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NATURE.

ASSOCIATION, PROGRESSION, DEVELOPMENT.

[Original.]

UNIVERSAL PROGRESSION.

BY W. S. COURTNEY.

The eternal progression of all mankind can be argued out from the character and attributes of Divine Love itself, for Divine Love could never have intended the eternal misery of myriad millions of his creatures. It could not but intend the ever-increasing happiness of all. Accordingly, it designed all to progress; and contemplated, as an end, an angelic heaven out of the whole human race. Could Divine Love create beings, intending their eternal happiness, knowing, however, at the same time, that they would be eternally miserable? Would he form a purpose of having all progress, knowing it could not, or would not, be done? Would he create men, willing and intending their eternal felicity, being at the same time aware that the means he was about to adopt would totally defeat his end? Would Divine Love create to be damned? If his design is defeated, to what purpose did he form it, seeing from the first it was vain? Is not Divine Wisdom, as a means, adequate to the fulfilment of the purposes of Divine Love? What power in the universe countervails and brings to nought the operations of Omnipotence? And who is this God that wants to save all, and can't? who creates to save, knowing it to be impossible? who is inflated with a big design, which he knows he can't, by his omnipotence, carry out? who builds "castles in the air," which he can never realize?

The eternal damnation of a single human being would charge Divine Wisdom with folly and trifling, and point to an element of demonism in his nature. But the man who loves all his fellow men so much as to ardently desire and labor for their welfare and happiness, and feels his own felicity to depend upon theirs, can never, for a moment, entertain the cruel and debasing notion that any part of his fellow mortals are doomed to everlasting misery or wretchedness. Whilst he wishes and strives for their elevation from

privation and ignorance to intelligence, comfort, and competence, and their regeneration from vice and crime to virtue and neighborly love, he regards each, with all his evils and errors, as the incarnation of a divine end, and brought into existence by Divine Love to fulfil a use and mission in the divine economy, which none that ever lived, or ever will, can so appropriately discharge; and that sooner or later he comes to this use, and remains perfecting in it to eternity.

How much joy is in the thought, that all those miserable wretches, loaded with crimes and enormities of every grade and dye, and who, in consequence of their evil lives, have brought upon themselves every degree of affliction and misery—will, at some future period, have all their evils and errors subdued and purged away, and the angel within them ultimately come to their use, in the Grand Man of the universe, and thus administer to your felicity and mine, to eternity. No person can believe in the eternal retrogression of any of those whom he loves. And the love of our neighbor as ourselves, necessarily produces the conviction that he will progress. *Universal love is universal progression.* The Lord loves all with a perfect love—a love infinitely more deep and strong than any parent ever had for his children. He cannot, therefore, design the eternal misery of any of his creatures—and what he designs is *divine'y true*. That individual who can still believe in the retrogression of even one single one of his fellow creatures, has still an element of uncharitableness and selfishness latent in his heart. But when the heart is filled with a broader, fuller, and deeper charity, an unrestrained and unalloyed love of humanity, it can look upon all evil and false, as but the beginnings of progression and the enduring felicity of all the race. Evils are, in each one's case, provisional and temporary; and in the general and the particular, but instrumentalities in the hands of Divine Love and Wisdom, in moulding, forming, and building up a universal heaven of angels. The Lord dwells in the human love of the human race. To condemn and execrate the man who is sunk in guilt and consequent misery, and to load him with reproach and contumely, indicates a heart closed against the influx of angelic compassion

and commiseration, and alone inspired by that spirit of blame and censure, of reproach and retribution, which men have in proportion as themselves are wicked and unregenerate. Pursuing with censure and condemnation an unfortunate brother, for his follies and vices, adding to his wretchedness and provoking his hatred and recrimination, don't come from a developed angelic affection, but evidences our saurian propensities to be still in the ascendant. With the angels, blame, censure, and condemnation, are changed into love, pity, and commiseration. They sorrow and weep over the follies and vices of man, and still love him, and comfort him, and raise him up, "pouring in oil and wine," never tiring in their good offices, and never forsaking him. The more a man is guilty and wretched, the more we should pity him; he is the greater object of commiseration; his own evils are his punishment, and his own conscience sufficiently condemns him.

But who is this that would thus monopolize heavenly felicity? that would thus save themselves and friends, and damn all others? The fiend who loves only himself—the creature who monopolizes here on earth, the despots who lay their sacrilegious hands on all the elements of life, call them exclusively *theirs*, and sell the right to live and labor to nine-tenths of their fellow-mortals. The man who introduces the distinctions of rich and poor, respectable and vulgar, polite and ignorant, and all the black catalogue of woes and privations, by the pride and exclusiveness of his own frozen heart, and by the monopoly of land and money. He sees God in no other light than infinite in the same qualities that he is finite in. The selfishness and exclusiveness in which men have hitherto lived in the world; the distinctions of rich and poor, learned and ignorant, polite and vulgar, respectable and degraded, capitalist and laborer, landlord and tenant, are the causes that have produced the cruel, vindictive, and damning theologies and religions of these times. The monopolists of human bliss cannot see, feel, or believe that all men are brethren, and that they should "love one another as themselves." To consociate and fraternize with the poor, degraded, vulgar, and illiterate, and with the laborer, is a thing they cannot believe God ever intended,

because they feel their own natures so repulsive to it; and painting our heaven from this economy of things on earth, they conceive God as making the same distinctions, and "electing" some to everlasting bliss and condemning others to eternal torments. This is the most ferocious and uncharitable doctrine that ever made a hell of the human heart, "the unkindest cut of all." Any doctrine short of the final and unreserved progression and happiness of all men, each in his degree, is the offspring of selfishness, exclusiveness, jealousy, envy, malice, monopoly, and revenge; of bigotry, intolerance, persecution, and illiberality. The dogma of an "eternal hell," in which, at least, one half of God's creatures, whom he loves with an infinite love, and whom he created to be eternally happy, dwell in wretchedness, is peculiarly the offspring of the vengeance, censoriousness, and vindictiveness of unregenerate man. It is the monstrous crocodile doctrine of a huge saurian age; and is true in no other light than being itself the hell it describes. And if it be true, let me also be damned with the multitude, for there would be more felicity in being damned with them, than in being saved in a heaven of malice and selfishness by a Demon-God.

