



THE SPIRIT WORLD.

VOL. III.

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NO. 4.

NATURE.

HUMAN, SPIRITUAL, DIVINE.

[Original.]

COMMUNICATION.

BY RICHARD WALKER.

Brother Sunderland,—You may rest assured we shall do all we can in Portsmouth, (N. H.,) for the circulation of the Spirit World. If we could be so favored as to have a medium and communications in this quarter, I think we could do much more. There is already an impression made, and many are anxious to witness the phenomena of the spiritual manifestations, among whom are some of our most scientific men; and from my own experience I judge with certainty that all candid and unprejudiced men, that can witness the same manifestations that I have several times witnessed in your family, will come out full believers in the certainty that their family connections whom they have buried, do yet exist—are near them, and love them as well as ever! (And this one thing will bind up and console many a broken and disconsolate heart.) Also that the spiritual world is in near conjunction to the natural world. All such men will readily acknowledge that the idea of the existence of a spiritual world, and the consciousness of departed spirits, is an intuition of nature, immanent in man, from the lowest savage to the most enlightened of our race; and that it has been the general labor of the Christian world, for eighteen hundred years, to influence the mind by the consideration of this subject. But notwithstanding all this—and that the Bible, as well as all nature, points to the immortality of the spirit, the mind of mankind has been so darkened by theology, priestcraft, and superstition, that the mass have but little true conception of the real philosophy of spiritual existence.—They have been taught, from childhood, visionary ideas of heaven; and the most vague and visionary of all such teachings is by those that profess to be the most enlightened, and under the Christian name, to wit: the idea of a visionary heaven, thousands of miles beyond the stars, where they sit on seats and sing psalm tunes and hallelujahs for ever and ever; and on

the other hand, a burning hell, where torments unimaginable are endured for the same time—a wicked devil, that has almost as much power as the Supreme, to enhance those torments, together with a world-full of devils engaged to rob God of all but a small portion of the work of His hands. And to clasp the climax, they teach for religion a slavish fear of God, as though he were an unfeeling tyrant, willing to give over all that dare to listen to anything but what is taught in their creeds! They preach Death as the king of terrors—the grim monster—and the cold, gloomy grave to keep people “all their life time subject to bondage, through fear of death,” and the effect is, many are fast bound in those slavish chains. They are honestly afraid to believe the very thing that would gladden their hearts and take away the sting of death and the gloom of the grave, lest they should lose their souls.

I have frequently conversed with men of understanding, and while I have endeavored to lay out to them the philosophy of spiritual existence, and the plausibility and certainty of communications with our departed relatives and friends, I have frequently seen the tearful, glistening eye, and had the response, “Well, that looks reasonable. I hope it is so. I should like to hold converse with my dear child—with my departed companion,” &c. And for a while such would seem to feel deeply interested in the subject; but perhaps the next I hear from them is, “Oh, that is all the work of the devil, to deceive. Why, we have been to hear such an eminent man preach—and he is a good man—and he proved plainly from the Bible that it is all the work of the devil; and that these spirits are the same as those that entered into the herd of swine.” When will our professional men cease to forge such chains for their fellow man? I am conscious that many unfettered minds are now awaking to everlasting life; that is, to an understanding of what life and immortality is, and to an enjoyment of the consequent happiness. But will not these teachers soon have to awake to their own shame and contempt?

Mind should be unfettered, and enquiring to arrive at truth; and then facts that have been undeveloped hitherto, although they at first appear so mysterious and contrary to former opinions, will become

common-place circumstances. I recollect that when I first heard your statements of having spiritual hands laid on you, and when I sat by your side and heard you enquire whose hand was on your head, I thought you was a little visionary! I did not expect that I should ever make such statements regarding myself; but since then, I have often been as conscious of having unseen hands upon me, as of any other thing. I am not always aware of whose hands they were, although I have often been told by different persons on whom I had produced a state of trance, when it happened in their presence. I have felt the hands, and have asked them to see who was near me, and remember and tell me some other time, and they have told me like this, “I saw such-and-such spirits, and such-a-one had his hand on your shoulder.” And but a few days since, while in conversation with a man in the street, I felt myself encircled by an unseen arm, with the hand upon my back, unmistakably! The man was a highly enlightened resident of this city—a natural philosopher. Who the spirit was I know not. I presume it was some bright spirit attendant on him, and one who has something to do in raising his mind so far above the common standard, as it is. The conversation was on Psychology and Spiritual Philosophy, of which he has quite an understanding.

I suppose we might have had communications from spirits, here, before this time, if I had attended to the instructions I received from guardian spirits, when at your house; but my time has been demanded, of necessity, to my daily avocations; and I knew that when once known that I had such, my house would be thronged and my time taken up, and if I should ask or receive a fee for my attention and trouble, the next cry would be, “Deception. W. is humbugging the people out of their money.” And added to this would be the foolish skepticism and abuse of the would-be-wise ignoramuses and public mountebanks of the day, which you have experienced. I should love the converse of spirits, but I do not covet the disgusting abuse you have to bear as pay for your trouble and labor of love.

Portsmouth, N. H., July 8, 1851.

An honest man is believed without an oath—his reputation swears for him.

[Original.]

THE SPIRITUAL WORLD.

Which world is that? Is it the one in which we shall live hereafter? But who knows whether we are not living in it now? Who knows whether we have not always been living in it? Let us see.

A child is born upon the earth. He is a beautiful child, as all babes are, and he is born into being where everything else is beautiful. There are sweet sounds to fall upon his ear, and pleasant sights to gladden his wondering eye. Insects hum, birds carol, bells chime, winds murmur, streamlets ripple, rain drops patter, and a mother's fond voice breathes holiest tones of love—all around him. Blue bends over him from above, green bears him up from beneath, the sun sheds golden light, the moon soft radiance pours, a thousand starry orbs roll on, snows fall, flowers bloom, forests wave, and human eyes look lovingly on him—always and everywhere. Is he not dwelling in a world of beauty? Alas, he does not know it. Not one of these sounds has he ever heard, nor one of these glorious sights beheld. He is deaf—he is blind! And yet he is in the world of music and scenery, and always has been; and he only needs to have his eyes opened, and his ears unstopped, to be made conscious of the fact.

