



# SPIRITUAL WORLD.

VOL. II.

BOSTON, SATURDAY, JANUARY 11, 1851.

NO. 2.

## NATURE.

ASSOCIATION, PROGRESSION, DEVELOPMENT.

[Original.]

### MISSION OF THE CHURCH.

BY W. M. FERNALD.

[Conclusion.]

Now, with all these influences of a terror of the Divine Justice, a distorted exhibition of the Infinite Love, the assertion of the supernatural element in the government of the world, the truth of immortality, and the idea of an inspiration direct from the heavenly world, the church has performed a mission for mankind, which, if lost, would impoverish it beyond all calculation. Even though the evils which it has inflicted be quite in balance with the good, yet we could not afford to lose the good; and such has been the connection of things, that we could not have had the good without the evil.—Christianity has blessed civilization more than it has caused it. There should have been no church, by truthfulest operations, of any outward institutional authority; no priesthood, and no Bible, in the church's sense; any more than the philosophy of Bacon should have had an institution, a priesthood, and an authority, for the establishment of the truths which he revealed, and an intellectual salvation by them. Jesus taught higher truth, inasmuch as it was moral and spiritual; but it should have been left to as free a course, and to such a ministry, as intellectual truth has ever had for its promulgation in the world. The nations would have caught it up, and it would have permeated human mind, irresistibly and naturally. How much Christianity has lost by the church, it were discouraging to contemplate. The Bible alone, in its authoritative character, has fettered the human understanding more than all things else which Christian truth has had to contend with. It ought never to have been collected into the formidable volume which it is. We can revere and venerate its truthful contents, and we could have had the same life of Christ, pure and beautiful, had no New Testament ever been put into our hands. Such a history could never be lost; and the very fact that would then have existed, of a capa-

city in human nature to rise to that sublimity, would have implanted nobler ideas of humanity, and higher encouragements, than ever have, or ever could come, from the miraculous speciality which has shut him, equally, out from human faith and human sympathy. No man ever believed, understandingly, that Christ was God, or an exception to any laws of human life. Mystification, idolatry, scepticism, the making of religion to consist in marvels, and, in the least of all that is natural, to the sacrifice of great world interests.—Such has been the result of this abuse of Christianity, this Bibleism, and priesthood, with all the great and glorious deeds they have accomplished.

But, not being able to secure the good without the evil, the church, after all, has done the best that could be, and has stood out the greatest light in the world. Greater lights, however, have now arisen, and the church has grown dark by a wall of fire, which has grown up and circled round about it. Human miseries, crimes, ignorance,—the evils of poverty, oppression, obstruction of natural development,—these are enlisting the attention of men which the church knows not how to manage, except to hold the rod of terror over a rebellious nature, and with its general sanctity, derived from the inspirations of the past, maintain a general reverence for the sacred and the true.

The church's mission now seems to be to hold on to what is good and true of the past, and see that nothing be lost. All its advances tend to unchurch it entirely. The more humane it becomes, the more rational and natural; the more divested of formalism and authority, the less and less does it present us with the age-lasting idea of a church. And precisely in proportion as the church perishes, Christianity flourishes. The church does not *advance* public opinion, but tends in some very good measure to *hold it*, as the great world rolls up its truths out of a rising and progressing nature. We must not be unjust to the church. It has been, in the past, the depository of the world's highest truth; and in its present lingering condition it imbibes, very gradually, the spirit of Christianity from the world. Its own Christianity is fossilized and fixed. It certainly is, in theory and in practice. It trusts to the continual presentation of a past example

to individual souls. It knows or reflects upon nothing of the natural causes which conspired to develop that past example; and it deals very little with the causes of sin, misery, and human selfishness. It preaches effects—tells what men ought to be, and will be, when the causes of social suffering are removed, but it cannot tell how to arrive at a state so desirable, for that is a problem for the great world to solve by the pressing experience of its natural and reasonable wants. It is not possible to attribute the great humanitarian and social movement every where springing out from the masses, and from the most considerate of men, to the Christianity of the church, for the church is always first to raise the alarm at any encroachments of reform which promises to build up, outside of the church, a kingdom of righteousness and freedom. That this is so, is not so much to be attributed to the depravity and stupidity of individual men, or to any real hostility to human good, as to those *interests* which are felt to be endangered by a movement which threatens ancient institutions, and an order of living which must certainly be broken in upon by the prevalence of reason and the principles of nature.—Nothing is seen to be more inevitable than much temporary bewilderment to the stalled priesthood, and all its plans for sectarian power and extension, than such a success to free inquiry and world-wide rationality and reform. I implicate not human nature, for the truth is, men cannot act out their own nature, trammelled up by these artificial dependencies. And the truth is, also, that they know not how much they *are* blinded and perverted by the power of habit and the necessities and securities of present positions. No doubt, thousands this day *would* change their occupations, but they cannot.

That the church's mission, this day, is rather to hold on to what is good in the past, than to *advance* to new ideas and principles of social elevation, may be seen by a reference to its treatment of *intellectual* truth, as it starts up in new forms and modifications. It looks with a particularly jealous eye on all discoveries which tend to enlarge our conceptions of Nature, and to account for the origin and progress of things by the operations of natural law. Astronomy, geology, physical science in general, reveal many

principles which have heretofore been concealed by the chimerical suppositions of artificial theology. And it is unquestionable, were these principles introduced into the teachings of the church, and made the themes of reiterated pulpit instruction, instead of the stale homilies and centuries-old repetitions of the sayings of Jewish and Christian men, the world would be more enlightened and practically benefitted, than it ever can be by the textual sermonizing which now occupies the dull ear of Christendom. But the habitual introduction of natural law into the pulpit would soon undermine the whole fabric of the popular theology. The clergy, themselves, do not perhaps generally act under this persuasion, for they are so attached by habit to the past, and to the fragmentary collections of religious history, and so limited in their ideas of the Divine operations, that they conscientiously, in most cases, feel the importance of discarding, generally, from their teachings, the most natural and philosophical of truths. They see God, most specially, where He is not at all—in miracles and special acts which involve an entire disconnection from the great system of cause and effect which operates in harmony throughout the Universe.—Hence it is, that whenever science proclaims her most high and glorious truths, such as point to a grand and unitary system from centre to circumference of universal being, the church takes the alarm; and her old records are threatened, and her specialities endangered, and what some of the boldest and most original men have ever said, seems to have in it a confirmation and an encouragement. The church will give into these truths when the force of public opinion compels it to; or in other words, when highest science becomes popular. But as science, in its fractionary state, never has reached the highest point of central and spiritual truth, it is providential, undoubtedly, that the church should operate as a check upon too gross materialism, and hold back to the last inch of a distincter and more personal faith in God. It is the conservative power in the world's great progress to rationality and freedom. This is not saying that it does not most egregiously abuse its mission, or indeed, that its mission is not well nigh accomplished; but it does hold on to the past, and to the good and true that is in it; and its old temples and steeples look down upon us, seeming to say,—Oh, World! we have the spiritual portion of the God of Nature, and you the natural. When you become spiritual, and we natural, we will command our worshippers to kneel in the great temple of the universe, and worship in every science, and you shall occupy our altars, and we will mingle a common incense to the Universal Being.

