and suggests the remedy; magnetism is the usual and most effectual remedy, because it is the life-principle in one individual directly operating upon and aiding the life-principle in another. Our popular practice of medicine is nothing more than effects administered to effects, and usually without any effect whatever, whilst this practice is cause laboring directly with cause, and producing corresponding results.—*Kenosha Telegraph*.

PRESENTIMENT.—The Willimantic Medium says that the young lady to whom Backus, the brakeman lately killed on the New London road, was to have been married the day he was buried, had a premonition of the fatal occurrence, in a dream, that was so deeply impressed on her mind that she wept over him at parting, a short time before he lost his life. In their last interview she told him she never should see him alive again.

The cost of the Mexican War is estimated by Mr. Corwin to be \$300,000,000. What a sum to be swallowed up in blood. What a sum to be raised by tariffs on consumptions, for the benefit of capitalists.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

[Original.]

UNSEEN WATCHERS.

Oft in the stilly night
 When slumber's chain has bound us,
 Kind spirits bring the light
 Of other spheres around us.
 They whisper soft of joy and peace,
 Our dreams of heaven inspiring;
 Their vigils o'er us never cease,
 They're constant and untiring,
 Thus in the stilly night,
 When slumber's chain has bound us,
 Kind spirits, pure as light,
 Are hov'ring gently round us.

And when the noisy scenes
 Of busy life allure us
 From ills, to us unseen,
 They're watchful to secure us;
 Unconsciously we feel their power,
 Their warnings, timely given,
 Unseen, they guide, at every hour,
 Our onward way to heaven.

[From the Scientific American.]

RE-VACCINATION AND SMALL POX.

Messrs. Editors,—Medical men are very often asked if one vaccination is sufficient to protect the system, through life, from small pox—or how often it is necessary to have the operation performed. The late Dr. Fisher, of Boston, for a long time gave attention to this subject, and in January last published, with others, the following propositions, which are supported by numerous statistical facts, and are fully relied upon by the profession:

"That one single and perfect vaccination does not, for all time, in all cases, deprive the system of its susceptibility of variolous disease.

"That one or more re-vaccinations *do*; and that, consequently, a physician should recommend re-vaccination, when questioned as to its necessity.

"The system is protected from variolous contagion when it is no longer susceptible of vaccine influence, as tested by re-vaccination."

That vaccination will not fully prevent people from taking the small pox, is a fact beyond all dispute, for I was vaccinated, and the pox, I am told, was good—excellent in every respect; yet when twenty years of age, I was smitten with small pox, and covered from head to foot with the "boils of that loathsome disease." My case was peculiar—I had no knowledge of coming in contact with any person who was infected, and was not in any house where the disease had been. I will remember the evening when I felt the first symptoms. It was in 1834, on Christmas eve, and I lost a fine social feast by it. In no case, however, does the small pox affect those who are vaccinated, as severely as those who are not. I have not a mark on my face, nor was my sickness ever considered dangerous to

myself, and I was up and at my business in four weeks from the time I took it. Some would lead us to believe that after a certain time after vaccination, the whole of its effects will disappear from the human system, and the individual who had undergone the process is as liable to the dangers of small pox as those who have not been vaccinated. This is not true. Of five persons who were smitten with small pox, by contact with me, in some way, one died who had not been vaccinated, and the other four (one as old as myself,) were but slightly affected, in comparison to what I was, for I was literally covered. The nature of vaccination is beyond the ken of doctors; it is altogether a matter of experience; and it was by practical observation, not reasoning, that Jenner discovered the virtues of the *kine* pox.

I have heard an opinion expressed that vaccination was of little benefit to a child before it was weaned. I do not believe this. The four persons of whom I have spoken, were all vaccinated before they were three months old. Many recommend re-vaccination as the only sure means to prevent varioloid, or the mild type of small pox. I believe that it should be practiced; but, while I believe this, I also think that if every person born was vaccinated in early life, the small pox would soon be unknown. R.

New York, 1850.

PEACE AT HOME.

It is just as possible to keep a calm house as a clean house; a cheerful house, an orderly house, as a furnished house, if the heads set themselves to do so. Where is the difficulty of consulting each other's weakness as well as each other's wants—each other's tempers, as each other's characters? Oh! it is by leaving the peace at home to chance, instead of pursuing it by system, that so many houses are unhappy. It deserves notice, also, that almost any one can be courteous and patient in a neighbor's house. If any thing goes wrong, or be out of time, or is disagreeable there, it is made the best of, not the worse; and to show it is not felt, or, if felt, it is attributed to accident, not to design; and this is not only easy but natural, in the house of a friend. I will not, therefore, believe that what is so natural in the house of another, is impossible at home; but maintain, without fear, that all the courtesies of social life may be upheld in domestic society.

A husband, as willing to be pleased at home, and as anxious to please as in his neighbor's house; and a wife as intent on making things comfortable every day, in her family, as on set days to her guests, could not fail to make her own home happy. Let us not evade the point of these remarks, by recurring to the maxim about allowances for temper. It is worse than folly to refer to our temper, unless we could prove that we ever gained anything good by giving way to it. Fits of ill humor punish us quite as much, if not more, than those they are vented upon; and inflict more pain to give them up than would be requisite to avoid them.

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