O, man! O, human brother! See, in this child, a true picture of thyself!—Thou, too, art half-witted, part idiot, like this poor babe. Thou, too, art born into a world of infinite beauty, but, like him, thou comprehendest it not. Couldst thou but look clearly, thou wouldst see thyself in a land all heavenly and divine. Thou wouldst see celestial spirits surrounding thee, and even angels enfolding thee in their arms. Thou wouldst hear them speak words of holiest affection, and listen to their strains of melting music.—Thou wouldst come to know thy flesh was not thyself, but only thy clod; and thou wouldst be glad to lay it off, and feel thou hadst, indeed, undergone the true resurrection, and wast now standing up in the inner spheres! Thy heart would leap at the thought of being forever a denizen of the spirit land, and thy soul wax strong in the eternal progression known in the home of the cherubim!

O, man! O, human brother! all *this* wouldst thou realize couldst thou, like that little child, have, not thine earthly, but thy spiritual senses opened! Thou art not half born, yet. Thou hast hardly begun to see. Thou hast not begun to live. Thou hast only been *dreaming* ere-while. O, wake! ope thy eyes! listen! interrogate nature, commune with thine own spirit, refuse not the companionship of thy loved ones who are gone, assimilate thyself to the celestials, climb up into the bosom of the Infinite One—and thou shalt then begin to know what it is to be!

JOSEPH TREAT.

Boston, July 11, 1851.

To be intent on pleasure, yet negligent of happiness, is to be careful of what will ease us for a few moments of our life, and yet without regard to what will distress us for many years of it.

O. S. FOWLER AND THE SPIRITS.

The following testimony was addressed to our friend, W. S. Courtney, of Pittsburgh, Pa., and explains the purpose for which it was written. In laying it before our readers, it affords us an opportunity for expressing a hope that the time is not far distant when Mr. O. S. Fowler will say as much through the pages of his own papers, *The Water Cure* and *The Phrenological Journals*. The pages of these journals have hitherto been totally silent on this subject, while they have been in the constant receipt of "*The Spiritual Philosopher*" and "*The Spirit World*." Indeed, for the past year (though not for the present,) the Messrs. Fowlers and Wells received this paper on sale, and yet they never once announced this fact to their own readers. Of this, we must not, would not complain, (though we know what is customary in such cases,) but of course I cannot forget how sincerely I labored to assist the Messrs. Fowlers when they first began their professional career in New York, some fourteen years ago. I was then editor of a paper of which some seven thousand copies were circulated weekly, and in that paper I advertised them, commended them, freely. And when O. S. commenced the *American Phrenological Journal*, in 1838, I published his prospectus, and assisted gratuitously to bring that publication into notice. Now, the *Journal* is said to have twenty thousand subscribers, but is silent when requested to announce the existence of "*The Spirit World*." "We do not like to refer even to the person or paper named." Well, all right, brother. You do believe in the truthfulness of the spiritual manifestations, and you speak through other papers, on the subject. The time will soon come, I doubt not, when you will think it suitable to speak as freely through your own as you have done in the following testimony through other papers, which are no more devoted to *this* subject than your own papers, the *Water Cure* and *Phrenological Journals*, in which no testimony like the following has yet appeared:

Pittsburg, May 22, 1851.

Friend Courtney,—I gladly comply with your request to tell you what I know respecting the Spirit Rappings in New York, in connection with the Foxes, last summer, and have heard others, this spring, in Pittsburg. I have also heard Burr's noises. The latter are no more like the former, than a church bell is like a fiddle. Burr's are obvious cracks of the finger or other joints, or such raps as any

one could make; whereas these are inimitable. I said at first, I repeat now, no human agency can imitate these raps, not even machinery, for that would prevent the variety now observed. You wish facts—I give you what I have seen and heard. At one sitting, Christina, the medium, was sitting at least two feet from the table, and her feet at least two feet from those of the table. No other one was in the room except Mrs. Taylor, whose feet were also turned from the table, with sometimes her hands, sometimes her elbow on the table, but most of the time not touching it. I alone touched that table.

I heard the raps louder and more numerous than I had ever heard them before—sometimes in response to mental questions, sometimes to written ones.—Now, who made these raps? Underneath that floor on which the table stood, was nothing but dirt. I examined the table, and can swear that there was no machinery under, in, or about the table—can swear that no other person but myself touched it, and yet I felt its vibrations as distinctly as I ever felt any vibrations in my life.

The table vibrated with every rap—one of my feet was on the table leg—my foot alone touched that table. These raps I did not make, and yet that table vibrated. Could Christina, sitting two feet from the table, produce these vibrations? These vibrations were not on the floor, the others were on the table's leg. If these vibrations had had their origin in the floor, my other foot would have felt them.—Christina did not make these raps.—Mrs. Taylor could not have made them, nor would she if she could, for she is a true, trusty woman. I did not make them—no other living being was in the room, and yet they were made. C. Chauncey Burr, who made them?

Besides, phrenologically considered, Christina is a perfectly honest girl. Not one head do I examine in months, with as large an organ of Conscientiousness as she possesses. Her head is that of a downright honest girl, utterly incapable, either intellectually or morally, of trickery. If such a head should try tricks, they would be perfectly transparent, for she has not sufficient *cuteness* to carry out a well concerted plan of deception. If Burr's conscience is half as large as Christina's, phrenologically or practically, then my eyes deceive me, for Burr has a very heavy base to his brain, Christina a very heavy top head. Burr's entire lecture did not contain one iota of evidence to disprove the Rochester knockings. True, he made noises, though they were utterly unlike the spirit rappings; and if they had been exact imitations, that would no more prove the non-existence of spirit rappings, than the existence of *bogus* prove the non-existence of genuine coin.