Again, who is it that looks up the sorest plague-spots on our complicated and suffering Christian society? Now and then we hear from our city reports and statistics, of the increase of crime and poverty, and a neglect and abandonment of human beings, which startle us from our civilized lethargy with an appeal to the heart's depths. Whence is it that these attentions chiefly emanate? Not

from the church, for its work chiefly is to preach repentance and the remission of sins, through the example, or sufferings, or labors, or death, of a man who was murdered for his radical ideas eighteen hundred years ago. This, to be sure, is holding on in some measure to good things that have past—is supporting the majesty of highest virtue, and with some general influence on the morals and sympathies of mankind.

Now, therefore, the mission of the church, at this day, seems to be just this, and nothing more:—To hold on to ancient documents; to minister to a fashionable society in supplying the holiest wants of human nature in the recognition of God, and Heaven, and spiritual influences constantly emanating thence; to preserve the idea of higher operations than any connected with visible Nature; and to be, in fact, the most corrupted ark of the Lord. And this is an honor which cannot be bestowed upon any other institution or movement, of anything like its influence or extent. It is a great world-flame of heavenly light, flashing and languishing amid the dense smoke of blackest abomination. The great reform movements of our age have not got the deep spiritual light of the church, and they have not got its corruption. They have humanity, and that is better than religious formalism. There is a necessity for the preservation of God's peculiar spirit, which is above nature, above all that is visible, and all that operates in the hearts of holiest and noblest men. And it is the church's mission to preserve this idea. Theologians have told us that God chose the Jewish people, not for their goodness or purity, but for their wickedness, that He might manifest His power more conspicuously, and preserve among them the living idea of His nearest presence.—Perhaps it did happen so. At any rate, the Christian church seems to be somehow similarly situated; for amidst an almost universal corruption of ideas and grossest humanitarian neglect, it has yet this attractive *Shekinah*, flashing out from between the cherubim or the *apology* for a mercy-seat; and it is the truth there is in this that endears it to millions who know no other enclosure and see no other sanctity. Then we pray that the church may stand so long as a single holy influence may emanate from it, which cannot be found at any other sources. And we know that humanity is slow to part with its idols, and cannot live without its God and its Mediators. We who have escaped the general corruption, and risen to highest positions, still have our mediators in the bright angelic host of innumerable spirits, who fill the whole space between us and the Divine Centre; and while the truth compels us to declare against the falsities of the church, it also compels us to venerate its dignity and acknowledge and tolerate its powerful and glorious mission.

The church, proper, is not an institution, but a community of mind. We, then, may have purer and holier retreats, lesser assemblages, freer and more joyous contemplations, and more natural principles, and thus constitute a truer church, and even get beyond Christianity, for it is

indisputable, that no one man ever yet declared the whole truth; and Christ partook of some of the grossest errors of his times. Why should we cleave to personal names? When a man once gets fairly into the universe, to the centre and core of things, both Jesus and Judas, and all persons, vanish from the sublimity of that central contemplation.

In the true state of society, there will be church, and world, and revelation, and priesthood. There will be heaven and earth united. What need we more? No golden truths can be higher or dearer than those which heaven's ministering angels are ever ready to impart to a purified humanity; and nothing can hasten humanity to that state of free and conscious recaptivity so much as a well developed nature, and that divine order which must reign among human beings to put them in the highest communion and similitude with the kingdom above. But the church, as yet, knows scarcely anything of this; and it is that higher Christianity, that more than Christianity, which is outside of the church and above all the Scriptures of the church—yes, it is this which must begin in feebleness, yet with great power, to sound a higher theme of glory and salvation for poor, disunited humanity, than has ever yet echoed from vaulted arch or gilded altar, from St. Peter to the present day.

Preserve, Oh, ye hallowed remains, the very oldest fires that have ever burned upon the altars of Egyptian temple or of Hebrew worship, and let not a ray of that divine truth which has emanated from heaven on the darkened souls of seer and prophet, perish from your keeping. This is your mission. And they whose mission it is to do this, must necessarily live in corruption, and walk among the tombs and ashes of the past. The stream which takes its rise at such immense distance, must bear on upon its surface the drift and wreck of the olden time. But tell us not that all our highest influences, at this day, come down to us from such sources. Tell us not that we live only in Christ. Tell us not that we are civilized by any one philanthropist, spiritual man, or prophet. For we know better. We know that Nature, ever progressive, is always producing Messiahs and prophets; and the surrounding heavens are everlastingly intent upon human direction, elevation, and deliverance.—The church cannot save the world. Alas, the world must save the church! and the all-powerful spirit of humanity must penetrate to its hoary altars, and christen it in the name of the Father and of all his children. And we will dispense with the priesthood, the law, and the four gospels, for that one Gospel which embraces the whole, of gladdest tidings that ever sounded from the eternal heavens—the universal association of all human interests, the unity of man with man, of man with nature, and of all with heaven and with God.

Gradually, and by very slow degrees, the church gets impregnated with the rising truths of the age. It imbibes of the spirit of human liberty, peace, temperance, humanity to criminals, physical improvements, and national and social

reform in general. It performs a very important mission in holding a portion of this spirit in the most ancient and unmoved conservatism. It originates no great work, but it serves the world to preserve, in some degree, what its great efforts, under Providence, are constantly but slowly developing; and it holds the rod over ignorance and superstition, and prevents, perhaps, as much wickedness as it causes. Let us give thanks for a gracious dispensation everywhere discoverable in the wholeness and fatality of things, for an eye to discern, and a faith to support and encourage, an indefinite and universal progression. And, not on St. Peter, nor on any man, but only on God of Nature—on this Rock shall we build our Church and World in One, and the gates of hell shall not prevail against it.

Cambridge, Mass., Jan. 1, 1851.

