



# SPIRIT NEW WORLD.

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NO. 9.

## NATURE.

ASSOCIATION, PROGRESSION, DEVELOPMENT.

[Original.]

MAN:

*A Representative of God and the Universe.*

BY W. S. COURTNEY.

[Concluded.]

According to Swedenborg, each heaven, or sphere, is composed of three degrees, the ultimate or lowest of which is, as it were, the Earth, base or continent of the other two; and in this ultimate or lowest degree, are all the forms, objects, existences, &c., in other than the human form, but which are exact representatives of all the affections and thoughts of the two higher degrees. It is in this way that everything in this lowest sphere represents the Divine Love and Wisdom, or Man; that each thing here on earth is a perpetual manifestor of Deity—a divine revelation. It is thus that even the rose speaks of God in a louder and more unerring voice than priest or evangelist.

But I have not yet done with Swedenborg, who declares that the universal, angelic heaven is, in form and essence, a grand spiritual Man, and that all things in the material universe represent or correspond to him. Now, if this be true, as I believe it is, then must the material universe be, in form and function, a grand material Man. To detail the particulars of this correspondence, would be the work of many pages; but all who are conversant with the writings of Swedenborg will see the unavoidableness of the conclusion. Indeed, Swedenborg, in consequence of our external sensuous nature, assigns us our place and use, in the cuticle of this Grand Man.

It has been elsewhere observed in this article, that all things are organized, each in its degree; that nothing can exist without a mode, law, or order of its existence; and that the perfection of the organic structure depends upon the degree of its development. With our present means of knowledge and investigation, we can see this to be the case with all below and around us; and if we apply, in aid of our senses, the proper instruments, and investigate organisms analytically, we still find the microscopic world to be under the same law, and that within it all

is system and economy. But suppose our eyes were "space-penetrating telescopes," and instead of seeing feet and furlongs into the "star-spangled" abyss, we could look myriad millions of miles and examine the structure and machinery of the heavens, what a grand and sublime spectacle of all-extending and divine harmony would meet our vision! Planets, worlds, and systems—solar and astral—swimming, revolving, circulating, and weaving, with inimicable order and accuracy, throughout the golden expanse!—We would perceive the most entire harmony and reciprocity of action; the most perfect adaptation of arrangement, all connected, dependent, and associated in one grand economy, and constituting one organic structure, moved and vitalized by the "Great Harmonia" which pervades the natural, spiritual, and celestial departments of this universal temple. Not only could we perceive on a larger scale, the divine economy which governs the solar and firmamental systems, but we should be able, also, to perceive the exalted and transcendent humanities of other planets, compared to which the humanity of this planet is a poor, miserable, debauched, and ignorant humanity; yet which, nevertheless, is related to, united and associated with theirs, in a vaster brotherhood than nations—being, like them, images and likenesses of the same Great Original, the subjects and *constituents* of the same Universal King.

Thus, the material universe is organized, systematized, harmonized, and vitalized by its pervading and indwelling Divine Love and Wisdom.

My object, hitherto, has been to present, or rather to suggest, the idea that the whole complex of things, spiritual and natural, is an organic unity, like soul and body, without adverting to the objections that may be urged against the theory. We will now note briefly some of the more prominent objections to it. It cannot fail to be observed by the intelligent reader, that if the spiritual and natural universe is an organic unity, personal and intelligent, and that if the law of perpetual development be true of each particular thing, it must also be true of the whole complex; that then God must be subject to the same law of progression. To this I answer:

That if the law of progression be true,

it is true of all things. There is not, nor can there be, a single exception. We can have no infinite conception of God, or any of his attributes. Our idea of him must always be a limited and imperfect one. We can know him in no other way than in a finite way; and hence must admit the law of progression, even in his case, because it is a necessity of our natures. Moreover, everything in its sphere and degree being a representation of the Divine Love and Wisdom, and all being the subjects of an endless progression, *demonstrates* the progression of the Divinity, for where progression ceases there is the grave of the universe. Furthermore, it may be objected, that if all material and spiritual nature is a unity, organized, personal, and intelligent, or a Grand Man, that then He must have all the conditions, requisites, &c., of human life. For instance, He must have atmosphere, light, heat, food, and scenery, external to his own being. This, I answer, is also true. But it is to be borne in mind, that when I make use of the terms "universe," "all material and spiritual nature," &c., I intend them to be taken only in a *relative* sense, as signifying only all that we can at present conceive. In this light the Grand Man may, for aught we know, be, as we are in him, but a *constituent* element of a human economy vaster than we can imagine! As there is no end to progression, so there is, *ex necessitate*, no end to the generalization.

Finally, it may be urged that this theory militates against what is called the "Free agency of man." Most assuredly it does. But as this objection involves the settlement of a *questio vexata* in ethical philosophy, I will postpone its consideration to a separate article, which shall be given to the readers of the "Spirit World" when time and inclination favors.

Pittsburg, Jan. 31, 1851.

[Original.]

### RELIABILITY OF SPIRITS.

Mr. Editor,—The revelations from the spirit world are oft conflicting. The spirits at Auburn, N. Y., teach the dogmas of modern theology, and claim to be the spirits of the Apostles again trying to enlighten the world. Dr. Channing teaches that it would be "a great and

useful thing if clergymen would cease preaching from the Bible, and preach psychological and spiritual truths, as revealed in nature and the human soul;" that "the Bible might be reduced to one eighth of its present size, and contain all that is of any important use to mankind in the present day, if it were not for the prejudices of mankind;" and that the clergy, in general, "exert the worst influence on mankind." Whilst Dr. Phelps has had manifestations purporting to come from that much-abused personage yelet the "Devil," the existence of whom is denied by the great majority of the spirits. Which of these are we to believe? Or can we credit any of them? Or, how are we to know when we can place reliance upon communications received from spirits?—are questions that force themselves upon the attention of all earnestly considering the developements now being made from the spirit world.