In Burr's whole manner, as I read it, there was not an open, earnest, manly investigation and defence of truth. If he had been actuated by a sincere love of truth, and desire to propagate it, his entire manner would have been different—would have had more heart and less attempted oratory; more actual, less apparent interest; more pathos, less bathos.

His whole manner struck me as that of a special pleader, not a developer of truth. His reference to Dr. Ackley, of Cleveland, is singularly unfortunate, for Ackley is behind the age in everything, and his opposition I regard as a sure proof of truth. Let C. Chaucey Burr look out, for if this matter be from the spirit world, its authors will soon take care of him.

In thus casting my influence in favor of the rappings, I do simply what my fullest convictions of truth and duty oblige me to do. I testify, actuated solely by a love of truth, and a willingness to sacrifice, if needs be, in its behalf.

O. S. FOWLER.

SCPTICISM OF IGNORANCE.

BY ROBERT CHAMBERS.

[I have extracted the following, for the Spirit World, from an Essay by Robert Chambers, a living English author of considerable merit. It is pithy and pertinent in these days of the constant advent of new truths. I doubt not it will be acceptable to your readers. J. G. D.]

Lyons, N. Y., July 6, 1851.

Inquirers find no safety from the hosts of the ignorant and prejudiced, unless they can substantiate every announcement by such incontestable proofs, that the howl which forms the usual salutation of every new truth is sure to be almost instantly put down. The least trespass from the experimental and numerical into the moral is sure to be punished. The theory formed may be supported by many analogies and observations calculated to give something like conviction; but these will pass for mere folly with those who have no steps in their minds by which to attain to the same conclusions. If the least vagueness appear, or the slightest occasion be given to make error supposable, then instantly the inquirer is exclaimed against as a dreamer, and his theory snarled at and kicked out of all countenance. The great body of the ignorant seem to take a positive pleasure when they can catch a philosopher tripping, or see reason to suspect the soundness of any great discovery; though nothing can be more clear than that every new sentence added to the book of nature is a gain of the most important kind to the whole of mankind. Such conduct reminds one of the Irishman in the jest-book, who, when carried for a wager in the hod of his companion, up a tall ladder set against a house, had hopes of being let fall about the third story. The position in which the sciences stand with the public at large, is altogether such as to recall to my mind a scene I once witnessed at a public spectacle. There was a railed space, jealously guarded, and into which the multitude were anxious to intrude. The guardians of the spot fought hard to exclude all who came; but, in spite of their efforts, a few hardy ragamuffins got in—very much scratched, and torn, and disordered, to be sure, but still there they were. "Very well," said the superintendent, "you fellows may stay, but not one of these (pointing to a number of decent applicants,) shall be admit-

ted." The hardy mechanical sciences have thus fought their way into the place of honor, while the moral sciences, timid, modest, but infinitely more valuable, shrink back from the threatening constable's baton of Ignorant Incredulity, and are trodden in the kennel.

Far be from me all intention, by these remarks, to insinuate the least censure of a philosophical caution in granting belief. I am only anxious, while the evils to the cause of truth from rashly-admitted propositions are so prominently kept in view, to draw some attention on the other hand to the injury which the same great cause appears to me in many instances to suffer from propositions being too rashly denied and thrown aside. Times without number, in ordinary society, I have seen facts rejected through suspiciousness, or prejudice, or in a mere spirit of wanton skepticism, while I chanced to be assured of their truth; and I could not help lamenting that these facts went for naught, almost as much as I should have done for the admission of others upon manifestly insufficient grounds. The world is thus daily and hourly losing the benefits of a vast amount of experience and observation, which, if received upon a fair authentication, could not fail to be of the greatest service. So liable are we to suspicion, that no fact whatever, if of an extraordinary nature, has the least value after passing through two mouths, or if it have happened at a considerable distance. Obscurity and doubt then rest upon it, and it is consigned to the limbo of all useless things. The skepticism invariably increases in proportion as the alleged fact is remote from the common trains of ideas, or irrelevant to the ordinary motives of action, of him to whom it is communicated. The sordid can believe nothing generous; the perverted and prejudiced mind can admit no straightforward truth. There is in all this, I seriously believe, a presumption of such an amount of insincerity and bad faith in all narrators, as, if it existed, would be totally incompatible with our most valued social relations.

The ingenious Laputan philosopher who endeavored to extract sunbeams from cucumbers, might very properly, I think, have had another task assigned to him—to extract and store up the good from the millions of truths every day coming into light, but which, as things stand, become instant lumber, through the uncalled-for suspiciousness and the prejudices of mankind.

ANTAGONISMS.

BY A. J. DAVIS.

The present organization or structure of society, although vastly better now than in any previous age of the world, nevertheless engenders personal and national animosities. It develops many and various antagonisms. It imposes restrictions upon the natural rights and enjoyments of life, and leaves us unprotected against the ills of disease and accident, by encouraging and supporting monopolies, which are monarchies, and by aiding and perpetuating poverty, and consequent crime and consequent misery.

It does not reform the criminal and the

morally deformed, by fraternal and hospitable treatment. It does not attract the gambler from his Hades of vice, by kindness, principles of brotherly love and good will; nor the voluptuary from his Pandemonium, by the positive sphere of Love and Wisdom; but it incarcerates and brutally disposes of the transgressors and the criminal, and repels the gambler and the licentious man, with prejudicial words and unrighteous deportment.

It contaminates our youth. It converts a joyful and confiding child into a sad and suspecting man; it transforms a fair and happy mind into a disproportioned and miserable one; and consequently causes and perpetuates unhappiness, misdirection, and error among men.

It develops the evils known as prostitution, cupidity, envy, malice, duplicity, and hypocrisy; and makes subsistence and prosperity, and even life or existence itself, dependent upon, and inseparably connected with, individual intrigue, deception, and knavery.

It is based upon antagonistic and conflicting interests and professions; and thus deranges and perverts the natural or legitimate development of the enterprising and energizing faculties of the human mind; and causes these faculties to manifest themselves in strifes, contentions, wars, and in a cold, proscriptive, sordid selfishness.