## SPIRITS.

PARENTAL, IMMORTAL, HAPPY.

[Original.]

### "RAPPINGS" FORTY YEARS AGO.

Mr. Sunderland,—Being a constant reader of the "Spirit World," and seeing your columns are open to truth, although that truth, in some points, may be inexplicable, I propose to give you the relation of a mysterious occurrence which took place more than forty years ago:

It was on a very beautiful October evening. The moon was at her full; while there was not a cloud to obscure the brightness, nor breath of wind to disturb the stillness of the night. We had, (four of us, two sisters older than myself, and a young man hired by my father,) been on a visit to see our young cousins. We had returned home late, about the hour of eleven, and the rest of the family being asleep, we seated ourselves round the few remaining coals on the hearth; but it being cool, we procured a piece of "pitch wood," as it is called in that State, (Maine,) which soon made a comfortable fire and brilliant light. We chatted some thirty minutes, when I proposed to my young companion to retire to our room. From that moment, all our voices, as if by common consent, were suspended for a few seconds, when the stillness was broken by a rap on the large fire shovel that re-posed on the brick work within one foot of where I was seated. At that instant all eyes were turned to see what was the cause, when another, a little lower down the handle, succeeded, and another, still lower down, till there had been seven-teen, the last being low down the blade, and seemed to cease the ringing in the distance below the hearth. There was not a word uttered by one of us, from the commencement till the close of the ringing, for so it should properly be called.—It was not like the sound produced by the sudden contact of two pieces of metal at rest on other bodies; but as clear and as loud as that of a common clock bell. Now the shovel was at rest at two different points, which caused us to wonder, for we tried to produce the same sounds in various ways, but could not. The

ringing seemed, as nearly as I can describe, to be spontaneous, or to proceed from the interior of the shovel; and the exact order of the periodic times was preserved from the beginning to the end, which continued, as near as I can remember, from twenty to twenty-five seconds. It had, to me, an unearthly sound. But I was not affrighted. The same could not be said of my two sisters; and when, at the expiration of the sounds, I turned to the young man, to ask if he had ever heard the like before, I discovered a solemnity had come over him. The question was put to each of us in turn, by the others, how many "raps" there were, when we discovered that all had counted alike, though mentally. Now, the certainty that no visible agent could be the cause, as the shovel was stationary at the time, and not touched by either of us, or by any one, and that the same sounds could not possibly be made by any known laws, and that there could not possibly be any collusion, the room being perfectly free from any commotion, while there was a very clear light, places the subject beyond human sagacity to account for. I have related the facts to many, during my life. No one has ever given me a satisfactory solution. I have ever desired to have an understanding, or an explanation of the matter. If the late mysterious demonstrations, at Rochester, Boston, and elsewhere, do not explain it, I know of nothing that ever can. But very probably they do. That spirits have returned to our sphere, those who have once dwelt in "clay tenements," is demonstrated, I think, beyond a doubt. That the great gulf which has, in our past thoughts, separated the two spheres, is now passable, so that spirits in both can commune together, certainly, is cheering. But there are some things connected with this subject, that appear, as yet, to be shrouded in deep mystery. Why spirits should desire to harm those here who have never harmed them when in the body, is hard to be accounted for, unless we consider them as not having progressed beyond the attractions of terrestrial things,\* being imbued with evil affections, the result of circumstantial or educational necessity. If we admit that the same diversity of dispositions exists in the next, as in our own sphere, some being evil, then we have a key to unlock the mystery. But as we look for a progression of the good which will be eternal, the question arises, Where will be the end of evil! These are some questions I hope to see answered in your future pages. How shall we account for Swedenborg's "insane spirits?"\* Does phrenological organism affect spirits in the next sphere? Why I ask these questions, is, they are often agitated in our circle. We are discussing the subject of the late demonstrations of spirits in various places in the United States. We are led to believe the present the most interesting period of the world's history. An era, when psychological science, especially, will be unfolded to our view as it never has been since the commencement of the race. An effectual door is opened to the present gen-

eration. A vast field for the *Spiritual Philosopher* to survey, lies extended before it. We sincerely hope that truth, eternal truth, revealed from the spirit land, will ever be its leading star, that it may go forth to earth's benighted ones as a "lamp that burneth."

Yours, respectfully,

BENJAMIN ANDREWS.

Kirtland, O., Dec. 17, 1850.

### MYSTERIOUS RAPPINGS.

Mr. Editor,—Your correspondent of Wednesday last, on the subject of "Mysterious Rappings," exhibits much candor in admitting his inability to account for the sounds; and what he says about the infrequency of responses to test questions is decidedly true, according to my own experience, and this fact has sometimes tempted me to decide that the whole was a trick; but the amount of evidence that such questions have often been correctly answered, leads one to inquire if they would not always be answered, if it were proper and expedient? It is often said that all great truths are gradually developed, and that there is more merit in a belief founded on the exercise of reason than on one forced upon us by some astounding manifestation that leaves no room to doubt. These common observations may be applicable in this case. It may be possible that it is better for us to come more gradually to a conviction of the truth of these mysteries, if they are in fact what they purport to be; and it may be true, too, that our minds are to undergo a preparation for further and still more astonishing revelations. That communications from the spirit world have been predicted by the foresight of one whose mind has been inspired in some way with a wonderfully prophetic knowledge of many things, favors the idea of a preparation to receive them, and, with many, affords reason to believe in their reality. I refer now to Andrew J. Davis's prophetic declarations, made while in that induced state in which he evinces a correct knowledge of all sciences and languages, as perfect, indeed, as though he had spent a life-time in the acquisition of each separately, and, which, in his normal state, he does not possess. In such a state he predicted, or rather spoke of, an eighth and ninth planet, the eighth having since been discovered by Leverrier; and he spoke of the dia-magnetic current some time before Professor Faraday's demonstration of the fact of such a current.—And so, too, when speaking of spirits, he distinctly stated that they were capable of communicating with those still living in the body; and "that this truth will, ere long, present itself in the form of a living demonstration." Now, I do not intend to argue this question—that is unnecessary; but I think it well "to keep it before the people," that many strange things are daily taking place serious enough to demand the attention of the serious, and curious enough to excite that of the wonder-loving.