A communication purporting to be from the spirit of Dr. Channing, in answer to questions addressed to him, answering the last of the above questions, appears in the Spirit World of February 1st, but is so unsatisfactory to my mind that I am induced to make a few remarks thereon. It is said that "reliable responses are never to be expected from spirits between whom and some one in the circle some direct RELATION cannot be shown to exist." This would answer the second of the above questions with an imperative No! for I presume there was no direct relationship existing between any in the circles receiving the responses either from the Apostles, or the Devil, or Dr. Channing.\*

We cannot know the state of the medium, particularly as to goodness, or the relation he or she may sustain to the spirit world, unless we can read the heart; and without this knowledge, we cannot tell whether the information we obtain is reliable or not, according to the rules laid down in the article above referred to. So, also, with the individuals forming the circle.\*

We are not told that we are to exercise our reason or judgment on the communications of spirits, but ascertain the state of the medium as to knowledge and goodness, and their relation to the spirit world, and also become acquainted with the internal character of the individuals forming the circle, and these being satisfactory, we must believe the communication. But it must be self-evident to every one, that it is not possible to arrive at a satisfactory conclusion that these pre-requisites are favorable for a reliable answer.

It is said "the 'Devil' existed in the theology of Dr. Phelps before Dr. P. had any manifestations purporting to come from such a personage;" also that "the popular views of the 'Apostles' existed in the theories of the parties who surrounded the medium, in Auburn, N. Y., through whom spirits responded, purporting to be those of the Apostles." This, I have no doubt, is strictly true; and I have also no doubt that the views, both on slavery and theology, attributed to the spirit purport-

ing to be Dr. Channing's, were entertained by the questioner, and acquiesced in by some part or the whole of the circle to whom the responses were made.

To say that this or that communication is not reliable, because a rule laid down by any spirit is violated, is not satisfactory. Other spirits may lay down rules which will place the communications deemed reliable by the former rule, in the same category or predicament in which it places their communications; and the authority of one is as good as the other, for anything we can tell, unless we are allowed to exercise our reason and judgment on the communications themselves. Any statements of Dr. Channing's, therefore, or of the Apostles, or of any other spirit, are no authority to me, further than they carry with them evidence of their truth that commend them to my reason and judgment.

I have felt called upon to make these remarks upon the subject, more particularly because in your editorial columns you refer to this article as possessing authority, because coming from "the venerable spirit" whose name is there given, when yet there is nothing in the article itself to commend it; and I may also add, nothing that has not been before stated by yourself and others, on the same subject, which would almost confirm the conclusion that some have come to, notwithstanding the disclaimer in the article alluded to, to the contrary, "that responses from spirits are reflections from the minds of mortals forming the circle." Y.

Detroit, Feb. 11th, 1851.

## SPIRITS.

PARENTAL, IMMORTAL, HAPPY.

[Written for the Spirit World.]

### GUARDIAN SPIRITS.

The following instances of the direct application of invisible power in protecting human life, is as pointed as any related in the "Night Side of Nature;" and the fact that the parties concerned are respectable citizens, still among us, and ready to verify all the particulars, gives them a force and interest additional to that which the modern mysterious developements lend to every relation connected with the spirit world. Let the incredulous attribute such occurrences as the following to a lucky coincidence, or any other cause they please, short of spiritual power; yet if they believe the facts, as here presented, they will certainly fail in accounting, in any way, for the wonderful manifestations of physical force which the case presents.

But to the relation; and while I leave all to draw their own conclusions, I can but admit that the case to me presents incontrovertible evidence of a spiritual power. Hence the caption above given.

In 1834, Mr. F., then a young man, sailed from Providence, R. I., to Havana, as a common sailor. While there, he, with four others, was one day employed in hoisting hogsheads of molasses from a lighter alongside, and lowering them into the vessel's hold. The captain was in

the lighter, and the mate was standing near the main hatch, ready to direct the hogsheads as they were being lowered. The hoisting was done with the usual apparatus—the tackle and fall. While the five hands were thus engaged at the fall, and had raised a hogshead nearly over the vessel's side, the fastening above the block suddenly gave way, and the heavy block, and its appendages, fell to the deck, and the hogshead fell back into the lighter—smashed, of course, by the fall. At the instant the tackle gave way, our Mr. F., working at the fall, directly under the falling block, but utterly unconscious of impending danger, felt himself forcibly and instantly carried sideways, over a space of six feet or more, and was thus rescued from the fate which befel the companion who stood next to him. He was perfectly sure he made no effort to jump or spring in the direction in which he was carried, or in any other direction; nor could he at first realize what had happened, so sudden had been his change of position, but only saw the state of things when the captain, springing on board from the lighter, asked him who was killed or hurt. He then looked around and saw one of his companions lying upon the deck, and bleeding profusely, and then said, "I am not hurt—something sent me out of the way; but there lies Tim Searle—he is hurt and bleeding."

On examination his head was found to be terribly fractured, and the poor fellow soon expired.

Mr. F. was afterwards telling the captain more particulars about the manner in which he had been saved, when the mate, who had been a careful observer of the scene, avowed that he saw Mr. F. when he was moved, and that it was not done by a spring or a jump, and that no man could have moved himself such a distance, and in such a direction, by any muscular power. This statement led them to the conclusion, and very naturally, too, that he had been carried by some invisible spiritual agent.

Some time after this occurrence, Mr. F. once took occasion to relate the circumstance to his mother. "Well, my son," said she, "that makes twice you have providentially escaped from death." He asked her to name the other instance, and she gave him the account as follows. The lady still resides in this city, and may be appealed to in verification of the statement here made.

When Mr. F. was an infant, his mother, then residing in Dorchester, had one day seated him on the floor to amuse himself with his toys, while she was engaged in ironing. No other persons were about at the time, and while thus occupied, she heard a distinct, but not very loud voice, say, "Take up the child!" She started and looked around, but saw no one except her little speechless babe, quietly engaged with his playthings.—Unable to account for the voice she thus heard, she resumed her work. A few minutes after she heard the same "Take up the child!" but more distinctly than before. Again, in great surprise, she turned to see who had addressed her.—No one was near, save the child, still

\* See a reply to the above, in the editorial columns.

quiet and undisturbed; nor could she discover any reason why she should remove him or discontinue her work; so after waiting a moment or two, to see what further might occur, she resumed her labor. But soon again, and now accompanied by a sharp and sudden sound, like a blow or stamp upon the floor, she heard the words emphatically uttered, "Take up that child!" Not knowing why she did so, she seized the child, still at his baby-play, and just as she was regaining an erect position, a heavy oaken door fell from its worn-out hinges, and hit her on the head. Its further fall was thus stopped; but had she not been there to remove the child and receive the blow, its upper end would have fallen with an increased momentum upon that softer infant head, and crushed it unto death.