But universal love, which is the death-warrant of all sectarianism, is now breaking in upon the world. Its heat is beginning to be felt, and its light seen; and the angry ghosts and hobgoblins of those cruel and barbarous theologies and religions, are hieing away in its twilight, to be "laid forever in the Red Sea." Soon there will be no church but that of humanity, no prayer but that of action, and no temple but that of Nature.

Pittsburg, Pa., Feb. 5, 1851.

[Original.]

S W E D E N B O R G .

BY JOHN ELLIS, M. D.

Mr. Editor,—I have but one object in writing communications for the Spirit World, and that is, to call the attention of your readers to the writings of Swedenborg, that they may have an opportunity to judge of the truths therein contained, for themselves. I simply desire to place before your readers such truthful suggestions as may induce them to read Swedenborg. I have no desire to force upon them my own convictions of the truth or falsity of the doctrines taught, or of the revelations made.—But believing that knowledge is of use, enabling the possessor to judge more accurately of a subject than the man who is in entire ignorance of but one side, I can but feel the importance of a man's reading the writings of Swedenborg, as well as those of A. J. Davis, before he attempts to judge of the comparative merits of their contents. And the real lover of truth will come to these writings, as to all others, not in the spirit of a sectarian, full of prejudice, and with a desire to sustain his favorite writer, but will sink, as it were, the writer entirely from view, and simply enquire whether what has been written is truth or falsehood. We certainly cannot be required to, and an

intelligent man will not, receive blindly, whatever professes to be revealed from the spirit world to him, but will bring all revelations before his mental vision, and judge of them rationally, intelligently. Truths, when seen in the light of truth, come home to us with irresistible power, so as to leave no doubt. How different is it with falses.

I have no desire, and far be it from me to do aught, to deter any one from reading the writings of A. J. Davis. I have read from the first to the last word, with great pleasure and care, his great work, "Nature's Divine Revelations," and all of his other writing that I have as yet had an opportunity to read. I cannot conceive of any reason why any liberal-minded reader of Swedenborg should hesitate to read his writings, or desire to deter his brethren from reading them; and I can see many reasons why he should encourage their being read; for the reader will there find the most surprising collateral evidence of the truth of Swedenborg's relations of the spirit world; and even indirectly of the truth of his theological doctrines. I would not have the reader understand that such collateral evidence is necessary, in my estimation, to sustain the truths contained in Swedenborg's revelations. So far from it, I will simply state, that from having been in doubt in regard to the truth and value of the sacred Scriptures, in regard to man's living after the death of the natural body, and in regard to there being a spiritual world, I have been convinced, by the internal evidence contained within these writings alone, and enabled to see understandingly, and, therefore, to know that there is a spiritual world, that man lives after the death of the natural body, and that the sacred Scriptures are the Word of God. I am ready to acknowledge that the Revelations of A. J. Davis, and the phenomenon of Mesmerism, have been of great use to me in calling my attention to the revelations of Swedenborg, and in removing prejudice, &c.; and this I conceive to be the legitimate use of all the spiritual phenomena at present being witnessed; and if they fail to accomplish this end with any individual, they fail to perform their most important use.

In presenting, in a former article, the claims of Swedenborg's writings to the attention of the readers of the Spirit World, I intimated that one advantage, among many which Swedenborg had, over all other revelators, was the fact that he retained the use of his rational faculties at the time his spiritual sight was opened. To which, it is objected, that this, alone, incapacitated him for receiving high spiritual manifestations; that his external senses encumbered his spirit and prevented his using it to its greatest heights. It is also contended, that inasmuch as the abnormal state of independent clairvoyance more resembles physical death, that hence, consequently, the spirit would be in a more perfect state, and could acquire knowledge unobstructed by the body and external things. If we examine these propositions, I think we shall discover they are not tenable.—What are the rational faculties, or even the external senses that are thus qui-

escent in one case, and active in another? Are they anything belonging to the body? No; but to the spirit. The spirit leaves nothing behind it, at death, but the material body. It does in sleep, and it does in the clairvoyant state; consequently, in the abnormal condition the spirit is not in the state in which it will be at the separation of the spirit from the body; and hence we find individuals are impressed, in this case, by their associate spirits, but they can not reason, reflect, or judge of the quality of their impressions; and that they are not always to be relied upon, abundant experience proves. In fact, we need nothing more to prove this than the conflicting statements of the same revelator, of impressions received from them. So far, then, from Swedenborg's spirit being encumbered, and prevented from rising to its greatest heights, by possessing his external senses, we perceive that it more nearly resembles the state of the spirit after death, and that by the possession of these senses he was not only able to remember and record what he there learned, but was also able to test the reliability and truth of the spirits from whom he received impressions.

It is proper, that where prejudices and objections evidently deter individuals from reading, that they should be answered and removed if possible. But I have not referred to Swedenborg's superior state and advantages as a revelator, with any desire that any individual should be influenced by it in judging of the truth of what he has written. The great question is not who was the most learned, or ignorant, or in the highest state, but where are we to find the most truth in regard to the most important subjects which can concern us. Our motto should be, "Prove all things, and hold fast that which is good." If in a future communication I should bring forward immeasurably higher claims for Swedenborg, than what I have already done, I desire the reader to particularly bear in mind that I simply desire to induce him to read, and judge of what he reads, by his understanding, and not allow any presentation of his claims to attention to influence him in the least, for it is impossible for him to judge intelligently of such claims until he has read extensively his writings.