Your correspondent makes some gratuitous remarks about Mr. Sunderland's making money out of these rappings—as much even, as ten or twelve dollars per

\* See Editor's note in reply, last week.

day. I am able to say, for a verity, that this is a very great miscalculation, and that thus far his receipts have fallen far short of the expenses incurred in affording this opportunity to the public of witnessing these mysterious manifestations. In order to give us this privilege, an increase of domestics is required. Mrs. Cooper, the medium, has a young child requiring attention, and a nurse must be retained on that account. Still her time is so much taken up between the sittings, and the discharge of those parental duties the nurse cannot perform, that she finds none left for her common needle-work, and this has to be done abroad. Extra fires are made for the comfort of guests, and many other expenses are incurred.

In regard to the amount of money received, I know there is great liability to be mistaken. To judge from the number present at each sitting, your correspondent's calculation would be fair, providing all paid. But I am satisfied that not more than one in eight do so; and I have been present when there was a goodly number in attendance, and not one cent was received; and often when the room was filled, not more than two or three paid. Three dollars was the sum total for one entire week. I have known two individuals to apply for admission, and admit their poverty and inability to pay, but they were cheerfully welcomed. The truth is, the greatest part of each company come by invitation. They may have paid once, but when one does not receive satisfactory responses at the first sitting, he is almost invariably invited to attend again without expense.

I conclude, therefore, that the charge of one dollar, though it seems too much, does not, in the way things occur there, afford anything like an adequate compensation for the time, labor, and increased expenses.

The sittings and responses are found to be most satisfactory in a small company, or otherwise I should think Mr. Sunderland would do better and receive more, to diminish the price one half; but should he do so, the number who would attend would find themselves too often without time to receive any responses, for it must be admitted that the spirits (if it be they,) have adopted a slow mode of communication.

These remarks show that I am somewhat in the habit of witnessing these mysterious scenes. It is true; and I am frequently receiving new and startling developments,—and should your columns remain open to communications on this subject, I may disclose some of them through that medium. Further investigations, I hope, too, will enable me to theorize on the matter, but at present it is not required. When the public have been presented with more facts, and have more generally learned to believe these things within the range of possibilities, then will be the time to speak of the manner, the object, the *cui bono*, and other things appertaining to its effect on human society.

I am pleased to know that the subject is gaining public attention; that many individuals of rank and respectability have exhibited both a desire and design

to investigate, and that some such have already established a firm belief in its reality. B.

—*Boston Post*, Dec. 21, 1850.

## EDITORIAL.

BOSTON, SATURDAY, JAN. 11, 1851.

### SPIRITUAL ASSISTANCE.

We have become conscious of assistance from the Spirit World, in so many different ways, that when we think of it, or attempt to speak of it, we scarcely know what to say. For what we might be able to explain to a circle of congenial minds, is one thing; and what it might be advisable to say in the columns of this paper, may be a very different matter.

In all the communications made to me, directly or indirectly, audibly or by spiritual influx, I have never yet been *commanded* or *threatened*. Instructed and advised I have been. Attracted by what I believe to be superior goodness and knowledge, it has constituted my heaven to follow where Intelligencies, which I knew to be above me, have seemed disposed to lead.

My dear friends in this external world, I know, who are scattered abroad, are desirous of hearing from my own lips an account of the changes which the privileges vouchsafed to me have produced in my own mind. Happy, indeed, should I be to gratify them more in detail than may be manifest from the columns of this paper, were it possible to do so.

How has it been with most of our readers? What changes has the reading of this paper brought about in your own mind? Compare your present aspirations for progression in goodness and truth, with what you hoped for a few years ago? Can you perceive no difference? Are you no more a MAN or a WOMAN, now, than twenty years ago? Do you perceive no advancement? And has the reading of this paper afforded no nutriment for *hope*? If these columns had been the means merely of calling your attention to the writings of Swedenborg, Andrew J. Davis, or Theodore Parker, which you have read with so much delight; or if you had, by reading our account of communications from the Spirit World, merely had your mind more impressed with a sense of the nearness of your future home, it would be a benefit more precious than silver or gold.

Again, contemplate your present feelings in view of death. Compare them with your views a few years ago. "All your life time" has been one scene of bondage, through the fear of death, but from which your present knowledge of the Spirit World is beginning to redeem you. O! how

often have the blessed angels said to me, in effect:—"You need not, will not, suffer what we did, in view of death. What fears! What misgivings of hope! What dread of that "undiscovered land!"—What anxiety as to our state after death! What conflicts! Yea, *we* suffered a thousand deaths in fearing one! But from most, or all, of these distressing fears, it is yours to be now freed. Here we are, the SPIRITS of your children, brothers, sisters, husbands, wives, parents, children all, *conscious, peaceful, and happy!* Having reached the promised land, we now know more of the Divine, more of Nature, more of man's origin and true destiny; and now we see that it was for the want of this knowledge that we suffered so much in view of death.

"Our message to you, mortals, is one of goodness and truth. We love you, watch over you, and do you all the good of which your forms are receptive, and we have the capacity to render."

Now, does the reader ask how such messages, coming from the Spirit World, ought to affect a human mind? Can you imagine how they would affect you?

"DOUBTING."—This is, as we know by experience, not a very agreeable state of mind. It is only when the spirit is perfectly satisfied that we become peaceful and happy.

But we are asked, why all the evidence necessary to produce conviction may not be realized at once? Why this slow process of acquiring knowledge? Why compelled to wait so long? Perhaps, for a similar reason, that you are "compelled" to pass through a state of childhood, then a state of youth, and so to continue years of toil before you arrive at the maturity of manhood. Why may not all comprehend the science of music, or mathematics, without years of study? Why, rather, should we have to *grow* at all? Why not be all that we ever can be, at once, so that there shall be no room left for progression?

Strictly speaking, man is no more blameworthy for doubting, than he is for his want of natural sight. Can one walk without feet? So, to believe, we must have the faculty of faith, and the *appropriate* amount of evidence. We say appropriate, for that amount of evidence which would be sufficient for one person, would not satisfy another. Now, are we to suppose that this difference in the capacity for believing is a virtue? If so, how does it appear to be any more of a virtue on one side, than on the other? Why is it not, really, as meritorious in one to doubt, as it is in another to believe?

"THE SHAKERS."—In one of the early numbers of our first volume we had occasion to allude to this sect of Christians. We meant nothing disrespectful, at all; but as we learn that some of them think we did them injustice, we are willing to take back all we said in allusion to them. As we are conscious of the kindest feelings towards all, we could not utter a word of any sect, which might justly be construed into an act of uncharitable censure

FIRST VOLUME BOUND.—We have the first volume (Spiritual Philosopher) bound, which may be had at this office. Price, \$1.25.