It keeps up a perpetual war between labor and capital. It sanctions a conflict between interest and duty. It causes a man to lacerate and deform his conscience—to smother the inward monitor—in order to augment his worldly interests and emoluments. This is true of all the trades and professions. On the other hand, the present structure of society compels a man to sacrifice his worldly interests—yea, his reputation, his profession, his friendships, his subsistence, his life even—in order to dishonestly obey the serene voice of Duty, which intuition constantly whispers in his inmost ear.—The saying has become almost proverbial, that "an honest man cannot succeed in business."

It makes the lawyer's interest consist in individual and social disturbances—in contentions, litigations, and lengthened or continuous disputes. His inward Deity—his innate love of truth, and justice, and harmony, may frequently prompt the lawyer to seriously pray for the utter banishment of all discords and disputes; yet, nevertheless, his interest impels him to procrastinate and complicate individual disturbances in every possible and conceivable manner. This conflict between interest and duty we hold to be vitiating and demoralizing to mankind. We hold that the man is immorally situated whose duty tells him one thing, and his interest another. And this is the work of present society.

The present structure of society we likewise hold to be demoralizing and depraving, because it makes the physician's interest to consist in the existence, prevalence, and multiplicity of human disease and physical suffering. His duty—his love of general health and happiness—may prompt him to earnestly desire the total extermination of all bodily infirmities

and distress; but it cannot be denied that his pecuniary interest consists in the abundance of organic violations and disease. And his interest also prompts him to strenuously oppose all medical reform, or the introduction of any principle which tends to banish disease and destroy his occupation.

The present social arrangements make the clergyman's interests to conflict also with his duty. It causes his interest to consist in the prevalence of ignorance and in the existence of moral transgressions. It causes him to usurp the right to reason and decide upon religious subjects. It causes him to deny the privilege of free discussion to others. It prompts him to impose unrighteous restrictions upon our speech and actions. It vitiates his mind by assigning to him a false and unnatural position; and then he exerts upon us, and upon our children, a correspondingly false and unnatural influence.—*Spirit Messenger.*

EDITORIAL.

BOSTON, SATURDAY, JULY 26, 1851.

THE SPIRITUAL WORLD.

Though we do not feel disposed to dogmatise upon this subject, we suppose the readers of this paper will consider themselves entitled to a knowledge of the conclusions to which we have arrived upon it. The views to which a patient course of investigation, continued for some thirty years, has inclined my mind, may be more or less correct and in accordance with the infinite source of Truth; and, whether wholly free from error or not, the statement of them in these columns may, perhaps, assist others in approaching nearer to the centre of the great circle than we may have been able to do. It cannot be supposed by our friends "scattered abroad," that we have closed our eyes to the difficulties which, for the last few months have so much engrossed their attention, connected with manifestations from the spiritual world. Nor do we believe it would subserve any good purpose to attempt to pass over these difficulties, as if they either ought not to be known, or being known to a part, should be concealed, and covered from the examination of those who are engaged in the same course of investigation with ourselves.

True, the world of which we now speak is concealed from the external; but in so far as it makes itself known, it is proper that we should take knowledge of its developments, and judge of them accordingly. It may have been noticed that we do not recognize the distinction attempted to be made by some, between "the spiritual world" and "the world of spirits." For all present or practical purposes, it may be sufficient to consider the world in which all spirits live, as one world; it is spiritual

the same as this world is external and physical. There may, indeed, be reasons for the distinction above alluded to, but as we do not see or feel the force of them, it will not be expected that we should recognize this distinction here. And now, what of the communications made to mortals from the spiritual world? *Are they always harmonious? Are they all truthful? Are they always what mortals take them to be?*

The question here is not in respect to individual cases—not whether persons may not be found in different localities who believe that all the communications made to them are truthful and harmonious, for this would probably be the testimony of a vast majority of all who have ever received communications from the spiritual world. That which comes from the spirit of a father, mother, child, brother, sister, husband, or wife, may be truthful. But communications made by spirits who sustain no such relation to mortals—how shall we judge of these? And when such communications are made to different mortals in different localities, and we find, on comparing them, that they do not agree, what then?

Look at this fact: Two papers have been started in Western New York, from suggestions made by a spirit or spirits, purporting to be *apostles*; and in a neighboring village a spirit has responded purporting to be that of a favorite horse; and there is, perhaps, about as much evidence of *identity* in the one case as in the other. I do not say that the spirit of "St. Paul" did not dictate a certain paper published in Auburn, but what I affirm is this:

1. There is no evidence of *identity* in what purports to come from St. Paul, any more than there is in what purports to come from a dog or a horse.

2. As long as different spirits communicate in different places, who call themselves by the same names, and contradict one another in what they say, we are forbidden to receive either of them for what they purport to be.

3. Mortals who *act*, preach sermons, publish papers, &c., on the authority of such spirits, of whose real *identity* they can know and prove nothing, are deceived.—To me it would be an evidence of inferior wisdom, were a spirit to offer me advice requiring me to give his name to the public as the authority on which I acted, when that spirit could not afford me or the public any reliable evidence of his identity. The conclusion, therefore, seems inevitable, that mortals who proclaim to the external world the names of apocryphal spirits as the authority for what they (mortals) do, are certainly deceived.

Is it not a dictate of superior wisdom,

that mortals should always act on their own responsibility? That they should never attempt to fall back on uncertain authority for their conduct? To do so is evidence either of mental imbecility or of a perverted judgment. Can we believe that an angel from the higher spheres, whose wisdom exceeds our own, would commit his name to the disposal of a weak mortal, as authority for what that mortal should do? Assistance all mortals may receive, indeed, from superior or angelic wisdom; but when man acts on the authority of a spirit of whose identity he knows nothing at all, he is not assisted; he is hindered in his progression. Superior wisdom tends to develop manhood, to strengthen man's judgment. But this quoting the authority of apocryphal spirits hinders man's development, and should not be encouraged. It may be well, perhaps, to pursue this subject and see what satisfactory answer may be given to the query, in respect to the discord complained of in communications from the spiritual world. It is admitted that the manifestations are on the increase. But it is equally evident that in character the communications, thus far, do not seem to have kept pace with the number of media that have been multiplied all over the country. Whether this be the fact or not, we do not propose here to enquire. Certain it is, that this view is taken of this subject by those within our knowledge who would seem to have had the best means for judging. They are those who have not confined their observations to their own circles; they have gone abroad in search of truth, and have entered every open door—have interrogated NATURE, and the answers received may be looked for in succeeding numbers of the Spirit World.