An objection is not unfrequently made against Swedenborg's disclosures, that they were influenced, and made to conform to the system of theology in which he was educated, and which previously existed in his own mind. No one who has ever read his writings can ever make such an objection. So far from being true is it, that the greatest share of the revelations made through him, consists of the spiritual sense of the word and doctrines in harmony with it, which he professes to have had revealed to him when introduced to the spirit world. In *no respect* are his doctrines in harmony with those in which he was educated, or with those which prevailed at the time he wrote, in the religious world. The doctrines taught in his writings do not agree with those even, in the least particular; and Swedenborg expressly teaches that the first Christian church had come to its end through evils of life and an entire

falsification of all doctrines. Here, then, we have the unparalleled instance, in modern times, at least, of a revelator revealing from the spiritual world religious doctrines entirely different from those in which he had been educated; from those which prevailed among men around him; and from those which he himself believed at the time when he was first introduced into that world. Most strikingly in contrast with the above will be found all the revelations which are now being made from the spiritual world, for I have seen no instance of theological doctrines being revealed from the spirit world, which I had not every reason to think were in harmony with the affections or understanding, either of the medium or of those enquiring through the medium. The diversity of religious doctrines taught at Stratford, Boston, Auburn, Rochester, Cincinnati, and at Cleaveland, as well as in the writings of A. J. Davis, and the Seeress of Provost, most wonderfully confirm the declaration of Swedenborg, that spirits are associated in the spiritual world according to their affections, like with like; and that in accordance with the same law, spirits are associated with men on earth; and if man's spiritual perceptions are opened, or a medium of communication between the spiritual world and the natural, man, if unprotected by the Lord, comes immediately into communication with his associate spirits, and will therefore be confirmed by them in doctrines he already believes, or will have revealed to him, such as are in harmony with life's love or affections. If this is true, we can readily see why such a diversity of doctrines are taught from the spiritual world, and must continue to be taught. Swedenborg, more than a century ago, pointed out this as one of the consequences which would result from open intercourse with the spiritual world.

Here, then, we can see the vast importance of our receiving no doctrines as true, simply because they come from the spiritual world, even though they may profess to come from Paul, Franklin, Channing, angels, or devils. But we must bring them all to the bar of our best judgment and reason. Swedenborg claims no exception to this standard for his writings, and his readers, with one united voice, will say, let your understanding decide upon a fair and full examination of their merits.

The reliability of spiritual communications is a subject too vast, interesting, and important to receive anything like justice in the short space I have devoted to it. I may therefore refer to it again.

Detroit, Mich., Feb. 11, 1851.

There is a curious ordeal in India, which shows the action of fear upon the salivary glands. If a wrong is committed the suspected persons are got together, and each required to keep a quantity of rice in his mouth for a certain time, and then put it out again; and, with the greatest certainty, the man who has done the deed puts it out almost dry, in consequence of the fear of his mind keeping back his saliva.

SPIRITS.

PARENTAL, IMMORTAL, HAPPY.

SPHERES.

BY SWEDENBORG.

Sympathies and antipathies are nothing else than exhalations of affections, from minds which affect one another, according to similitudes, and excite aversion according to dissimilitudes. These, although they are innumerable, and are not sensibly perceived by any sense of the body, are yet perceived by the sense of the soul, as one; and according to them, all conjunctions and consociations in the spiritual world are made.—*T. C. R.* 365.

They were unwilling to think at all about their body, or even about anything corporeal and material, contrary to the spirits from our earth; hence it was that they were not willing to approach, for spirits consociate and dissociate according to affections and the thoughts thence derived; nevertheless, after the removal of several spirits from our earth, they came nearer and discoursed with me. But on this occasion there was felt an anxiety arising from the collision of spheres; for spiritual spheres encompass all spirits and societies of spirits, flowing forth from the life of the affections and of the thoughts thence derived: wherefore if the affections be contrary, collision takes place, whence comes anxiety.—*A. C. 10,312.*

It is called a proceeding, because that sun was produced from divine love and from divine wisdom, which in themselves are substance and form, and by it the divine proceeds. But because human reason is such, that it does not acquiesce, unless it sees a thing from its cause, thus unless it also perceives how, here how the sun of the spiritual world, which is not the Lord, but a proceeding from Him, was produced; therefore, concerning this also something shall be said. On this subject I have spoken much with the angels, who said, that they perceive this clearly in their spiritual light, but that they can hardly set it before man in his natural light, because there is such a difference between the two lights, and the thoughts thence. They said, however, that this is similar to the sphere of affections, and of thoughts thence, which encompasses every angel, whereby his presence is manifested to those who are near and remote; and that this encompassing sphere is not the angel himself, but it is from all and everything of his body, from which substances continually emanate, as a stream, and the things that emanate surround him, and that these substances being contiguous to his body, and continually actuated by the two fountains of the motion of his life, the heart and the lungs, excite the atmospheres into their activities, and thereby produce a perception as of his presence with others; and thus that there is not another sphere of affections, and of thoughts thence, although it is so called, which goes forth and is continued, because the affections are the mere states of the forms of the mind in him. They said, moreover, that

there is such a sphere around every angel, because it is around the Lord, and that that sphere around the Lord is in like manner from him, and that that sphere is their sun, or the sun of the spiritual world.

It has often been given to perceive that there is such a sphere around an angel and a spirit, and also a common sphere around many in society; and it has also been given to see it under various appearances; in heaven sometimes under the appearance of thin flame; in hell under the appearance of a thick fire; and sometimes in heaven under the appearance of a thin and bright cloud, and in hell under the appearance of a thick and black cloud; and it has also been given to perceive those spheres under various species of odors and stenches. From which I was confirmed, that there is diffused around every one in heaven, and every one in hell, a sphere consisting of substances resolved and separated from their bodies.

It was also perceived that a sphere diffuses itself, not only from angels and spirits, but also from all and each of the things which appear in that world, as from the trees and from their fruits there, from shrubs and from their flowers, from herbs and from grasses, yea, from earths and from everything of them; from which it was evident that this is universal as well in things living as dead, that everything is surrounded by something similar to that which is within it, and that this is continually exhaled from it. That it is similar in the natural world, is known from the experience of many of the learned; as that a continual stream of effluvia flows forth from a man, also from every animal, and likewise from trees, fruits, shrubs, flowers, yea, from metals and stones. This the natural world derives from the spiritual world, and the spiritual world from the divine.—*D. L. & D. W.* 291-293.

There flows forth, yea, overflows, from every man a spiritual sphere, derived from the affections of his love, which encompasses him, and infuses itself into the natural sphere derived from the body, so that the two spheres are conjoined. That a natural sphere is continually flowing forth, not only from man, but also from beasts, yea, from trees, fruits, flowers, and also from metals, is a thing generally known. The case is the same in the spiritual world; but the spheres flowing forth from subjects in that world are spiritual, and those which emanate from spirits and angels are altogether spiritual, because there appertain thereto affections of love, and thence perceptions and interior thoughts; all of sympathy and antipathy hath hence its rise, and likewise all conjunction and disjunction, and according thereto presence and absence in the spiritual world, for what is homogeneous or concordant causes conjunction and presence, and what is heterogeneous and discordant causes disjunction and absence, wherefore those spheres cause distances in that world. What those spiritual spheres operate in the natural world is also known to some. The inclination of conjugal partners one towards the other, is from no other origin than this;

such partners are united by unanimous and concordant spheres, and disunited by adverse and discordant spheres; for concordant spheres are delightful and grateful, whereas discordant spheres are undelightful and ungrateful. I have been informed by the angels, who are in a clear perception of those spheres, that there is not any part within in man, nor any without, which doth not renew itself, and that this renewal is effected by solutions and reifications, and that hence is the sphere which continually issues forth.—*C.L.* 171.