QUESTIONS ANSWERED.—We are in the constant receipt of letters of enquiry in respect to the laws of the Spirit World. Answers may be found to these questions in our first volume. All our subscribers should procure and read it. For five dollars, postage paid, we will send ten complete copies of the first volume.

PROMISES FULFILLED.—We have before alluded to promises made to us in behalf of persons who had been *entranced* in our Lectures on Pathetism; and whom we were disposed to own as "spiritual children." We are now happy in being able to announce that those promises of *audible* spiritual manifestations have, in quite a number of instances, been literally fulfilled. There are three or four cases in this city, besides the family of Mr. A. B. Case. And, in our present number, letters will be found from two others, Mr. Cheney and Mr. Cooley.

"BOSTON HARMONIAL ASSOCIATION."—The friends of the Harmonial and Spiritual Philosophy, in this city, have formed themselves into a Society, with the above name, and have lectures every Sunday afternoon, by W. M. Fernald, at Washingtonian Hall, 21 Bromfield street. We give two articles of the Constitution of said Association, in order that our friends may see its nature and object:

Art. 2. The objects of this Association shall be to promote Harmony among all its members, and all whom it may influence, in all their relations—in their individual, social, spiritual and material concerns.—Truth, uncorrupted and universal, as far as attainable, shall be its guiding principle, and all its efforts shall be for the good of Humanity. Its whole aim and object shall be, harmony of man with man, of man with Nature, and of all with God.

Art. 3. This Association shall be composed of all men and women who may unite with it for the promotion of the above objects, and who may become members by signing, or causing to be signed, their names to the Constitution. No distinction of sect, party, belief, or unbelief, shall be regarded as tests of membership.

LABOR: Its History and Prospects. By Robert Dale Owen. New York: Fowlers & Wells. 1851. 12mo.

A most able, timely, and highly important production. It should be put into the hands of rich and poor, throughout the country. One of the great problems of this age is, Whether labor shall lose, from one generation to another, one portion of its just and appropriate reward?

W. M. FERNALD will discourse on the *Law of Progress*, next Sunday afternoon, at Washingtonian Hall, 21 Bromfield street. His discourses are attracting the lovers of Truth and Goodness, and give satisfaction to increasingly large audiences, from week to week.

OUR TERMS.—Persons who write to this office should first read our terms on the last page.

ERRATA.—The compositor of this paper asks leave for inserting the following as it should have read in the last number:

"My dog, the truest of his kind,  
With gratitude inflames my mind;  
I mark his true and faithful way,  
And in my service copy Tray."

And in the editorial on the sixth page, second column, the word "philosopher" should read "philosophy of the upper spheres," &c.

#### CORRESPONDENCE.

Detroit, Mich., Dec. 24, 1850.

Mr. Sunderland,—I have read, with much interest, most of the first twenty numbers of the *Spiritual Philosopher*, and it was with great pleasure I noticed your assertion that your paper was not to be sectarian. If I supposed your paper destined to become the organ of a sect, either of some other man's starting or of your own, I should not trouble you with this communication, for I have long since learned that such a channel is not the proper one for a liberal and benevolent mind to make such suggestions as may be thought useful to humanity; for the editor's faith is generally the standard by which all communications are to be measured, and the moment an idea is advanced which is not in harmony with it, truth and justice are too frequently sacrificed to suppress the supposed heresy.

The great ocean of truth lies before us, and some of us may have discovered pebbles here, and others there; but let us not forget that man's wisdom is but foolishness compared with God's. Let us lay aside the pride of our own intelligence and come "as little children," as we really are, and search for truth for the sake of living in accordance with it; and the "truth will make us free indeed," and love and charity will become the bond of unison, and not a dead faith. We shall then be able to compare notes in the spirit of kindness, as the leading objects of our lives will be to benefit our fellow men, and not to make ourselves gods. "Prove all things, and hold fast that which is

good." All, even our religious doctrines, must be brought to the test of reason; and let us never hesitate, nor be ashamed to-day to acknowledge our error of yesterday.

"Behold I make all things new," is a prediction which, I believe, is being fulfilled at this day; in other words, the dawn of a new dispensation of truth, in which all shall "see eye to eye," when there shall be but one God, and his name ONE, in all the earth. A glorious privilege it is; and may it be our pleasure to be instrumental in hastening on the meridian sun of peace and good will among men, which will flow from a universal brotherhood.

Believing, as I most sincerely do, that the writings of Emanuel Swedenborg are infinitely better calculated to benefit the world than any other writings which have been penned within the last eighteen hundred years, I feel, that I cannot perform a higher duty to your readers than to call their attention to them, and to give them some of my reasons for esteeming them so highly, hoping that they may be induced to read and judge for themselves.

In the first place, I will give Swedenborg's own statement of his mission, taken from a reply to a letter of inquiry from Rev. Thomas Hartley, dated London, 1769.

"I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me, his servant, in the year 1743; when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and publish various arcana that have been seen by me, or revealed to me; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word; with many other most important matters conducive to salvation and true wisdom."

To Dr. Oetingen he wrote in 1766:

"I can sacredly and solemnly declare that the Lord himself has been seen of me, and that he has sent me to do what I do, and for such purpose has opened and enlightened the interior part of my soul, which is my spirit, so that I can see what is in the spiritual world, and those that are therein; and this privilege has now been continued to me for twenty-two years. But, in the present state of infidelity, can the most solemn oath make such a thing credible, or to be believed by any? Yet, such as have received true Christian light and understanding, will be convinced of the truth contained in my writings, which are particularly evident in the book of the *Revelations Revealed*. Who, indeed, has hitherto known anything of consideration of the spiritual sense of the Word of God, the spiritual world, or of heaven and hell; the nature of the life of man, and the state of souls after the decease of the body? Is it to be supposed, that these and other things of like consequence are to be eternally hidden from Christians?"

When asked, why from a philosopher he was chosen to this office, he replied:

"To the end that the spiritual knowl-

edge, which is revealed at this day, might be reasonably learned, and naturally understood; because spiritual truths answer unto natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former. \* \* \* I was on this account, by the Lord, first introduced into the natural sciences, and thus prepared from the year 1710—1744 when heaven was opened unto me. Every one is morally educated and spiritually regenerated by the Lord, by being led from what is natural to what is spiritual. Moreover, the Lord has given unto me a love of spiritual truth, that is to say, not with any view to honor or profit, but merely for the sake of truth itself; for every one who loves truth, merely for the sake of truth, sees it from the Lord, the Lord being the "way and the truth." (John xiv. 6.) But he who professes the love of truth for the sake of honor or gain, sees truth from his own self-hood, and to see from one's self, is to see falsity."