This was her story to her son. It presents facts not to be accounted for, but upon the supposition of spiritual power, exerted either directly in producing actual sounds like the human voice—or in producing such an effect on the mother's mind as made her believe she heard them. In either case the beautiful design and result are the same, and ought to inspire us with an undoubting hope, at least, that we are all ever upheld by a power of infinite goodness, who will thus send his ministering angels to protect us from impending ill.

It may be asked, How could the spirit know that that door would fall exactly at that moment? To this I can only say, that in all authentic cases like this, it seems to be implied that spirits or angels have a knowledge of future events, and that it is believed by many that they do actually possess it. It may be asked, too, "Where was poor Tim's guardian angel, at the time? Why was he not saved?" Another part of the story may serve to answer these questions, and also point a moral to the tale.

At the time the lighter was alongside, there was also a drogher there, which had had supplied the crew with aguardante, or Cuban rum, a vile article of high proof, and very intoxicating. This had been drunk by all the hands except our favored friend, and they were, at the time, under its baneful effects. This shows that he was in a different state, both of mind and body, at the moment. Tim's physical condition might have been such as to prevent that commingling of other spirits with his own, which was necessary to effect the desired result; and thus while one was spirit-drunk the other was spirit-saved.

If the foregoing was a solitary instance of such providential interferences through spirits, it would not avail much in establishing a belief in them. But when we consider how constantly such things have occurred during a period so long "that the memory of man runneth not to the contrary," it becomes entirely unsatisfactory to say that they are but "strange coincidences." To those who would know how many authentic cases of this kind are on record, I would recommend the perusal of Mrs. Crowe's *Night Side of Nature*—a book already alluded to, and much in demand at this time of spiritual mysteries.

A. B.

Boston, Feb. 11, 1851.

[From the New York Tribune.]

#### SPIRITUAL.

The following statement has been drawn up, at our request, by a gentleman of intelligence and truth, who has been for more than a year a close and constant observer of the singular phenomena known as "Spiritual Manifestations," "Rochester Rappings," &c. That the writer may be deceived, is quite possible; that he is intentionally deceiving, is *not* possible; and we submit that the phenomena he has witnessed are *not* explainable by the hypothesis of mere vulgar jugglery, but (even if deceptive) indicate the action of some power or faculty which has not hitherto been supposed to reside in ordinary human bodies. If Mr. C. C. Burr can do such things with his great toes, we advise him to get them patented.—*Ed.*

New York, Jan. 23, 1851.

To the Editors of the Tribune,—With your permission, I propose to set forth a few well authenticated facts touching spiritual communications and manifestations, which I desire should meet the eye of the Rev. C. Chauncey Burr, for his consideration and explanation. As he is engaged in giving an exposition of the mysterious knockings, he will undoubtedly be pleased to have an opportunity of showing his sagacity and superior powers in solving what to most minds would prove a difficult problem in the following cases:

In the first place, the writer will state his own case: A little more than a year ago, I called upon the three sisters (Mrs. Fish and the Misses Fox,) at Rochester, whom I found at the house of Mr. P. I was an entire stranger to them, and had but few acquaintances in the city, where I had spent but a few months. After an introduction, I took my seat, with others, at a centre table. Soon I was privileged with putting questions to the "rappers," be they whom or what they may. I wrote some figures, from one up to ten. I then asked the "spirits" to designate the number of guardian spirits attending me, by rapping when I should point to the proper figure. I struck my pencil the first time upon figure 5. The rap instantly came. I was sure no person could have seen the figure. I said "Rap the number," and it rapped five times. I said, "Will the spirits tell me who they are?" It spelled out (the alphabet being called over,) "Children." Mrs. F. interrupting at this time, no more was spelled; and I could not decide whether there would have been more had she continued to repeat the alphabet. I then said, "Are any of them mine?" It answered in the affirmative. I asked, "How many?" *Ans.*—"Two." "Will you give me their names?" *Ans.*—"Yes." I then wrote down near a dozen names. In the list I placed the names of my two deceased children. They were together, near the centre of the column. I then requested the spirits to rap when I should point to the right names. Commencing at the top of the column, I proceeded. The instant I pointed to the first name there came a rap, and so upon the second. I continued to point until I was through the list, but there came no more sound. I then retraced, by commencing at the

bottom, and the sound came at the same two names, but at no others. I inquired, "How old was my eldest child when he died?" The spirit rapped "Four." The child was very near four. Unless months and days were to be indicated, it was right. "How old was the youngest?" "One year." "Any months?" "Yes." "How many?" "Two." This was correct. Said I, "What is my own age?" It rapped "Thirty-five." That was correct. It then told me my mother and two infant brothers were my other guardian spirits. It told me the age of my mother, and how long she had been dead. The only own brothers I had ever had, were two, and both died in infancy. I requested each to rap separately. Two rapped on the table, as near to me as possible, and gave light raps, varying a little in degree of loudness. Two others were light raps, a little further from me, upon the table; and a third was a stronger or louder rap, and was upon the floor close by my side. I then requested all to rap at once, and there came a perfect jubilee of sounds, upon the wall, upon the table, and the floor.

I have since, from time to time, put questions in the presence of one or more of these sisters, to what seems to me to be an invisible agency, and uniformly received correct answers. It would take, however, too much space in your columns to give this to the public. I will, however, give a few cases in as brief manner as possible.

On one occasion I heard of the death of a friend, by railroad accident. I sought an interview with his spirit, at the house of Mrs. Fish. I inquired of the spirits if I could have a communication from the spirit I then thought of. I soon had a reply that I could. Said I, "Is that spirit present?" "Yes." "Will he rap to his name?" "Yes." I wrote down several, as before, and when I pointed to the right one, the rapping came. "How did you come to your death?" Raps at "Accident." "What kind of accident?" Raps at "Railroad." "How many days have you been dead?" *Ans.*—"One." [Correct.] "How many children have you left?" *Ans.*—"Five." "Have you any with you?" *Ans.*—"One." This, on subsequent inquiry, I found to be correct, though I did not then know it. The spirit then called for the alphabet, and spelled out, "I am happy, and want you to acquaint my wife than I am so." This was Mr. T. J., of B.