The sphere of a spirit is, as it were, his image extended without him, and is indeed the image of all things appertaining to him. But what is exhibited visibly or perceptibly in the world of spirits, is only a something general: its quality, however, as to its particular, is discerned in heaven; but its quality as to its particulars of particulars, no one knows but the Lord alone.—*A.C.* 1505.

Every spirit, and still more every society of spirits, has its own sphere proceeding from the principles and persuasions imbibed, which is a sphere of those principles and persuasions. Evil genii have a sphere of lusts. The sphere of principles and persuasions is such, that when it acts upon another, it causes truths to appear like falses, and calls forth all sorts of confirmatory arguments, so as to induce the belief that things false are true, and that things evil are good. Hence it may appear how easily man may be confirmed in falses and evils, unless he believe the truths which are from the Lord. Such spheres have a greater density, according to the nature of the falses. These spheres can in no respect accord with the spheres of spirits who are in truths; if they approximate each other, there arises a conflict; if, by permission, the sphere of the false prevails, the good come into temptation and into anxiety. There was perceived, also, a sphere of incredulity, which is of such a nature that the spirits from whom it proceeds believe nothing which is told them, and scarcely what is exhibited to their view.—*A.C.* 1510.

The spheres of charity and faith, when perceived as odors, are most delightful; the odors are sweet and pleasant, like those of flowers, lilies, and species of divers kinds, with an indefinite variety.—Moreover, the spheres of the angels are sometimes rendered visible, like atmospheres, or auræ, which are of such beauty, pleasantness, and variety, as to admit of no description.—*A.C.* 1519.

Man does not know that according to the life of his affections, a certain spiritual fear encompasses him, which sphere is more perceptible to the angels, than a sphere of odor is to the most exquisite sense in the world. If his life has been in externals alone, namely, in pleasures derived from hatreds against his neighbor, from revenges and from cruelties thence, from adulteries, from self-exaltation, and thence contempt of others, from clandestine rapines, from avarice, from deceits, from luxury, and the like, the spiritual sphere which encompasses him is as foul and offensive, as in the world the sphere of odor from dead bodies, from dunghills, from stinking filth, and the like. The man who had led such a life,

carries with him this sphere after death; and because he is wholly and entirely in that sphere, he cannot be anywhere but in hell, where such spheres are. But they who are in internal things, namely, who have had delight in benevolence and charity towards the neighbor, and especially who have had blessedness in love to the Lord, are encompassed with a grateful and pleasant sphere, which is essentially heavenly, on which account they are in heaven. The spheres which are perceived in the other life, all arise from the loves and afflictions thence, in which they had been, consequently from the life, for the loves and afflictions thence make the life itself.—*A.C.* 4461.

The spiritual sphere appertaining to a man or to a spirit, is the exhalation flowing forth from the life of his loves, from which it is known at a distance what is his quality; according to spheres, all are conjoined in the other life, even societies among themselves; and are also dissociated, for opposite spheres are in collision, and mutually repel each other; hence the spheres of the loves of evil are all in hell, and the spheres of the loves of good are all in heaven, that is, they who are in those spheres.—*A.C.* 6206.

How the case herein is, is evident from those things which manifest themselves in the other life; every spirit, and especially every society, have about them the sphere of their faith and their life, which sphere is a spiritual sphere; hereby a spirit is distinguished, and especially a society, as to their quality, for it is perceived by those who are in perception, sometimes at a considerable distance; and this although they are in concealment, and neither communicate by thought nor by speech: this spiritual sphere may be compared to the material sphere which encompasses the head of a man in the world, which sphere is a sphere of effluvia exuding from him, and is sensibly smelt by sagacious beasts. From what has been said concerning the spiritual sphere, or the sphere of faith and life, which exhales from every spirit, and especially from a society of spirits, it may further be manifest that there is nothing at all concealed, but everything is in manifestation, whatsoever man in the world has thought, has spoken and done, for these are the things which constitute that sphere: such a sphere also exudes from the spirit of a man whilst he is in the body in the world; hence also it is known what his quality is; let it not therefore be believed that what things a man thinks in secret, and what things he acts in secret, are secret, for they are as manifest in heaven as the things which appear in mid-day light, according to the Lord's words in Luke, "There is nothing concealed which shall not be revealed, or hidden, which shall not be known; therefore whatsoever things ye have said in darkness shall be heard in light, and what ye have spoken into the ear in closets, shall be preached upon the tops of the houses," xii: 2, 3.—*A.C.* 7454.