The more we read Swedenborg's writings, the more liberal and charitable we shall become towards those who differ from us in religious belief, provided we do not read them from selfish motives, for if we do, we become sectarians. Swedenborg declares, that men can be regenerated from all religious doctrines, provided they are sincere, and live according to them.

I read the writings of Swedenborg, as I read those of A. J. Davis, LaRoy Sunderland, or of any other writer, for the sake of receiving that which I perceive to be true, retaining for farther proof and illustration when I have doubts, and rejecting that which I perceive to be false. The question is not whether Swedenborg, or A. J. Davis teaches so and so, but the question is, whether what is taught is the truth; and I am happy to find that neither of these writers require a blind reception of their doctrine or revelations, but encourage the use of our rational faculties, and Swedenborg repeatedly calls upon us to bring the revelations which he has made, as well as his claim of being a medium through which God has revealed important truths to man, before this tribunal, and to judge for ourselves.

Few of the readers of "The Spirit World," who are satisfied that the "rapings" are no humbug, will require evidence to satisfy them that it was possible for Swedenborg to have had open intercourse with the spiritual world; and few, who have read even extracts of his writings, will be likely long to question his having had such intercourse; and as my remarks are principally intended for those who will not deny the probability of his having had such communication, I shall, in the first place, bring forward a few reasons why I think the writings of Swedenborg are more worthy of the attention of those who are satisfied that the demonstrations which are witnessed, are from the spiritual world, than any other writings.

Swedenborg was a man of superior natural abilities, according to the testimony of all who knew him. He was educated with great care, and devoted his life to philosophical studies, until he

was over fifty years of age. As a philosophical writer, he has had few equals, either as to the amount written, variety of subjects dwelt upon, or importance and number of suggestions and discourses made, as is fully manifested by the fact, that even at this late day, many of his works, such as the *Economy of the Animal Kingdom*, *Principia*, and *Animal Kingdom*, are being translated, for the first time into English; and are found to contain the germs of most of the new discoveries made in these departments of knowledge within the last half century. That he was an upright and good man, even the strongest opposers of his writings, as far as I know, universally admit. Here, then, we have the unparalleled instance of a man, not in the enthusiasm of youth, but at the mature age of 53 years standing among the first in the philosophical world, with a reputation unsullied, high in office in his native country, with proffered promotion, giving up all, and proclaiming to the world that he was called by the Lord to the important office of revealing new truths of vast moment, to his fellow man; and declaring that the eye of his spirit had been opened, so that he could see and converse with the inhabitants of the spiritual world, with the same freedom that he did with them in the natural world; and that he was permitted to visit or see the various societies of heaven and hell, and the world of spirits, and to hold repeated conversations with their inhabitants, for the purpose of revealing to the world the state of man after death, and that the above privileges were continued to him for the space of 27 years; when he well knew that such statements would draw upon him the ridicule of philosophers, and lead him to be regarded as a mystic and insane man for generations to come, by the great mass of men.

To say nothing, at present, of his having been a medium of the Lord, if we will bear in mind that he saw and heard in the spiritual world, not in a state of sleep, nor in a state of magnetic or somnambulant trance in which he was not cognizant of what was transpiring in the natural world, forgetting, when he returned to the natural state, what transpired during the trance, which is usually the case, but was in a state of perfect wakefulness, and knew and recollected what was transpiring in both worlds at the same time, and had the perfect use of his rational faculties, and therefore able to judge understandingly of whatever he saw or heard, by the aid of his cultivated and analytic mind, I say when we bear all these circumstances in mind and the duration of his spiritual vision, and still further, that his state was not caused by the influence of any other person, it will be seen how much greater are his pretensions, and superier his claims to our consideration, than those of any other writer.

If his claims are admitted, and his testimony is valuable in proportion to the superior advantages he possesses for judging of what he saw in the spiritual world, as we have a right to infer, how much more reliable should his relations of that world be than those derived from any other source. After carefully reading

whatever I have been able to procure upon the subject, from other sources, I most earnestly give it as my opinion, that if we wish to obtain satisfactory ideas of the spiritual world, of the laws of that world, and of influx into the natural world, so as to enable us to avoid the dangers resulting from open intercourse with the spirit world, and the multiplied deceptions which will be practiced upon us from that world, nowhere else can we derive such information but from the writings of Swedenborg; and these will be found to underlie all the demonstrations, as well as revelations, we are now having from the world of spirits, as well as the phenomena of Mesmerism.

It appears to me that spiritual communications are permitted, at this day, to satisfy inquiring minds that men live after the death of the body, and to direct them to Swedenborg's revelation. But there is evidence of their truth, far higher than this external evidence, to those who examine them, within them. The most positive evidence, to my mind, of their truth, I found in reading his *Revelations Revealed*; and this work, at the same time, removed every lingering doubt of the Lord's having made special revelations to men, and enabled me to see, philosophically, that God's word and his works are always in harmony when unfolded in accordance with the great law of correspondences; that the Lord's external garments, or the literal sense of his word, alone can be divided among sectarians, but that his vesture or spiritual sense of his word is woven without seam from top to bottom.

As I read, in the *Spiritual Philosopher*, the articles from the *Chronotype*, my heart ached to place the *Apocalypse* revealed in the hands of its editor, and to receive an assurance from him that he would give it such a reading as it deserves, with a sincere desire that "The Spirit World" may be a medium of truth to many, and tend to lead the attention of the thoughtless to the importance of spiritual subjects, I am, most respectfully,

JOHN ELLIS, M. D.

Worcester, Mass., Jan. 1st, 1851.

Dear Sir,—Since my visit at your house, on the 3d, I have been most highly favored by the angels! After arriving at my residence, in Worcester, on the evening of the 3d, my heart did leap for joy which I experienced from the *audible* responses from my guardian spirits. While at your house, they promised me responses at my house, and now I am happy to inform you, that the promise was promptly fulfilled! As I was receiving communications from a departed friend I was interrupted by a strain of the most heavenly music that ever greeted my ear, the influence of which sent a mellow, tranquilizing light into my spirit, and, as the increasing melody of this heavenly visitant filled my rejoicing spirit, there came to my view a vision of the higher spheres—the dwelling place of spirits. O, could mortal man obtain language adequate to describe those infinite labyrinths, then might erring humanity read and learn of their higher des-

tinies! Around me, myriads of spirits moved in harmony and love! There were the mighty and lofty spirits of past ages, mingling, as into one, and fulfilling their higher destinies by searching out the deep mysteries of love and wisdom. Increasing light still opened to my view, higher and still higher spheres, until I was lost in my weakness; and had not my guardian spirits held me up, I should no longer have been a resident in this sphere of time.