JUDGMENT.—This is the rule we follow in determining how much of one thing we will select for our columns. We do not need to drink a barrel of vinegar in order to determine what it is—nor to eat a cart-load of Jeremiah's "naughty figs," in order to find out that they are "bad."

In the first number of this paper we stated the estimate which we put upon communications from spirits, when made by "sounds." Leaving out of view what passes between mortals and their immediate guardian angels, we forewarned all that these manifestations, when taken together, could not be depended upon, *per se*, for truth or intelligence. And now look back, for a moment, and contemplate what has come to pass. Those who have read this paper from the beginning, have generally advanced in a knowledge of the laws which appertain to the spiritual world, and have not, we hope, been essentially deceived;

while others have received the wildest vagaries from spirits purporting to be "apostles," "prophets," "Judas Iscariot," "Presidents," "heroes," "warriors," "Belezebub," "Sam Slick," and the "devil." And do any of our readers desire to see our columns filled, from week to week, with such trash and sectarian "cant" which is published in Auburn and uttered in fifty or a hundred other localities, as coming from "St. Paul," "St. Luke," and "Dr. Franklin?" We think a "taste," now and then, of what comes from spirits so "very high" that they cannot put their lucubrations into decent English, will be all-sufficient. In a future number we will give the so-called "Auburn apostles" an opportunity of speaking through our columns; and if, upon examination, they should be found to fall even below Dr. Phelps's "H. P. Devil," in the appropriateness of their language, the fault shall not be chargeable to us, as these "very high" spirits have never yet responded in our family, nor through any other medium in any way associated with us.

INFORMATION.—Mr. W. M. Fernald has in contemplation a compilation of the "Beauties of Swedenborg," to be made up of choice selections from his writings. Mr. Fernald has also prepared for the press an elaborate Review of Mr. "Davis's Nature's Divine Revelations."

We have been requested to give an account of the papers devoted to Spiritualism, which have been commenced since our own. We do so with pleasure:

1. "The Spirit Messenger," published at Springfield, Mass., by Rev. A. P. Ambler. \$2 per annum. Devoted to the promulgation of the peculiar views of "Mr. Andrew Jackson Davis, the Poughkeepsie Seer and Clairvoyant."

2. "The Anthropologist." Published at Milwaukee, Wis., monthly. Fifty cents a year. A. Pratt, M. D., and John Fox, editors. The first issue was in February last. We have only received three numbers, and conclude that it has been discontinued.

3. The next in order of time is "Disclosures from the Interior, and Superior Care for Mortals." Semi-monthly. \$1 per annum. Highly exclusive and sectarian. It has never been sent us in exchange.

4. "The Truth Seeker." Kenosha, Wis. Monthly. Fifty cents a year. We have received only one number of this paper, and are unable to say whether it is continued or not.

5. June 5, 1851. Another semi-monthly paper was commenced in Auburn, N. Y., called the "Spiritual and Moral Instructor." \$1 per annum, in advance. I. S. Hiatt,

editor. Like the other Auburn paper, this is also decidedly sectarian.

6. Another is contemplated, to be called "The Shekinah," published quarterly, at Bridgeport, Conn., at \$2 per year, in advance. The prospectus was published in our paper for July 5, 1851.

We wish them all success. Let those who have that work to do, strike, as one of our correspondents calls it, "with a sectarian drill-hammer." Let us have an "open ring and fair play," and we have no fear as to the result.

CORRESPONDENTS.—Dr. Jas. P. Greves, of Milwaukee, very justly complains that it "greves" him to be called "Green," as his name was mis-spelled in our number for July 5.

It must be borne in mind that much of the reading which appears under the head of "Correspondence," was not written for publication. This fact makes those letters still more interesting. They are the pure out-breathings of congenial minds, which enhance the interest of this paper very much indeed.

An excellent article from W. S. Courtney, Esq., will appear in our next. We have the promise of other articles from his pen, with which our readers shall be favored in due time.

Prof. D. Lyman, Miami University, Oxford, O. We have the promise of an article from the pen of this gentleman, on a subject interesting to us all, to appear in our columns soon.

West Randolph, Mass. The complaint made against the "Universalist priest" who has "used up the Universalist Society," in this place, should be sent to the Christian Freeman, in which Mr. Knapen's "unfair and egotistical" article appeared.

"Copy, correct, and publish." This request is made of us, occasionally. We design to correct all we publish, but then as to re-writing articles sent us, we must beg to be excused.

THANK YOU!—Dear friends, co-laborers, brothers, sisters, whose kind assistance has encouraged me to go on in these labors of love, I thank you! Wish I could take you, one and all, by the hand! Letters come to us from the East, West, North, and South, all speaking words of encouragement, and bidding us "God speed" in this great and good work. I bless you all! You that are poor, and labor hard to get the means to help on the weekly visits of the paper you love. So, indeed, do I work hard, and early and late. And how much I have toiled, how much I have suffered, even, I am not anxious to tell, and you probably never will know. No matter.

Let it all pass. There is a "good time coming." By and by we shall meet in the spheres above. And ere we reach those blessed realms, if you may converse with the departed spirits of those you loved as I have, and do from day to day, O full well I know that you will consider it ample compensation for all, and more than you or I have ever yet endured for this good cause.

HOW MANY APOSTLES?—There are a number of localities where responses are made from the spiritual world, purporting all to come from "the apostles and prophets, redemption through Christ being their constant theme." In Auburn, N. Y., through Mrs. Benedict, the so-called apostles offered their responses to me.