The reason why to touch denotes communication, translation, and reception, is because the interiors of man put themselves forth by external things, especially by the touch, and thereby communicate themselves with another, and transfer themselves to another, and so far as the will is in further agreement, and makes one, they are received; whether we speak of the will or the love, it is the same thing, for what is of the love of man, this also is of his will. Hence also it follows that the interiors of man, which are of his love and of the thought thence derived, put themselves forth by the touch, and thus communicate themselves with another, and transfer themselves into another; and so far as another loves the person or the things which the person speaks or acts, so far they are received. This especially manifests itself in the other life, for all in that life act from the heart, that is, from the will or love, and it is not allowed to act from gestures separate from thence, nor to speak from the mouth according to pretence, that is, separately from the thought of the heart; it is there evident how the interiors communicate themselves with another, and transfer themselves into another by the touch; and how another receives them according to his love. The will or love of every one constitutes the whole man there, and the sphere of the life thence flows forth from him as an exhalation or vapor, and encompasses him, and makes as it were himself around him; resembling, in a great measure, the effluvia encompassing vegetables in the world, which is also made sensible at a distance by odors; also that encompassing beasts, of which a sagacious dog is exquisitely sensible; such an effluvium also diffuses itself from every man, as is moreover known from much experience. When, however, man lays aside the body, and becomes a spirit or an angel, then the effluvium or expiratory principle is not material, as in the world, but is spiritual, flowing forth from his love; this then forms a sphere around him, which causes his quality to be perceived at a distance by others. Now as this sphere communicates with another, and is there transferred into him, and is received by another according to his love, hence many wonderful things there exist which are unknown to man in the world: as 1st, That all presence is according to similitudes of loves, and all absence according to their dissimilitudes. 2dly, That all are consociated according to loves; those who are in love to the Lord from the Lord, consociate in the innermost heaven; those who are in love towards the neighbor from the Lord, consociate in the middle heaven; those who are in the obedience of faith, that is, who do the truth for the sake of the truth, consociate in the ultimate heaven; but those who are in the love of self and of the world, that is, who do what they do for the sake of themselves and the world, as ends, consociate in hell. When an angel of heaven determinates his sight to others, in such case his interiors are communicated and transferred into them, according to the quantity and quality of his love; and are received by them according to the quality and quantity of their love; wherefore if by an angel of heaven the sight be determined to the good, the effect is gladness and joy; but if to the evil, the effect is grief and torment. The reason, moreover, why by the touch of the

hand is also signified communication, translation, and reception, is because the active principle of the whole body is brought together into the arms and into the hands, and interior things are expressed in the Word by exterior. Hence it is that by the arms, by the hands, and especially by the right hand, is signified power."—*A. C.* 10,130.

In heaven there are spheres of love and of faith, which are manifestly perceived: spheres are of such a nature, that when a good spirit or angel, or a society of good spirits or angels, approaches, it is then instantly perceived, as often as it seems good unto the Lord, what is the quality of the spirit, angel, or society, in regard to love and faith; and this at a distance, but more particularly as they approach nearer; this is incredible, but still it is most true: such is the communication which prevails in another life, and such the perception; wherefore, when it seems good unto the Lord, there is no need of much examination as to the quality of a soul, or spirit, for it may be known at the first approach. To these spheres the spheres of odors in the world correspond; that they correspond, may appear from this, that the spheres of love and faith, whenever it seems good unto the Lord, are manifestly changed in the world of spirits into spheres of delightful and sweet odors, and are sensibly perceived.—*A. C.* 925.

That the truth or the false which are derived from man's loves, encompass him and also flow forth from him, may appear from this consideration, that all things which are in the world, as well animate as inanimate, pour forth from themselves a sphere, which is sometimes perceptible to the senses at a considerable distance, as from animals in the woods, which dogs exquisitely smell out, and pursue by the scent from step to step; likewise from vegetables in gardens and forests, which emit an odoriferous sphere in every direction; in like manner from the ground and its various minerals; but these exhalations are natural exhalations. Similar is the case in the spiritual world, where from every spirit and angel flows forth a sphere of his love, and of its derivative truth or false, and this in every direction; hence it is that all spirits may be known as to their quality, from the spiritual sphere alone which exudes from them, and that according to those spheres they have conjunction with societies which are in similar love, and thence in a similar truth or false. They who are in the love of good and thence of truth, are conjoined with the societies of heaven, and they who are in the love of evil and thence of the false, are conjoined with the societies of hell. I can assert that there is not even a single thought appertaining to a spirit, and also to a man, which does not communicate by that sphere with some society; that this is the case, has not hitherto been known to man, but it has been made evident to me from a thousand instances in the spiritual world, wherefore also when spirits are explored as to their quality, it is traced out whither their thoughts extend themselves, whence it is known with what societies they are conjoined, and thus their quality is ascer-

tained, and that the evil are conjoined with societies of hell, and the good with societies of heaven.—*A. E.* 889.

EDITORIAL.

BOSTON, SATURDAY, MARCH 8, 1851.

RELIABILITY OF SPIRITS.

The friends of the Harmonial Philosophy are ready, we doubt not, to follow wherever Truth may lead, in deciding this question. Some of them, we are aware, may not, as yet, have had sufficient opportunities for questioning all the sources from which information is to be obtained.

It was, with us, the first question after admitting that manifestations were made by spirits, and one which we had to decide in our own mind, before we ventured to write a single article on this subject. And now it seems to be *the* question, at the present time, among all who have much knowledge of the recent audible spiritual manifestations. Suppose we were to ask a similar question in regard to the human race? Is man reliable? Now, we can imagine that you would probably demur against answering this question, at all, till it was made more specific. And hence, you would say, that if questioned in respect to any particular class of the race, you could give a more satisfactory answer.

You would admit that no one class are always reliable; neither clergymen, whether Protestants or Papists; nor Christians, nor Jews, nor Pagans, nor Mohammedans.

And so, if you were pressed with this enquiry, you would say that you could answer it better still if it were applied to one person, or to one class of *characters*. Thus, you would say of one class, you would rely on their testimony as to the laws of Agriculture; of another class, you would rely on their testimony concerning Astronomy. Or, in other words, you would have it understood, that before you could tell how much you would rely on the testimony of any human being, you must know:

1. Who it is that testifies; and what his previous character has been for goodness and truth.

2. What are the circumstances under which he testifies? What is his motive? What is he to gain or lose by his testimony?

3. What have been his opportunities for acquiring knowledge of the subject upon which his testimony is to be given? Have they been the best, or better than those of any other person of whom you can ask for information?

Such are some of the preliminaries which you would desire to have settled before you could answer a company of spirits from a

distant planet, who should interrogate you in relation to the reliability of the human race.

Well, now, reverse the query, and it is as to the reliability of spirits. But how shall this question be answered? Shall it be wholly by spirits, themselves? We all believe that spirits are *men*, in another sphere of existence. They are *men*, not human, but spiritual; men, not flesh and blood, but in *form* and constitution—*SPIRIT MEN*. And if *spirit men*, then the sphere into which all go up, by death, must contain spirit-women, spirit-children, comprising all of every nation, kindred, tongue, and people, who have lived in human bodies, and from which they have departed to the spirit land. What, then, should we suppose the answer would be, if given by the *DIVINE INTELLIGENCE* to the question as to the reliability of spirits? Could we imagine an answer from him, that should leave out of view the preliminaries enumerated above, in regard to the reliability of men? Is it not manifest that this question cannot be answered, except in view of its necessary preliminaries?