But now have I received the baptism of life,—not from mortal hands, but from angels, who are waiting in myriad choirs, to give this same baptism to all who will dispense with discord, and come up to the fount of purity. This is the blessing which comes from our guardian spirits; and will be extended to all who will come and partake of this life-giving principle. This is the day, and this the hour, when we may expect to see the commencement of that “new era” of a nation's birth from discord to harmony, even in a day. Then could all behold the higher spheres of life and love, and rejoice that the Author and Creator of all things is infinite in His love, power, and wisdom.

B. F. COOLEY.

Oswego City, Dec. 24, 1850.

Brother Sunderland,—I am much indebted to you for the Spiritual Philosopher, and shall do all I can to extend its circulation. I have been, for some seven years, a firm believer in Pathetism. I say a “believer;” the term is not correct. I know it to be a LAW in the nature and fitness of things.

On a short tour last week, I stopped at New Haven, Oswego Co. I called upon an intimate friend, and found him confined to his room from a disease of the liver. He wished me to pathetise him. I did so, and was with him three days, 27th, 28th and 29th of December, one hour sitting each day, and the result was most blessed. He declared himself wholly free from pain, and I also had strong evidence that there was a perfect cure effected.

Yours, respectfully,  
J. W. CUNNINGHAM.

Athol Depot, Mass., Jan. 1st, 1851.

Dear Sir,—I cannot well resist the temptation to inform you somewhat in relation to the spiritual manifestations we are having at our house, and at other places where we go for the purpose. Were I to undertake to describe my emotions when meditating on those beautiful messages, spelled out by the spirits of the departed, I should utterly fail in the attempt; and to attempt to give any explanation to you, who are better acquainted with similar manifestations than myself, would again be useless. So, I must leave it for you to judge for yourself. I should be glad, however, to give you some farther account if I could make it interesting; for fear I should not, I will not attempt it at present.

Yours affectionately,  
S. F. CHENEY.

## UNITY.

ATTRACTION, HARMONY, HEAVEN.

### SOCIETY.

Society should be constituted like the world's surface, affording equal blessings to all; instead of which it is a kind of fortune's wheel, on which every man strives to elevate himself by lowering his neighbor, and the lowest are crushed in supporting the dignity of the rest.

In the present state of society, wealth and honors are hereditary, and depend upon a man's birth, and but little on his merit; thus mischievously destroying all incentives to virtue and industry. This, indeed, is the true levelling system, for this puts vice and virtue, ignorance and knowledge, on a perfect equality.

In the present state of society, there is in Great Britain sufficient land to support two hundred millions of people, and yet a considerable part of the population is at a loss for food.

In the present state of society, there is in Great Britain vast hoards of treasure, and of the comforts and necessaries of life, waiting for a sale, or lying totally useless, and yet but few of the population have proper comforts and necessaries around them.

In the present state of society there is an immensity of misery, loss of life, and waste of wealth, which might be easily avoided by rational and scientific arrangements; namely, by fires on land, by wrecks at sea, and international warfare.

In the present state of society, it is but half the population who produce the necessaries and elegancies of life, the rest being uselessly employed, mischievously employed, or totally idle; yet the income of the useless half is three times as great as that of the industrious half.

In the present state of society, the mass of the people live in a very narrow world, for it is not much larger to them than their workshops. The rest of the world is little or nothing to them, except what they can buy with their money out of it.

In the present state of society, every man who places himself in the market as a laborer to be hired, comes in competition with every other man in the same situation, and this competition has a tendency to lower wages, and, of course, to encroach upon the comforts and necessaries of his existence.

In the present state of society, plenty and affluence give their possessors the means of luxury and oppression; the more they have, the more they have it in their power to obtain, and the more they have it in their power to prevent those who possess less wealth to gain equal profits.

In the present state of society, the greater part of the population is crowded in masses in unhealthy towns, leaving a fair country dull and solitary. We are heaped and huddled together with nothing but a little carpentry or masonry between, crammed in like salt fish in a barrel, or weltering like an Egyptian pitcher of tamed vipers, each striving to get its head above the rest.

In the present state of society, the most delightful of blessings, a family of children, is turned into a source of sorrow and anxiety to the parents. The larger it is, the poorer they must be, and the more miserably they must live.

Under the present system, each individual is left to himself—a straggler in society, a being whose movements are known to himself alone, and whose conduct is only watched and questioned by the ministers of justice, when it seems likely to be productive of mischief to others. As long as he does no harm he is his own master, and responsible to no one. In fine, one of the most striking features of this present system of society is non-responsibility, or freedom of action.

We are never taught, either by education or by the laws and practices of the country, to consider ourselves as servants of the public. Our whole business in life is to accumulate individual property, and to promote individual interest. No account is taken of our proceedings; no general register is taken of our names, our dwellings, and modes of occupation; no public use is made of our talents; no concerted plan of action is pursued by which the whole mass of public mind may be concentrated upon the main point to which society should ever direct its attention—universal good.

In one sense this is liberty, inasmuch as no one controls our movements, provided we do not injure their persons or property; but in another sense it is slavery, inasmuch as we become the slaves of one another. Every man we meet is a tyrant, for he has always something collected around him, either land or movable property, which it is illegal for us to touch or appropriate, and thus we live in a land of tyrants, where every man is both master and slave to his neighbor.

In the present state of society, no man in England is working for himself—the great mass of the nation is laboring not only for the accommodation, but literally for the pecuniary benefit of the aristocracy and idle gentry; the farmer is selling on commission for the landowners; the laborer toiling to buy dear bread with low wages, that the farmer, by paying him as little as possible, and getting as much as possible for his grain, may be enabled to pay as high rent as possible to the landowners. While the manufacturer is striving hard that he may pay double for first necessaries—still for the benefit of the landowner—and one and all are rowing against the stream to pay exorbitant taxes for the purpose of making provisions for the younger sons and brothers of the same landowners, and discharging the interest of a national debt which was incurred by their corrupt practices.