On another occasion, I received a letter from a friend stopping for a short time at Detroit, wishing me to enquire of the spirits, among other things, if they would ever rap for him. I at this time was in much trouble and perplexity in regard to the matter, and I hastily replied that it was better for him to let the matter entirely alone—that if the spirits should tell him that they would rap for him, he would be placed in a very awkward situation, inasmuch as at every little sound that he might occasionally hear he would feel disposed to attribute it to a spirit. After I had mailed this letter, on the same day, several friends from a distance called upon me, and desired my company to the "Rappings." I went. We (as is usual,)

ound several persons in waiting upon the spirits. All being seated in a circle, around a large table, the spirits were called for, and immediately one commenced rapping very loudly and very strongly upon my chair, so as to cause me to feel the jar quite sensibly, and attracted the attention of all present. Commencing at my right hand, each in the circle inquired if the spirits would communicate with him or her, and all received a negative answer until it came my turn. I said I had no questions to ask, and desired the spirits to communicate with some other one present; but it insisted that I must ask questions, and rapped so strongly on my chair as to fairly make it tremble. It occurred to me then that I would inquire for my friend who had written to me. I asked if I had received a letter that day. *Ans.*—"Yes." "Will you rap to the name of the person from whom I received it?" *Ans.*—"Yes." It then indicated the correct name. "What is it concerning?" *Ans.*—"Spirit knockings." I asked if it would rap for this person, and was told that it would in one year. I asked, "If in Michigan?" *Ans.*—"No." "In Wisconsin?" "No." "In New York?" "No." "In Pennsylvania?" "Yes." The friend was then in Michigan, was going to Wisconsin with the intention of remaining for years, but has since been unexpectedly called to his parental home, in Pennsylvania, in consequence of the sickness of his mother. The year has not expired.

I will now take a case that I have from the mouth of Mrs. B., an intelligent and highly respectable lady of the city of Rochester. The lady's mother, an elderly lady, but in full possession of a natural vigorous mind, had become very much interested in the spiritual phenomena, and strongly impressed with its truthful reality. She had lost a most loved husband and son, and sought frequent opportunities of holding sweet communion with these departed ones. The daughter, wishing to convince the mother of the imposition that was being practiced upon her, accompanied her mother on one of her visits. The spirits of her dear father and brother made such communications and manifestations as to perfectly astound her; and instead of convincing her mother, she was nearly overwhelmed herself. Determined to satisfy herself beyond all doubt, she went home, and going into a room by herself, wrote a nonsensical, disjointed sentence or more, commencing it with "Dolly," and folding it up, took it in her hand, and proceeded to make the spirits another call. The spirit of her brother was ready to communicate.—"Now," said Mrs. B., "if you are really the spirit of my brother, and wish to convince me of this fact, you will please spell out to me what I have written upon the paper which I hold in my hand." It commenced spelling the sentence, the alphabet being repeated by Mrs. Fish, but she stopped on the first few words being spelled, and said, "This spirit is a fool," and she would not repeat the alphabet for it. Mrs. B. told her to proceed, and see what the spirit would spell out. She did so, and all that was written upon the paper was spelled out, *verbatim et literalim!*

When talking with the spirit of her father, Mrs. B. said "Now, if you are my father, take hold of my foot." The spirit replied, "When you sit down to supper, I will." Supper being ready soon, she took her seat at the table, and a spirit called for the alphabet to be repeated. It was done. The spirit spelled out, "My dear A., I gratified your every wish that I could while living; I will do so now." Upon that, she felt a hand grasp her foot. About this she said she could not be mistaken; and it was not possible for any one present, as they were then seated, to have deceived her.

On another occasion I heard this same lady call upon a departed friend in the following manner: "Is the spirit of the one I now think of present?" As soon as she received a response in the affirmative, she proceeded thus: "Will you rap to your name?" "Yes." The correct name was responded to. "How came you to your death?" *Ans.*—"By drowning." "In a river?" "No." "In a pond?" "No." "In the ocean?" "No." "In a lake?" "Yes." "What lake?" "Erie." "Were you on a boat?" "Yes." "What boat?" "The Griffith." "Were you pushed overboard?" "No. I jumped with the expectation of getting to shore." "How soon was your body found?" *Ans.*—"Seven days." "Who found it." "My brother." "How far from shore?" *Ans.*—"Two miles." "What had you on?" *Ans.*—"A brown linen and worsted dress, my stockings, and a shoe on one foot." In addition, the spirits told how many children she had left, where they were, and who had charge of them. And I was assured by Mrs. B. that the spirits had answered correctly in every particular.

On another occasion, a gentlemanly stranger entered the room, and announced to the company that he was directly from Detroit, on his way east, and circumstances required he should take the next train of cars. He expressed a desire for an opportunity of testing the spirits. All readily and cheerfully conceded to him a preference. One gentleman enquired his name, but he very politely declined giving it, remarking he had reserved that as a test. He took his seat, and with the air of one familiar in putting questions and making investigations, proceeded to question the invisibles. The spirits told him his name—(in the manner heretofore suggested in other cases); told him how many names he had (three); the number of letters in each name; that he was a lawyer by profession; an Englishman by birth; that he was a widower; had had two wives (in answer to a mental question); that he had had fourteen children; that eight were living; and that he was fifty years old. One of his wives' name was Georgiana; that he had had five of that name in his family; that he had been fourteen and a half days from home; and that he lived in Montreal; all of which the gentleman afterward assured us was correct. His name was Edward Adam Clark, an officer of the English government.

I could relate many more equally interesting incidents, but I fear I have already extended this beyond the ordinary limits

of a newspaper article. I will, however, add that I have witnessed many physical manifestations in the way of moving tables, lifting tables, holding them down for people to lift upon, the shoving out and in of stand drawers, &c., and it never occurred to me that there was anything trifling or undignified in these manifestations until I learned, through a communication of Mr. C. Chauncey Burr, that he so regarded it. I always esteemed it a condescension on the part of the spirits in giving us evidence of their palpable existence and physical power. I have noticed that with many persons this seems to be regarded as the very best evidence of the genuineness of their manifestations.