I ask a sectarian Christian, *Is the Bible reliable?* And before he gives me an answer, he asks me, "Reliable for what purpose?" And I answer, "For teaching the science of *Geology*." "Oh, no," says he, "the Bible is not reliable for that purpose, at all." And the same remark might be made of the clergy, generally; for it is not assumed that they are *reliable* as teachers of *Geology* or *Mathematics*. For some things the Bible and clergymen are *reliable*; for other purposes they are not reliable.

Now to the question, *Are spirits reliable?* I answer, Yes; *they are reliable for teaching and demonstrating the existence of the spirit world*. If you make the enquiry still more specific, and ask whether the "communications" indiscriminately made by spirits to mortals, are always reliable, and to be taken for what they purport to me, I answer, No.

But, we shall be told here, perhaps, that *clairvoyants* who have been generally supposed the best judges on this subject, have affirmed that "spirits never deceive." And one who has certainly uttered very many beautiful and truthful sayings about the *spirit sphere*, has said, speaking of all who have passed from death:

"It is pleasing to behold these heavenly societies; for I see them at this moment, existing in the most *perfect* degrees of brotherly love, and joined inseparably together by constant ascending and descending affections. The *first* society is, indeed, low, in comparison to the highest; but the variety and the degrees, nevertheless, form of the *whole*, a *complete brotherhood*.

"I perceive that all spirits are engaged in loving their neighbors and advancing their

welfare. And it is well to relate that every one is engaged in that for which he has an affection, and there is, therefore, no confusion."

I repeat it, much that is truthful and beautiful has been uttered by the clairvoyant from whom the above is quoted; much that has assisted vast multitudes in coming to a better understanding of the divine, and the "Principles of Nature." And may be, perhaps, that he was in the exercise of more benevolence than wisdom when he uttered the above. That it is very near the truth we have always believed. He may have placed the lowest "society," perhaps, too high, when he said there was "no confusion" or *discord* there. And another, still "greater than he," may have placed it too low, when he said:

"Wherefore, as an angel thinks, wills, speaks, and acts, from his own good, so does an *infernal spirit* from his own evil; and to *act from EVIL ITSELF* is to do so from all things which are *in evil*. Such wickedness then manifests itself as exceeds all belief. There are thousands of evils which then *burst forth from EVIL ITSELF*. This I can certify, that their *wickedness* is so great that it is hardly possible to describe even a thousandth part of it.—*Heaven and Hell*, 577.

If we understand what is taught above, it implies that "EVIL," is absolute in *itself* in the same sense, that goodness is absolute itself. That Swedenborg may, perhaps, on the whole, have given us more reliable information about the philosophy of the spirit world, than any other one man, may be admitted. But that he and Mr. Davis have uttered nothing but truth, we should not dare to affirm. There are two questions of which we must not lose sight in this investigation, and which are brought to view by what is above represented by *two* persons, both of whom are admitted to have been very familiar with the spirit world.

1. If one spirit is so far below another as to do what the higher one disapproves of, is it correct to say of that *SPHERE*, there is "no confusion" there?

2. Again: If, as we understand Swedenborg to teach, *EVIL IS ABSOLUTE*, and the lowest in hell are never attracted so as to progress to those above, then how can it be said, that *all* spirits have *one* origin, or that the same *DIVINE BEING* is the *equal Father* of all?

Let us follow where Truth leads, whatever may have been said about that world by one man, or two, or by all men. We assume that the *SPIRIT WORLD*, *must be its own best expositor*. One man, nor one spirit cannot either comprehend the whole of it, or be capable of communicating to others *all* that that world may have to make known of itself. And what this *world* may yet make known of itself, we have yet to learn. In this enquiry we do

not dispute what either Mr. Davis or Swedenborg may have said. Of the spirit world, considered by itself, as we consider this world, or the solar system, it may be correct to say there is "no confusion" there. But if we know, as we do, that one "society" of spirits do what is not approved by another society, who are above them, then we do not say that there is "no confusion" there.

As there is a *difference*, or discord, in the manifestations which are made from the different societies in the spirit world, so, we suppose, they are not all in the same state of "complete brotherhood."

And so, if different societies of spirits attempt to make themselves known to the external world, their efforts must correspond with all the other *beginnings* of nature. In the constitution of things, must not its first developements be *imperfect*? Man is imperfect while in the foetal, or infantile state. All of Nature's works are imperfect in the beginning, when compared with the end or completion.

Indeed, this view of the subject would seem to be the only one which can be taken, at present, of communications from spirits, if we take into consideration all the circumstances which combine in making up the case:

1. The method of communication is exceedingly imperfect, and liable often to various unavoidable difficulties.

2. Audible communications are made through *human* mediums, who are always more or less imperfect.

3. The best of mediums, or those acting under the highest authority from the spheres above, may not always be sufficiently under the control of spirits. They are approached by discordant, *disagreeable* human beings, who render them unfit for reliable spiritual communications.

4. And after the spirits have done the very best which they could do for our good, we may not understand either what they have done, or why they have done, or failed to do thus or so.

Now, we know that all these circumstances (and others might be mentioned,) enter into the *conditions* which affect the communications which are made by audible responses from the spirit world. And hence it must follow, as a matter of certainty, that such communications must be more or less imperfect, and not reliable, for any other purpose than that of demonstrating the existence of the spirit world. Let us, therefore, be careful how we form conclusions implicating the inhabitants of that world which we have not yet entered, and of which we yet know so very little. Mistaken, mortals may be, in regard to the nature and design of communications made to us;

but it need not be inferred, from these mistakes, that they have been produced by an *absolutely EVIL design* on the part of spirits. What they *designed* to do, may be a different matter, altogether, from what they find themselves able to do, under all the circumstances of the case.

This subject will be pursued in our next, perhaps.

HOW IT IS DONE.

It is not a little curious to notice how *many* different solutions have been given of what are called the "Rochester knockings." Look at them:

1. "It is all done by the great toes of the medium."

2. "Any person of common ingenuity and a little mechanical skill, can operate to make 'spiritual knockings.' The whole secret lies in concealing in the ladies' dresses, wires, batteries, and the electro-magnet on a very small scale."—*Cincinnati Commercial*.