More recently, spirits calling themselves apostles have responded in the city of New York, through a Mr. Baldwin, who went on there from Boston. After Mr. Baldwin's return here, his own assistant guardian spirit declared to me that the apostles Paul and Luke, who responded in New York, were not those who responded in Auburn. Those in Auburn, therefore, were imposters. A "St. Paul" and "St. Luke" have responded in other localities, so that if these things go on in this way, we shall soon have as many apostles as there are fanatics to "believe every spirit" who comes to them under these names.

CORRESPONDENCE.

Watertown, N. Y., June 30, 1851.

Friend Sunderland,—I, and very many friends throughout this State, do most sincerely hope that your valuable paper may be supported as it should be. God knows that it would never cease if I could command the outward world. I love it, and I pray that it may be long continued to us. I hope to be able, if my health is ever restored, to do something for its pages. I wanted to do so in the last volume, but I have been occupied in writing, lectures, and essays upon Anthropology, and the internal world particularly, and could not afford time, yet I think I now have some thoughts and truths which cannot be read without doing some good. These are at the service of the Spirit World. I feel that I cannot be a reformer, and not do something for such a publication. I hope to deliver a course of lectures in your city, next fall or winter, on Reform, in religion, government, social life, education, medicine, &c. As I have now spent all my time and means to develop myself, I feel that it is time to show myself in the world.

Do you know that Burr is doing our cause great good?

Excuse this hasty scrawl, and also the freedom I use in addressing one with whom I have never been as intimate as I desired and desire to be.

Yours truly, for man,

BENJ. FLOWER, M. D.

South Hanson, Mass., July 7, 1851.

Dear Sir.—I received the first number of the third volume, the other evening, and was heartily rejoiced at its re-appearance. I wish you success in the cause in which you have enlisted, and shall try to help you all I can, but there is much opposition in this place to the idea that departed spirits can hold intercourse with their friends in this world. However, a few of us have had sittings, and received what purported to be intelligence from the spiritual world; and all who heard the sounds were satisfied there was no deception about the matter.

Yours, &c.,

WM. H. H. BRYANT.

Farmington Falls, Me., July 7, 1851.

Dear Sir,—I rejoice in the reception of the Spirit World, weekly. Though I have but little time for reading, I cannot resist the inclination; nor can I doubt but I am directed by the good spirits to take it, as I believe they often give me good advice. My little son is a medium, through whom we have had the "sounds" in my own family, which is a great satisfaction indeed. Yours, with respect,

M. MOAR.

On opening our office, in this city, in July, 1850, the writer of the above, then resident in this city, was sent by his "boss" to put up some shelves for our convenience. At that time, he had no idea of communication from the spiritual world. But favored as this humble mechanic has since been, it affords us pleasure to hear from him, and especially to know that he is favored with angel visits, "away down East."—Ed.

Southington, Ct., July 8, 1851.

Mr. Sunderland,—Dear Sir: I have omitted writing until this time, hoping to add more than one subscriber to your valuable paper—but have not, as yet. On Saturday evening I received the first number of the third volume. It was a welcome visitor, I assure you. I do hope you will be abundantly sustained. I cannot do without the paper; and I shall do all in my power to add to your list of subscribers, but it is beating against wind and tide. There is little or no interest in the subject here. I have intended to give you an account of what I witnessed last summer, in Rochester, Syracuse, Bridgeport, and Hartford, but have not yet been able to it.

LUCY H. PHINNEY.

Elgin, N. Y., July 8, 1851.

Dear Friend Sunderland,—The enclosed redeems my pledge for the support of the Spirit World.

The spiritual manifestations are increasing in our midst, and we are enjoying some glorious seasons in communing with the spirits of our departed friends.

Yours, in the bonds of Peace,

A. J. WALDRON.

Mumford, Monroe Co., N. Y., }
July 8, 1851. }

Mr. Sunderland,—Dear Sir: I have been enabled to obtain a few subscribers to the Spirit World, and hope to add more to the list hereafter. I have taken this paper since its first publication, and feel much pleasure in saying that I have been entertained and benefitted by its reading.

The spread of the spiritual phenomena, with all its mysterious unfoldings, cannot fail to give a wide circulation to this valuable journal. Writing mediums are to be met with in every section, and daily increasing. How admirably the spirits are fulfilling their promises, that the communications would become universal.

The following beautiful and prophetic communication, made to Judge S., of Livingston Co., N. Y., by the spirit of his deceased wife, last winter, in presence of Mrs. Fish, the medium, cannot fail to be read with admiration:

"The time has come, dear husband, when our Heavenly Father will permit us to converse together, and progress in knowledge, which has hitherto been veiled in great mystery. The press and pulpit have failed to produce the desired effect, and God saw fit to send a more tangible manifestation, to convince skeptics of the immortality of the soul."

Yours truly,

DUNCAN McLAUGHLIN.

Dedham, Mass., July 9, 1851.

My Dear Brother Sunderland,—Credit me for six months of "Spirit World," only, and let the other dollar go to make up a little of what you have given to the blessed cause; or if it pleases you better, give the other copy to some one who is unable to pay for it. My paper makes a regular circuit, every week, and I hope to be able to send you some subscribers, ere long.

It is a blessed paper to me—it comes like an angel, bringing "glad tidings of great joy" from the homes of the blessed. May God bless you, my dear brother, in this good work.

I want to ask you a question. For nine months past, I have felt a sensation as if a hand was pressed upon my head. It is not like a hand, and yet I feel it as distinctly. It glides from one place to another. When I request it, it will press up and down—most frequently over the organ of reverence. I feel it sometimes on my shoulders, hands, and other places. I feel it at night—in day-time—out doors—in the house—anywhere—everywhere. I hear little sounds in connection with it—mostly on my pillow at night. What is it? You are the first and the only one I have ever mentioned this to. I have noticed it calmly for a long time, and know it is not imagination.

I do not expect you can be to the trouble of answering inquiries by letter, but perhaps you will refer to the subject, in the paper, some time.