I have also heard the rappings with seven different persons. If Mr. Burr, or any one else, will solve the above mystery by cracking or snapping their toes or toe-joints, or in any other manner than on the spiritual theory, I will yield to them the palm of being more sagacious than ordinary men, and they will undoubtedly be hailed as public benefactors. H.

**THAT MUSIC.**—It will be remembered that some time ago we published an account of our mother's experience in the spiritual manifestations at Hartford, in which she alluded to the beautiful music that was heard at the time. As she gave no particular description of the music, we have since, during a short interview with her, obtained further particulars. It seems that as soon as she called for the spirit of her deceased husband, and before she had fairly spoken the word, there came three distinct, loud, and thrilling sounds, quick and clear, like the locomotive whistle, yet more mellow and agreeable. These instantly changed to a series of melodious notes, apparently passing up and down before her, or by her side, intermingled, occasionally, with the sonorous tones of the bass drum, which seemed to proceed from the table directly in front of her. This peculiar and beautiful exhibition of musical power was heard by all the company, and taken together, forms one of the most interesting and pleasing manifestations on record.—*While Flag.*

**PROLIFIC.**—Fowler, in his work entitled *Hereditary Descent*, gives every man a numerous ancestry. He says:

"Every human being on the face of the globe is compelled to have 2 parents, 4 grand parents, 16 ancestors of the fourth generation back, 32 of the fifth, 256 of the eighth, 32,768 of the fifteenth, and nearly 1,073,000,000 of the thirtieth generation. The whole number of every one's ancestors for the fifth generation amounts to 2,362,749,914,214,049—a multitude, verily, which no man can number, no mind conceive! The blood of this vast host is running in the veins of every living mortal, and that in reckoning back only fifty generations."

Happiness is a blessing often missed by those who run after pleasure, and generally found by those who suffer pleasure to run after them.

## EDITORIAL.

BOSTON, SATURDAY, MARCH 1, 1851.

## QUERIES.

TO THE CANDID.—What is your answer to the following :

1. Is it probable that any persons, of any respectability at all, would *designedly* trifle with the affections of the living for the dead? And what thought more solemn than that of loved ones, in this world, holding sweet converse with their departed friends, now inhabitants of the spirit world? And is there any state of depravity, partial or total, more horrible than that which would allow of a *deception* practiced upon the broken-hearted widow, or orphan, in regard to the presence of the dear ones whom they have buried? Alas! all the fables of hell, and the rank wickedness of devils and "goblins damned," could not equal that state of mind in a human being, which would lead him to deceive the affections of the bereaved.

2. Is it probable that a deception (like what the so-called spiritual manifestations must be, if they be not a reality,) could be carried on, in some five hundred different localities, for so long a time, without being detected? We affirm that spiritual manifestations, in some form, have been made from immemorial time; and for the last three years, they have been made in answer to questions put to spirits, by mortals.—And these manifestations of *intelligence*, purporting to come from spirits, are now increasing all over the world.

True, ever and anon, some Charlatan seizes on the excitement (which this subject everywhere creates,) for making money, by pretending to expose it. Not one of these men know, really, anything about it. Is it probable that one, or all of them, are wholly disinterested in their charges of twenty-five cents or fifty cents a ticket, for the privilege of hearing them snap the joints of their great toes? And is snapping the great toe, or the little one, any more *dignified* than "rapping on a chair or table?"

3. It is allowed to human societies, Masons, Odd Fellows, and the churches, to fix the conditions upon which others may be admitted to their fellowship. And why may not the spirit world determine or develop to us its own laws? We are not yet in it; we do not yet know what it is; nor do we know how long some of us might have to progress there, after death, before we should be fully able to understand what is meant by the term, *spiritual*. Why not, then, let the spirit world speak for itself?

4. One says, "I would receive these manifestations if they only tallied with my

previous notions." Ah! indeed. And in the same way, perhaps, you would be taught English, German, or logic, or mathematics, or Astronomy? Whatever you are taught must not disagree with your ignorance! And so one would believe, if the spirits would only confirm his previous notions about this or that thing! And so the human race, divided and sub-divided as it is, into ten thousand cliques, each one of whom has its *Shibboleth*, and neither of them will believe anything of the future world except it may agree with their preconceived notions about it! No doubt, each religious sect would very gladly welcome these spiritual manifestations if they could only be made to re-echo their sectarian dogmas. They never once imagine that they may have *sectarian* notions enough, already; and that their future progression in goodness and truth will not be accelerated by any more food of that kind.

5. It certainly would not seem unreasonable to suppose the Great Father of all is providing, in these spiritual developments, what his children, as a family, most need, to supply their spiritual wants.—Hence, if we come to the examination of this subject, in the simplicity of children, we shall leave our toys behind. We shall be willing to be taught; willing to learn. For surely we need information of the spirit world. On no other subject are the race so *ignorant*—on no other have they been so slow in learning. And now, as the "Day-spring from on high" visits us, and the light of that hitherto "undiscovered land" begins to dawn upon our hemisphere, shall we not rejoice? Or shall we, rather, indulge the *fears* that are peculiar to children, when approached by strangers. See how they shrink away, into the corners of the room, and behind the mother's chair. Your "rap" at the front door has frightened them; and when you enter the house, the little ones fly away from your presence as really as if you were the devil or some "raw-head-and-bloody-bones," about whom they had been previously told so many frightful stories. And it will, perhaps, take those little children as long to get reconciled to *your* presence, as it will you to become reconciled to the presence of the spirit world.

## RELIABILITY OF CLAIRVOYANTS.

The public credulity has been so wonderfully increased, lately, in the long-rejected and much-abused power of clairvoyance, that, as might have been anticipated, the question at the head of this article has become one of great importance, now, especially, that so many of the "higher classes," so called, believe in clairvoyance, who never believed in it before. We do not

pause here to enquire what has brought such multitudes of editors, clergymen, and others, to believe so suddenly, in this long-disputed power. This, *our* readers already comprehend.