3. "The rappings are produced by the *will*, through the voluntary muscles upon the joints of the knee." So say three learned gentlemen of the medical profession, in Buffalo, N. Y.

And so confident is one of them in his "physiological," "anatomical," and "medical" *skill*, that he concludes himself abundantly able to judge of *spiritual affinities*, also, though it does not appear that Dr. Charles A. Lee, or his assistants, either of them, really believed in the existence of spirits, at all! We admit that it does appear, from his account, that he did *REPEL* the spirits so that they would not respond to him, and this was in perfect keeping with all that we have ever learned of the spirit world. *Spirits will not allow mortals to dictate to them the conditions upon which they shall make themselves known.* This, Dr. Lee undertook to do. Hence, he found the spirits unwilling to respond to him. All right, we say.

And so we say, when a deceiver or liar gets responses confirming or corresponding with his lies and deception. Or, when grave doctors, disregarding the laws which appertain to the *spirit world*, seize ladies by the knees, for such purposes, we hope, if there should be any "raps," they may be made (as was once the case,) on the *head of the skeptics, with the centre table*.

The following "use up" is from the *Boston Pathfinder*, and is, perhaps, about the best thing that could be said in reply to the learned doctor:

"Charles A. Lee, M. D., has written a communication to the editor of the *Tribune*, revealing the secret of the mysterious knockings, at Rochester. It is just as easy! Merely the slipping of the knee joints, which, if done in contact with any sonorous thing, produces the sound and concussion that has so much perplexed people for years

past! The location of the sounds, and their changing position, is an illusion—all fancy—just like ventriloquism; and even when the sounds are generally supposed to be all around a room, people with “nice musical ears” can detect them in the vicinity of the medium! The world having got these facts with regard to the Rochester knockings, can rest in peace. But there are a few things about the *Boston* “knockings” that won’t go down on this knee hypothesis, viz.: the knocking out of facts that knee joints never could reveal; the beating of the notes of music so correctly that the nicest musical ear could detect no variance; the turning over of tables, a species of knocking that knee joints could hardly accomplish, which has been performed with the “medium” held fast, hands and feet; the making of these sounds in dwellings where it would be absurd to suppose the occupants would mislead themselves by a knee joint construction of them; the uncertainty of obtaining responses to questions which, if humbug were meditated, would never occur till the joints gave out; these are things that need explaining. We have seen and heard these phenomena so strong that the knee and toeology fail to convince us of their fallacy. It were better to accept the spiritual theory, as inconsistent and irrational as its opponents make it, than this disjointed humbug about knee pans and toe joints. The knee theory, in view of some of these things, becomes a negation, and toeology fails *in toto*.

The communication in the Tribune pretends to be an examination of the Foxes, at Rochester, at their request, and the Doctor thinks the result perfectly triumphant for himself. The editor of the Tribune, regarding him and those with him as prosecutors of an impeachment, thinks they should have selected other persons than themselves as judges and reporters of the trial.”

IT SHINES FOR ALL.

So it is said of the glorious sun. And true it is, it shines for all. But its rays do not reach all, alike. On some they fall perpendicularly; on others they fall obliquely; and others, still, may live in places where its rays cannot reach them at all.

The INFINITE GOD is the equal Father of all. And yet all do not equally recognize him as such. Some of his children are matured, and able to see the relation they hold to Him. Others are so little advanced from childhood, that they do not resemble the Father so much as those farther advanced. The spirit world is for all. All go into it by death. And all its manifestations are for the good of all human beings. Imperfect, contradictory, futile, and “worthless,” *some* of those manifestations may seem to be to some of the children, yet they are from that world where we must all live; and what they should signify it concerns us all to know.

On commencing this paper it was objected that our columns were open “for all.” We published a *faithful* account of what we witnessed at Stratford and at Auburn, purporting to be from “devils” and “apostles,” to which some objected, as if these

things, because discordant and contradictory, should be overlooked in the investigations of a philosopher. Cases of discord often require the most attention. Sickness is discord in the vital system, and attention is necessary to prevent death. Discord in the cerebral system is insanity; and what better evidence of philanthropy than kindness shown to the insane?

Our labors are for *all*. We do the best we can, under all the circumstances. You like our motto, “Goodness, Justice, Truth;” or if you do not, and will furnish us with a better one, we will adopt it; but at present, whatever light may emanate from our columns, must shine for all.

GOOD ADVICE.

Many months ago, an angel, as I believe, made the following communication to me, in relation to the “mysterious and apparent contradictions connected with spiritual manifestations:”

“Wait. Be patient. Form no hasty conclusions. Judge us by our works.”

And now, perhaps, I could not offer a more appropriate word to my readers, especially to those who wish to *criticise* what has appeared in our columns. Do not be in haste. Perhaps you do not understand what has been said. Certain I am that some of you do not, for your letters to me fully evince this fact. But never mind. “Be patient.” The articles written by Mr. Fernald, Mr. Fishbough, Dr. Ellis, and the “communications” said to be from spirits, will be better understood, by and by. Do not be in haste to condemn. “Swift to hear—slow to speak.” Do not imagine that you think of objections to what appears in our columns, which neither the editor nor any of his readers ever surmised.

One correspondent writes an article on our “theory,” when the friend could not tell what our theory is, or where it is to be found. But we will tell you. Read our “Imprint,” on the last page. There you will find our creed, if any we have. Indeed, we know but too well, how many sectarians object to us because we are not one of them. If we were more exclusive, more restricted, more bigoted, more dogmatical, and not so much a worshipper of the INFINITE as the Father of all; and did not receive my inspiration from the universal heavens, why we could be tolerated. Be patient, dear friends; all will be satisfactory, by and by.

WILLIAM S. COURTNEY, Esq.—As our readers may have noticed, this gentleman resides beyond the Alleghenies. Our only acquaintance with him has been derived from his articles, so ably written for our columns. He is a lawyer, and, though not advanced in years, yet we are assured that

he enjoys a professional reputation which is far better than silver or gold.

Our readers will be gratified to know that he will soon redeem his promise of an article for them on that vexed question of MANHOOD, misnamed “free agency.” He has promised communications, also, upon other kindred subjects.

THE HUMAN GOSPEL.—By L. A. Hine.—A Lecture delivered in the Hall of the Mechanics’ Institute, (Cincinnati, Ohio,) on Sunday, the 7th of February, 1851.