I am truly thine,

G. T.

We can merely give an opinion in reply to our brother, and that, you know, is

not of much consequence. Having myself had precisely the same experience which he describes, I have found no difficulty in accounting for such sensations, especially when assured, as I have been, that they are produced by congenial spirits. Often when mortals approach me, in my office, or in any other place, I am as conscious of touch from attending angels, in my physical system, as if some person had put his external hand upon my head.—Ed.

Lyndon, Vt., July 10, 1851.

Dear Sir,—I am alone the only disciple of the Harmonial Philosophy in this vicinity, so far as I know. I find a disinclination to investigate, and no desire to be informed, among our people. I intend taking a copy of your paper, to give away—to spread broadcast among my acquaintances, hoping good results.

I feel and believe that I have a mission to fulfil, most important and momentous to the world, which thus far I am successfully and joyfully accomplishing. May the good work go on, and may we all "progress."

Yours in Liberty, Fraternity, and Unity,

E. MATTOCKS.

Cincinnati, May 31, 1851.

Dear Sir,—I have had the pleasure of witnessing some very interesting developments in the late spiritual phenomena, through Mrs. B. G. Bushnell, as a medium, she having stopped at my house during her stay in this city.

Should anything occur in reference to this subject, not appearing in your paper, by communicating you will greatly oblige your obedient servant and well-wisher,

E. F. NOATON.

Killingly, Ct., June 1, 1851.

Friend Sunderland,—The "Spirit World" must be sustained. The friends or the cause of Truth and Progress, in this vicinity, are determined to do something to extend the circulation of a journal which has so ably and efficiently battled for the principles of Right and Truth against those of Error. They may have waked up late to the work, but all with whom I have conversed, here and elsewhere, are anxious that the paper shall be continued, and will labor to extend its circulation. A paper whose columns are free, and whose motto is Progression, is needed, and will be supported in proportion as men dare to think for themselves.

And be assured that the shackles which superstition has fastened upon the minds of men, are fast falling from their hold; and when men shall dare to emancipate themselves from the thralldom of arbitrary creeds, they will then appreciate the value of free enquiry, and open their purses to the support of a free, independent, non-sectarian journal. Go on, sir, and the friends of the cause will sustain you.

Respectfully,

E. H. BUGBEE.

Pittsburg, Pa., June 6, 1851.

Mr. LaRoy Sunderland.—Dear Sir: Consider me pledged for the support of the Spirit World. I am much pleased with the unlimited freedom of discussion in your paper. It is the only way that truth can be found.

Yours, &c., WM. McDONALD.

Stoney Run, Mich., July 7, 1851.

Friend Sunderland—I am much pleased with the Spirit World. I have visited Auburn, N. Y., the past spring, and witnessed the spirit manifestations there. I am well satisfied that what has been seen is but a "drop in the bucket, before a more plentiful shower." The thing now most needed is something by which to try the spirits, and we shall have it.

Yours for the elevation of mankind,
D. R. STONE.

Bentonville, Fayette Co., Ind., }
July 9, 1851. }

Sir,—Never was I more desirous for the continuance of any paper than I am for that of the "Spirit World." I sent you my pledge for five copies. Since then I have found a dozen others who will read it if sent to them.

Money is quite scarce here at all times of the year except about Christmas, which is "pay day" among the "Hoosiers."

Of the twelve subscribers I have sent you for the "Spirit World," some never will pay me, five have already paid me, and others may pay about Christmas. This I do to help on the good cause.

"Strange noises" still continue about here, but I believe no communications have been made as yet.

Please accept my thanks for past favors. I will try to get more subscribers, and do what I can for you.

MERCHANT KELLEY.

I believe I have never seen better crops of wheat in Indiana, than are now to be seen. Farmers are busily engaged with reaping machines and cradles.

Syracuse, N. Y., July 10, 1851.

Dear Sir,—My heart leaped with joy when the first number of the third volume of the "Spirit World" was handed me at our Post Office, a few days since.

I should have been glad to be able to send on my pledge of five or ten dollars, for its continuance after the close of the last volume, but I am in the decline of life, and unable to attend to any business for a living, and I cannot do as I would. When able to be in business, and earning money, it was one of the greatest joys of my life to give it freely for every good cause, and I think those who have known me will not say I was ever backward with my means. Now I cannot do as I would. I can only assure you in me you have had one of your most earnest sympathizers in all you have to suffer in the advocacy of a cause that affords me all the enjoyment I have in the decline of life. And I should also name my wife with me, for she, equally with myself, fully believes the new teaching in relation to the other life, or the "Harmonial Philosophy."

Be encouraged, dear brother; the light

of the great world of causes is shining in upon us, more and more. We see it, and rejoice in it. This world cannot do without a paper like yours, and the world must have it. Causes will operate to sustain it, and I believe you will yet be abundantly supported.

I am exceedingly surprised at the spirit manifested by some of the friends of Mr. Davis, when any one feels called on to criticise anything he writes. I have felt much grieved at the abuse poured out upon you for what appeared to me very just, and I may say kind, exceptions to some of his positions in his Philosophy of Spiritual Intercourse. But let none of these things move you—they cannot hurt you; and may God bless you and yours abundantly.

H. JOSLYN.

Chillicothe, Ohio, July 11, 1851.

Dear Sir,—I am pleased to hear that the spiritual manifestations are extending throughout various sections of the United States. I have succeeded here in developing two mediums for spiritual communications, by the magnetic influence, and we have obtained some beautiful responses through the sounds; also numerous physical demonstrations in the movement of tables.

Still, circumstances are continually occurring to prevent a regular series of experiments, which had been anticipated. It may be that it is necessary it should be attended with various obstacles, that the light should flow in by degrees. I have also been instrumental in developing, to a partial extent, two other mediums of the sounds. I feel fully convinced that as soon as a sufficient number of minds are prepared to set a proper estimate on spiritual communications, there will be no difficulty in communing freely and satisfactorily with our friends in the spiritual spheres. I conceive, however, that it ought not to be approached as a matter of mere idle curiosity, but as a means of expanding the intellect, of illuminating the mind, and purifying the heart, and so re-modelling our social institutions that the interest of each may be identified with the good of the whole.