For the past six months, this disposition to receive, almost indiscriminately, whatever is uttered by a clairvoyant, has been quite manifest from the frequent reports that have appeared in various newspapers, in different parts of the country. There is scarcely an exchange upon our list, but in which we have seen the following announcement:

A clairvoyant in Cincinnati predicts that within two years a man will rise among the Catholics, with an organization, physical and mental, so harmonious that spiritual manifestations will be made through him, higher and purer than can now be made through any known individual. This individual will appear in the western part of America. Another, of similar powers, will appear among the Jews. So says the *Cleveland Plain Dealer*.

The same paper published quite a long account of the *loss* of the Atlantic, which concludes thus:

"All in the other boat perished but two, the mate and one other man. They reached the land safe, except one being badly frozen. The mate escaped tolerably safe, but the other is not likely to survive. There are a few small bays near where they landed. They are inhabited by Spaniards; and there is a small Spanish town a few miles distant, which has a few small sailing craft in its harbor."

And this and similar accounts, by other *clairvoyants*, we have seen published in New York, Cincinnati, and other places, containing "revelations" of the whereabouts of Sir John Franklin, and the missing steamer President, and now of the total loss of the Atlantic!

Nay, more. These clairvoyants have uttered various reports about the invisible world, and told the condition and occupations of Gen. Washington, Tom Paine, Ethan Allen, and others. Nor have they stopped there, but they have gone so far as to vouch for the *truthfulness* of spirits, or the communications they make to mortals. In a paper published in Wisconsin, and devoted expressly to this subject, a *clairvoyant* says;

"Spirits are all prone to impart truth to man; and they can tell only just what they know. We may deceive ourselves—they cannot do it."

Well now, this is vouching for spirits, high and low, in very explicit terms. And if we relied upon the statements of clairvoyants to the extent that many seem to do, we might believe it true, without any qualification. And yet in the same paper which contains this statement of the clairvoyant, there is another revelation purport-

ing to be from the *spirits* who are thus vouched for, produced by "rapping," and which gives a minute account of the loss of the steamship Atlantic! The spirit which "rapped" out this information, purported to be that of the captain, and he gives the names of all on board, the whole of whom, he says, perished!

Two general results will be brought about by these mistakes of clairvoyants:

1. They will serve to excite the caution of all who believe in this *intuitive power*. Believe not all clairvoyants, no more than you believe all spirits, or all clergymen, all physicians, or lawyers. This we have found to be the only tenable ground, during an experience of many years.

2. These failures will tend to confirm a certain class of skeptics in their skepticism. As they know nothing of the true philosophy of man, in general, nor of this power, in particular, of course they must interpret every failure of this kind into a confirmation of their ignorance. Such are the laws of justice which govern in the reception of goodness and truth.

#### RELIABILITY OF SPIRITS.

The communication of "Y." in our present number, requires a word from us. Our correspondent evidently does not understand the position we occupy, nor the language in the "communication" purporting to come from the spirit of Dr. C., to which he refers. The position of the editor of this paper was *explicitly* defined in the first number of the *Spiritual Philosopher*, in these words:

"Let me guard all against attributing to me what I do not either affirm or believe. What I maintain is this:

1. That communications, sensible, tangible, may be, and have been made by spirits in the sphere above, to mortals in the sphere below.

2. But I do not believe that communications from disembodied spirits are *truthful per se*. The same discrimination is to be made in regard to what they say, as is to be made in regard to the testimony of human beings. We must know *who* it is that makes a statement, and whether the statement agrees with other things we know to be true. *I am just as certain that communications have been made by spirits, that were not true, as I am that any such communications have been made at all.*"

In all that I have ever witnessed of what purported to be from the spirit world, I have been confirmed in the views above set forth. And hence, all the "authority" which I attach to a communication, is *not* merely in any "name," great or small, nor in any other one thing. The "authority" to which we constantly refer, is stated in our *imprint*, on the last page. Read it.

"Y." *presumes* there was no direct relation existing between any in the circle" and the spirit purporting to communicate.

This he has a right to "presume." But I and my daughter, the medium, on that occasion, have reasons for presuming that there *was* a "direct" paternal "relation" existing between us and that "venerable spirit" whose *advice* we had followed. Can "ADVICE" be given and received without *any* relation? That "paternal" relation was established, *satisfactorily*, before the sitting was held; and but for that "relation," the sitting never would have taken place, as it was held by *advice* purporting to come from him. There was, therefore, a "paternal" relation existing, not merely between the medium and that spirit, but also between him and that circle, who had met by his "*advice*."

We marvel that our correspondent should so evidently overlook the plain language in that communication. Instance the following declaration: "*All mediums* (spiritual and sectarian) *are known and estimated according to their works.*" But "Y." wants a peep into "the heart;" he would not judge *spirits, mediums*, and all men and angels, "by their works." Dr. Channing says, "Judge me, judge all, by their works." So we say; so we have always said. And we have no other rule for judging of communications from spirits, or from mortals.

As to how far what are called "responses from spirits" are modified by the "mediums" and the "circle," we have yet to learn. This whole subject is yet in what may be called its *infancy*. We object to sectarian, stereotyped dogmas, on this or any other subject. We have much to learn. And so far as we have comprehended, what seems to be taught by manifestations from the spirit world, the following may be set down as among the first lessons:

*Be good, and receive goodness. Be just, and receive justice. Be truthful, and receive the truth; or deceive, and be deceived. "Whatsoever a man soweth, that shall he also reap."*

#### SITTINGS FOR RESPONSES FROM SPIRITS.

As persons who have never attended these sittings often ask for information as to the *conditions* and the manner in which they should be conducted, perhaps the following suggestions may answer some good purpose in assisting those who wish assistance of this kind:

I. The *spiritual affinities* prevalent in the circle, may modify or wholly prevent manifestations from the spirit world. *Spirits* are always *attracted or repelled* by the *states of mind* in which they are approached by mortals. It is desirable that everything tending to *censure, discord, or controversy*, should be avoided. *HARMONY, and the love of goodness and truth*, are necessary to make the sitting pleasant and perfectly sat-

isfactory. And if these qualities do not now meet, in the present circle, composed of mortals, the fault, if any there be, need not be charged to the spirit world.