This we believe to be a sermon of the right kind, and its author is worthy of a “D. D.” a thousand times more than many we know, who attach these letters to their names. We have heard them interpreted to signify “Devil Damned,” but that was evidently a profanation.

We shall probably give our readers “a taste” of the sermon, at some future time.

W. M. FERNALD discourses, to-morrow, on the Spirit World, in Washingtonian Hall, at 3 P. M.

UNITY.

ATTRACTION, HARMONY, HEAVEN.

[Original.]

HEAVENLY MUSIC.

Lines written upon hearing Music from the “Spirit Land.”

Come near, dear Spirit, once again
Oh, let me hear that soft, sweet strain
Of silvery music, breathed by thee;
Such heavenly, sweet melody,
Hath often soothed a troubled heart,
And bid the cares of earth depart.

I hear thy whispers in the breeze,
Where softly move the forest trees;
They are borne on the evening gale,
Where hushed the birds in grove and vale;
It tells of a bright, happy band,
That roamest there in “Spirit Land.”

And oft in the deep midnight hour,
Where stars their gentle rays do pour
Upon slumbering ones of earth,
I heard thy voice of glorious mirth:
Sweet angels, oft I yearn to dwell
In blissful bowers you love so well.

Well I remember one summer’s eve,
When a loved heart was fraught with grief,
Kind spirits came, sweet cadence fell
From lips of those he loved so well,
And tiny hands his forehead pressed,
His cares forgotten, his spirit blessed.

Then, once more I would hear the song
That comest from angelic throng;
It soothes my heart, and bids me come
To join them in their happy home,
Where no chill breeze shall blight my youth,
Where dwell the pure in “Goodness, truth.”

ADA.

Vine Dell, 1851.

THE NEXT PEACE CONGRESS.

To the Friends of Peace in the United States:

It is well known to the people of this country, that there have been held, within the last seven or eight years, four General Peace Congresses in the Old World—the first in London, in 1843; the next at Brussels, in 1848; the third at Paris, in 1849; and the fourth at Frankfort, in Germany, last summer—each attended by a large number of delegates from different and distant parts of Christendom, and many of them distinguished not only for their talents, learning, and philanthropy, but for their high standing and influence in society, church and state; men speaking various languages, living under almost every form of government, and professing a wide diversity of political and religious views, yet all drawn together by their attachment to the cause of Peace, as an object of common and absorbing interest to the whole human race.

These Congresses have served, as they were designed, to promote fraternal intercourse, and strengthen the bonds of amity between the people of different countries; to bring the friends of Peace, in particular, into fuller acquaintance with each other in their great work; to devise and agree upon the best means of accomplishing their object—permanent peace among all nations; to present and keep this object more prominently before the world, as a grand desideratum of the age; and especially to fix the attention, both of people and of rulers, on the duty, importance, and feasibility of gradually abating the enormous evils of the present war-system, and finally superseding its alleged necessity, by the adoption of rational, peaceful, Christian substitutes, far more efficacious than the sword for all purposes of international justice, security, and peace.

The next of these world-congresses is to be held at London, probably about the middle of the coming July, in connection with the World's Industrial Exhibition, that grand developement of the new and better spirit which has begun to pervade the nations; a demonstration that would have been impossible fifty, or even twenty years ago; itself a decisive proof of the progress already made in our cause, one of the fruits of the general peace enjoyed in Europe for some third of a century, and likely to become an important auxiliary in the work of universal and permanent peace. It must, of course, be an occasion of great interest to all persons of enlarged, philanthropic views, and will doubtless draw together vast multitudes from every continent, and well-nigh every country on the globe.

Such an opportunity for the cause of Peace has never occurred in the whole history of our race; and desirous of turning it to the best account, the American Peace Society, in concert with their co-workers in this country and in Europe, would request the friends of Peace, throughout the United States, to aid us in procuring from their respective localities suitable delegates to the proposed Peace Congress in London, next July. We address thus early, in order to give ample time for preparation. We should, of course, prefer the most devoted, thorough-

going friends of our cause, more especially judicious, Christian men; but there will be required in delegates only an intelligent, cordial, active interest in the promotion of international peace; and any person of good general character, disposed to co-operate in efforts for the abolition of war, as a custom repugnant to Christianity, and hostile to the best interests of mankind, will be welcomed to membership in the Congress. We would invite not only Peace Societies, but all other philanthropic associations; the friends of Peace in any city or town; seminaries of learning, and all scientific and literary societies, local churches, and ecclesiastical bodies of every denomination, to send one or more delegates. Unable ourselves to canvass the country for the purpose, we would request our friends in every part of the land, to inform us, at their earliest convenience, of any suitable persons in their vicinity, who may be inclined, or might be induced, to attend as delegates. The persons selected by any of the bodies we have designated, can receive, if they choose, a commission from our Society; and we request, in any event, the communication of their names to us, or to the American Peace Congress Committee, as early, if possible, as the first of June, and as much sooner as may be convenient.

The World's Industrial Exhibition is to be opened in the Spring; but as the fee for admission will, for a time, be excessively high; and as all minds will be for weeks, perhaps for months, too much engrossed with that unique and magnificent demonstration, to allow, meanwhile, a proper degree of interest in an object like ours, the Peace Congress is to be fixed at a day likely to secure the best attendance and the largest share of public attention. We shall in due time inform our friends of the precise day of the Congress, not yet settled; but we are doubtless safe in saying now, that it will be in season for delegates to start in packets by the middle of June, or in the last steamer of that month. Past experience proves that no arrangements, satisfactory to all, can be made for taking out the delegates in a body; but we presume that a passage out and back can be had in packets from Boston, New York, or Philadelphia, for \$100—perhaps for \$75. The former is an offer already made by lines from the United States, and the latter by lines from Canada; so that the expense of attending the World's Industrial Exhibition and Peace Congress need not exceed some \$200; a very cheap purchase of the advantages to be derived from attendance on such a Convention and Jubilee of the World—a privilege not to be expected by any man more than once in his life.

On behalf of the American Peace Society, and by order of its Executive Committee.

CHARLES BROOKS, Ch'n.
C. C. BECKWITH, Cor. Sec.
W. M. C. BROWN, Rec. Sec.

Boston, January, 1851.

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THE

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