In the present system, the greatest necessity of life—bread—is unjustly monopolized by the aristocracy and clergy, the land owners and tithe owners. Let us suppose an elderly couple possessed of a small garden, and having a family of children able to earn wages at various trades, yet completely under the control of their parents; suppose these parents forbid their children the use of any other food than the produce of the said small

garden, and to make them pay out of their wages for that produce twice or three times the price such food could be procured for in the common market, and that in consequence of this cruel restriction, the children are obliged to work nearly night and day, and that still all the wages they could earn would not buy half enough of such dear food, and that therefore they were doubly ~~worsted~~ and but half fed; while ~~their~~ parents, by obliging them to buy the vegetables of the ~~said~~ garden, at the said exorbitant ~~prices~~, got possession of all their wages—without doing any work themselves, they were enabled to purchase the most wanton superfluities in luxuries of food and fineries of clothing, and ostentation of equipage for their own special use, which they never shared with their children, except they perchance gave to one who fell sick from hardships and want of food, some remnant of a meal; calling the action charity, and laying claim to the character of benevolence for its performance. Or perhaps permitted another to spend the precious hour due to rest and recreation in the creation of some superfluous toy, and then bought it of them with a part of the money they had wronged them of in the price of their food, declaring they did not want the toy, and only bought it for charity! What should we think of such parents? Yet are not those who have possession of the authority and of the land, and who keep up corn laws and other restrictions on the importation of food, that they may be able to exact higher rents than could else be paid, and live in a more splendid style than they could else afford, just such parents to the industrious classes as have been here described?

Our government is like a bad school-master, who cares more to flog than to teach his scholars. What should we think of a physician to whom some prince had committed the care of the health of his subjects, who, instead of recommending cleanliness, temperance, and exercise, and using every means in his power to prevent the existence of disease, instead of watching the approaches of distemper, and administering in good time the necessary remedy, should encourage the objects of his care in every species of excess, and pay no attention whatever to the causes or progress of indisposition, but when the patients became absolutely incurable, should order their heads to be taken off by an attendant? Such is the conduct of modern legislators; they never attempt to form the mind, to implant the seeds of honor, patriotism, friendship, heroism, to awaken in the breast a love of glory, and stir up the sparks of noble philanthropy. No—they permit every species of vice to flourish until it has taken such deep root that it cannot be extirpated. What then? the legislators should assemble and make a law against this productive vice, and in obedience to this law, the sword of justice is sent forth to destroy those members of the community who are most deeply infected with the prevailing distemper—a distemper, which, if the government had done its duty, would never have existed.

How much among us may be likened to a whited sepulchre, outwardly all pomp and strength, but inwardly full of horror and despair and dead men's bones! Iron highways, with their wains ~~and~~ winged, are uniting all ~~parts~~ of the land. Quays, besides, ~~with~~ their innumerable, stately ~~fronts~~, tame the ocean into a pliant bearer of burdens. Labor's thousand arms of sinew and of metal, all conquering everywhere, from the tops of the mountain to the depths of the mine and the caverns of the sea, ply unceasingly for the service of man. Yet man remains ~~unserved~~. He has subdued this planet, his habitation and inheritance, yet reaps no profit from the victory. Sad to look upon in the highest state of civilization, nine tenths of mankind struggle in the battle of savage man—the battle against famine!

Machinery should reasonably abridge bodily toil, and leave leisure for intellectual and moral improvement with its concomitant enjoyment; but machinery has been used only to overlabor workmen and to overstock markets; prices fall ruinously low; the laborers lately overworked are thrown idle, and left to starve or be supported on charity. What are called better times return, the glut is removed, work is abundant, avarice again outdoes, and again the market is glutted, and the laborers are again thrown into idleness, starvation, and misery. The Creator intended man to labor a reasonable portion of his time; but when man infringes this law by abuse, he defeats his own end; he is thrown idle longer than all the time put together which in each day would have given him salutary leisure.

It is in vain to imagine that the working classes, as they become educated, will contentedly endure the privation and misery which grow out of the present system of things. If their rulers take no effective steps to improve it, they will work out the cure in ways of their own; they will do it progressively, but with an energy that laws cannot cope with.—There is no constituted authority of the few that can put down the combination of the million linked together by a unity of thought and action, and bent upon rescuing themselves from oppression and debasement. As to machinery, considered in the abstract, its use and importance cannot be too strongly insisted upon. But the productive power of machinery, in the present state of things, may and will go on increasing, till at last man becomes an unproductive power. The nearer we approach to this state, the more strongly will the working classes be drawn to seek a better method of subsistence. They will regard the present system of social order as quite unsuitable to the change which time has wrought in the condition of society. They will not consent to live under a system in which the provident regulations of Nature are repealed, which tells them that their labor is not wanted; that the earth's produce is already appropriated to the few who possess wealth; that no more laborers are required than to procure for those few the comforts and elegancies of life, and that to starve is the punishment just-

ly due to all others for their intrusion. They know ~~that~~ to make the law of creation changeable with the sufferings of an ~~in-~~ered peasantry and operatives, is an insult to its great Creator. The laws of Nature, considered in their relation to the human species, have in view only one common end, their preservation and their happiness.

THE  
SPIRIT WORLD,

Published weekly, at No. 28 Eliot St., Boston, Mass., at \$1 per vol., (26 Nos.) in advance.

Devoted to the Exposition of

NATURE,

PHYSICAL, SPIRITUAL, DIVINE.

Pledged to no traditional dogmas, its columns are open for the diffusion of

UNIVERSAL GOODNESS AND TRUTH,

and, especially, for

COMMUNICATIONS FROM SPIRITS,

In the higher Spheres of Intelligence above.

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

OFFICE OF THE SPIRIT WORLD,

No. 28 ELIOT STREET, BOSTON,

Where all are invited to call who wish to receive or to give information on whatever pertains to Man's Origin, Progression, Destiny, Health, Influence, or Happiness. tf

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

BOOK OF HEALTH: With Practical Remarks on Diet, Bathing, Clothing, Air, Sight, Sleep, Exercise, the Influence of different Occupations on Health; Infancy, Parentage, Old Age, Causes of Ill Health, Evils of Drugging, the Water Cure, &c. &c. By La Roy Sunderland. For sale at this Office, and by B. MARSH, 25 Cornhill. Also by FOWLER & WELLS, New York. 124 cents single; 624 cents per dozen. tf

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

PATHETISM: Man, considered in respect to his Form, Life, Spirit. An Essay toward a correct Theory of the Mind, with Directions for Demonstrating its Truthfulness. By La Roy Sunderland. 25 cents single; \$10 per hundred. For sale at this office, and by BELA MARSH, 25 Cornhill, Boston. Also by FOWLER & WELLS, 131 Nassau street, New York.