II. If we come to *learn of the spirit world*, then it would seem best to submit the question as to the *manner* in which spirits will manifest themselves to us, wholly to them. It is not to be supposed that spirits approach us mortals to be *dictated* as to *how* and *when* they shall do their appropriate work, of which we know little or nothing at all.

III. If (as we have been taught by spirits,) the first and most important *test* which the present condition of the two spheres (spiritual and external,) will admit of, is in the "sounds" or manifestations, it will be seen that, in a circle where one mortal *denies* that these "sounds" are what they purport to be, no other test question can be strictly *appropriate*.

IV. Though one person may lead in the conversation with spirits, the "sounds" are made for all in the circle; and whatever is done, is *for the benefit of all*, so that no one present may consider himself neglected, or complain of the non-fulfilment of any promise, expressed or implied.

V. For aught we yet know, an attempt at *deception*, on the part of mortals, in the questions they put professedly, to spirits, may be punished by deception in the answers received. Deceive, and be deceived; be just, and receive justice. The "sounds" may be made by spirits, as they purport to be, whether you are *candid* or not; but what should be *understood* by these "sounds," when thus made in answer to *deceptive* questions, the deceiver will have to wait in order to learn.

THE ANTHROPOLOGIST.—This is the name of a new paper just started in Milwaukee, Wis. It is in the octavo form, and published once a month, by John Fox. Fifty cents a year, in advance. We recognise the editors, A. Pratt, M. D., and John Fox, as having been readers of the *Spiritual Philosopher*, and extend to them "the right hand of fellowship" in their new field of labors. They will learn something as to the "reliability," both of clairvoyants and spirits, if they compare what is said on page 3 with what they publish on page 6, as "spiritual revelations," in which a full account is given of the loss of the steamship Atlantic, with all on board!

Well, never mind, brethren, you will find out how that came to pass, by and by; and what use is to be made of the information given in the first six numbers of our first volume, of "Discordant Spirits," and the "laws" which appertain to these spiritual manifestations.

MR. FERNALD discourses, to-morrow, in Washington Hall, on the Laws of Association, and will attempt to show how the antagonizing interests of society are to be harmonized into an attractive state of Industry, Sufficiency, and Heaven.

A CHRISTIAN PAPER.—Thus we denominate "The White Flag," published at Athol Depot, Mass.

SWEDENBORG.—An article by Dr. Ellis, on the claims of Swedenborg, will appear in our next.

### CORRESPONDENCE.

Rockton, N. Y., Feb. 12, 1851.

Dear Brother Sunderland,—Since returning from your city I have awakened quite an interest in this place by simply relating what I witnessed at your house. I am, also, expecting soon to be favored by similar demonstrations (according to promise,) at my own residence.

The articles from W. M. Fernald, published in the Spirit World, are more like the true bread than any I have read elsewhere, in a long time. We shall begin to discover, soon, I opine, that there is a vastly higher object to be attained through spiritual manifestations, than the most exalted intellect among us has yet conceived of.

Give my respects to your family and all the dear friends who are investigating this glorious subject. I bid you all, God speed.

Very truly and affectionately yours,  
O. SQUIRES,  
Ed. Herk. Co. Jour.

### MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

[Original.]

#### SING TO ME, EVER.

BY JOHN D. BABBIT.

O, when the cares of earth and toils of life  
Are gathering thick around our untrod path,  
When we must join in sublunary strife,  
And heaven above seems fraught with coming wrath,  
Then let me hear the voice of holy song,  
Chanting in gladsome strains,—there's rest  
For conquering, faithful souls, above,  
Where those who enter are forever blessed.

And when our earlier years have long since fled,  
And all their transient joys seem but a dream,  
And when life's autumn frosts our aching head,  
And future years present no sunshine gleam  
Then let the plaintive song to me be sung,  
As sings the wanderer, from his loved home riven—  
Sing me a melody of celestial birth,  
Which tells of rest, the happy boon of heaven.

And when our three score years, or more, are told,

Which our kind parent has upheld us through,

And coming shadows make the heart feel cold,

And friends that long we've loved have now proved true;

Then sing with joy and gladness; let me hear

The strains that bid the soul rejoice,—that make

Of earth a heaven; and peace and pardon then

Shall nerve the soul to pass death's iron gate.

And when "the pitcher at the fount" is breaking,

And Nature's "cisterns" yield their streams no more,

And when the body at death's door is quaking,

And the cold sweat proclaims life's journey's o'er,

Then sing, as sing the ransomed; and your song

With theirs shall mingle. Though dim may be the eye,

The ear can fail not; the song, on earth begun,

As there, shall be, Praise to the Lord most high!

Boston, Jan. 1, 1851.

[From the Providence Mirror.]

#### A NEW SPECULATION.

##### MYSTERIOUS NOISES.

It is astonishing how the American character will seize upon anything and turn it to pecuniary advantage. Among the new things that have started up within a few years past, none have been more extensively commented upon than what has been commonly denominated the Rochester knockings, or the "mysterious" rapping. It has received its full share of epithets, and those who have been connected with it have been extensively denounced as dishonest deceivers. Still, the thing, whatever it is, has continued to spread, and public attention is still called to it as a phenomenon, unexplained, at least. Among the accusations that have been made most extensively, is that of wishing to make money by it; and, strange as it may appear, clergymen who preach for large salaries, are among those who insist that taking pay for time, proves fraud.

We have been somewhat acquainted with this matter, and have never known any "medium," or person connected with it, in any way, to make anything like as much money as they would have done had they not been interrupted by it, and called off from their ordinary employment to gratify others. But there has been and is speculation out of the matter. It has been seized upon by those who have never investigated it, and who are always telling what it is, without knowledge of it, and who are quite as little disposed to know the truth in regard to it. It has become quite fashionable, when an audience begins to lag, and when there

is a dearth of interest in particular religious denominations, to have it announced in the public journals that the Rev. Mr. Bangall, or the Rev. Mr. Oldtimes, will preach on the "Mysterious Noises," and give an exact clue to what it is. This generally has the effect of securing an audience, who generally go away having received the profound explanation that it was all done by his Satanic majesty, the Devil. This is quite an innocent way to create an interest in one's own sermonizing, and the good done to the souls after they get there, may justify the means taken to gather the reluctant flock.

But there is another class of speculators, who do up the matter on a more extensive scale, and who, whatever their friends have done, have turned the matter to their pecuniary advantage. We allude to a few itinerant lecturers on Mesmerism, Psychological Biology, Etherology, and last, whether least or not, *Thusology*. J. S. G. was in the habit of announcing that he would explain or expose the mysterious knockings, until his recklessness of truth had involved him in a labyrinth of falsehoods from which he never can recover, when he ceased his pretensions. In every new place he went to he gave a new explanation of it, but it answered his purpose in calling an audience to pay for his lectures. The last of the lecturers who have resorted to this means of getting hearers to an old set of experiments under a new name, is C. Chauncey Burr, he that was a Universalist minister, the quondam editor of the Nineteenth Century; he that was formerly a prominent temperance lecturer, but who now deals occasionally in *spirits*. In Saturday's Tribune is a letter from this man, stating that he knows all about the "rapping," and that it is done by the art of the "medium." But mark! He does not explain it for the good of the community, but says that for twenty-five cents anybody may come and hear his lecture at Hope Chapel, and there he will tell all! Benevolent soul! how disinterested is his anxiety to dispel this great illusion, for twenty-five cents each, when the Tribune was open for him to give it to the world. Did he come to this conclusion after he had tried in vain to get the Fox family to go to Philadelphia with him, to make a public exhibition? Did he intend to impose upon the public with them? Of course, one so delicate as to think it vulgar to make slight rappings and move furniture, could harbor no such thought. But he may say he has changed his mind. If so, how will he reconcile the offer to make such exhibitions with his statement in the Tribune, that he only half believed it at any time? But anything for speculating and money-making. We shall be happy to hear the explanation, even at twenty-five cents each.

☞ Wealth is a goddess whom all the world worshippeth. There is many a city in our world, of which, with an eye of apostolic discernment, it may be seen that it is almost wholly given to idolatry. If a man looks no higher than his money for his enjoyments, then money is his god.

**FOSSIL REMAINS.**

We see by an article in a late number of the Osage Valley, published at Warsaw, Missouri, that a great number of bones have recently been found, about two miles from that town. They are described as follows:

The place where these bones were found is about two miles from town, and is familiarly known by the Western people as a "lick." There are many seeps of a brackish sulphur water, breaking through the ground, which has been resorted to by various animals, till there is an acre or more of the ground excavated to the depth of eight or ten feet. The bones were found two or three feet below this surface, embedded on a black level. The probability is that these animals resorted to this place for the salt held in solution by the water, and heedlessly plunging themselves into the mire, were frequently unable, despite their gigantic strength, to extricate themselves; and thus their remains accumulated to such an amount.

The number of different heads found amounts to seventy or eighty, and the large amount of detached teeth shows that a greater number of these monsters have found a common grave in this basin. The bones which are found near the head of this basin, are in a much better state of preservation than those near the outlet. The skeletons of various species of animals are found deposited in this basin, as the buffalo, elk, deer, &c. There are two species only found, which are worthy of admiration. Of the one there but few specimens, only some teeth and part of the maxillary bones in which they were set. These teeth are fissured on the sides, much like the elephant's molar teeth, and smooth on their masticating surface, which measures twelve by fourteen inches. The other species of bones, which are great in number, and stupendous in size, have differently shaped teeth, and out of their superior maxillary grow tusks, some of which are twenty-five inches in circumference, and ten or twelve feet long. The tusks are not preserved entire. They appear to have been the finest quality of ivory. Many of the maxillary bones have the molars entire, and tightly retained in their sockets.—These molar teeth are eight or nine inches by four or five, on their grinding surface, with deep fissures, running across them, in which the eminences of the antagonizing molar played. This formation of the molar of this animal is very different from that of the genus herbivorous, the grinders of which have smooth continuous surfaces. The inferior maxillary is armed with a tusk fifteen or twenty inches in length. The former is six or seven inches in its diameter, and presents an articulatory surface with the acetabulum of ten or eleven inches. The connection of the bone of the fore leg with the shoulder blade, presents a similarly large articulation. Few of the vertebræ have resisted the corrosion of time. They are entirely denuded of their processes, so that we can only observe on a few of them the canal for the spinal marrow, which must have been three or four inches in diameter.

A striking peculiarity of these bones is, that they have no cavity for marrow, but are solid bone. They are not petrified, but are preserved as osseous matter, which is a conclusive argument that they have not been imbedded many centuries.

**MUSCULAR STRENGTH.**—Borrellus was the first who demonstrated that the force exerted within the body greatly exceeds the weight to be moved without; and that nature, in fact, employs an immense (we had almost said superfluous) power to move a small weight. It has been calculated that the deltoid muscle alone, when employed in supporting a weight of fifty pounds, exerts a force equal to two thousand five hundred and sixty pounds. Some notion of the force exerted by the human body in progressive motion, may be formed from the violence of the shock received when the foot unexpectedly impinges against any obstacle in running. The strongest bones are occasionally fractured by the action of the muscles. The muscular power of the human body is indeed wonderful. A Turkish porter will run along, carrying a weight of six hundred pounds; and Milo, of Crotona, is said to have lifted an ox weighing upwards of one thousand pounds. Haller mentions that he saw an instance of a man, whose finger being caught in a chain at the bottom of a mine, by keeping it forcibly bent, supported by that means the weight of his whole body, one hundred and fifty pounds, till he was drawn up to the surface, a height of six hundred feet. Augustus II, King of Poland, could roll up a silver dish like a sheet of paper, and twist the strongest horse-shoe asunder; and a lion is said to have left the impression of his teeth upon a piece of solid iron. The most prodigious power of the muscles is exhibited by fish. A whale moves with a velocity through the dense medium of water, that would carry him, if continued at the same rate, round the world in little more than a fortnight; and a sword-fish has been known to strike his weapon quite through the oak plank of a ship.

**THE HUMAN VOICE.**—In speaking of the range of the human voice, the editor of the Medical Times says: There are about 9 perfect tones, but 17,592,186,044,415 different sounds; thus, 14 direct muscles, alone or together, produce 16,363; 30 indirect muscles, do., 178,471,828; and all in co-operation produce the number we have named; and these independently of different degrees of intensity.

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