Philosophy and religion have been hitherto travelling in opposite directions, until the circuit has at length been completed, and the extremes have united. It is to be hoped that the day is dawning when this bond of union will embrace the whole of humanity in one grand brotherhood.

Wishing you full success in your undertaking, I remain your friend,

CLEMENT PINE.

Bethany, Pa., July 13, 1851.

My Dear Friend,—Enclosed are ten dollars in payment for ten copies of the third volume of the "Spirit World." I will endeavor to send you subscribers from time to time, as I can obtain them. I desire no other reward than that afforded me by an approving conscience.

We have several mediums in this place. I have just held a conversation with the spirit of a deceased brother. The medium is a little girl only ten years of age, but the responses obtained were of the most satisfactory kind. Probably one

half of the people in this village are believers in the spiritual manifestations.

I cannot tell you how glad I was on returning from a journey on the 11th instant, to find a dozen copies of the first numbers of the third volume of your paper in the post-office, for me. The spirits all told me that it would be continued, and desired that I would assist in giving it circulation. I take a number of papers. I would give them all up before I would yours. It is just what it should be—free from sectarian taint. I was educated and brought up a "Presbyterian," but never belonged to any church. I have been well nigh an infidel. I believe that had it not been for the light shed about me by Pathetism and the spiritual manifestations, I should have died such. Once I could not look upon death without fearing that it might be the end-all and be-all of existence. Now it has no terrors for me—

"For darkness and doubt are now flying away,
No longer I rove in conjecture forlorn;
So breaks on the traveller, faint and astray,
The bright and the balmy effulgence of morn."

I do not write for publication.

Respectfully yours,
P. G. GOODRICH.

Forgive me, brother, if I do wrong in publishing a part of your letter. Shall I not let my friends know how I am written to? Many, very many hard things have been said of me, in the public papers especially. Surely I may be permitted to know that there is some difference of opinion in respect to this matter.—Ed.

Mount Vernon, N. H., July 14, 1851.

Friend Sunderland,—It gives me much pleasure to know that the Spirit World is to be continued. I am well satisfied that this doctrine will increase, and that the popular theology must decrease. There is a most wonderful skepticism here in the spiritual manifestations.

Yours with respect,
DAVID DUTTON.

Bangor, Me., July 16, 1851.

LaRoy Sunderland: Dear Sir,—We have had spiritual manifestations in this city, recently, in several instances, and at my house, yesterday. We feel quite encouraged.

Yours, as ever, for truth,
LEEMAN STOCKWELL.

Attleboro', Pa., July 16, 1851.

Dear Sir,—Give us all the facts and editorials you please; but such long "theological" speculations as sometimes appear, are not so interesting, at least to me. I shall exert myself to get you more subscribers. There are a number of believers in the "spiritual manifestations," in this vicinity, who love to get the "Spirit World" without paying for it.

Yours in sincerity,
ISAAC GILLAM.

Gibbon truly says that the best and most important part of every man's education, is that which he gives himself.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

TRANSCENDENTAL BLACKGUARD.

People are accustomed to look in the New York Herald, Albany Switch, and other kindred publications, for specimens of falsehood, nonsense, and blackguardism, too disgusting for a decent community to tolerate. They expect nothing else from such prints, and they have no influence except with a class of minds on a level with their gross, vulgar, and reckless effusions. There are other publications whose influence is much worse, because their semblance of decency, and, perhaps, pretensions to reform, have insinuated them into respectable families, there to "pour their leprous distillment into the ears" of those who have placed confidence in their pretensions; and they take advantage of their influence to heap slanders and lying accusations upon all who are found out of their track, or beyond their vile atmosphere.

Prominent among these papers may be placed the Pittsburg Saturday Visiter, edited by Jane G. Swisshelm, a woman whose course is well calculated to disgust the unthinking opponent of woman's rights, with female editors—whose whole talent lies in the brazen impudence with which she defends her assertions, and a constant straining to say something witty, and never reaching the point except in a very small way—with no kind of honesty in her publications, but a reckless disregard of truth; invading the private affairs of life and the most sacred secrets of the family, when trying to make an argument against an opponent, and doing it in a way that the common Satanic press would blush at—without power to reason on any subject, she often descends to the most transcendental blackguardism of which we can conceive. That these strictures may not seem unjust, we copy from two columns of ranting and railing on spirit "rappings" and clairvoyance, the following in regard to Mrs. Bushnell, the clairvoyant:

"We shall never forget the evening we saw her—a little, attenuated woman, who looks as though she was about fifty, and would weigh ninety pounds, with an ashy-pale, gray face, covered with hair, and a tongue which throws off Yankee slang in a shrill, sharp tone, at the rate of ten knots an hour. Then fancy this little, old, sharp-voiced woman in a grass-green dress of coarse woolen goods, made a la cadet, with cords, buttons, scallops, and wings standing up, and out, and round the arm, like the fin of a fish; then rings, chain, and breast pin, bracelets, white undersleeves, &c. &c. &c., and altogether she was one of the most ridiculous figures it has ever been our fortune to look upon."

There, reader, has not Mrs. Swisshelm herself proved all we have said of her? No argument—no proof of imposition on the part of Mrs. B., only she looked so.—We are acquainted with Mrs. Bushnell, and know that for truth, candor, and honesty, she will not be questioned where she is best known; and although she may not

be possessed of so much *personal beauty* as Mrs. Swisshelm, and her dress may be of coarser materials, when viewed as a true woman, and above all, as a truthful woman, her slanderer and blackguard sink into insignificance in comparison.

We are glad to know that some of Mrs. Swisshelm's former female admirers in this quarter, are justly indignant at her base attack on the personal appearance of a sister woman, and now rank her in that depth where she belongs. As foolish as is the extract, it is a fair specimen of the logic and candor of the two columns.—*Providence Mirror.*

"GIVE ME MY MONEY."—Walpole relates: "Lord Bath owed a tradesman eight hundred pounds, and would never pay him. The man determined to persecute him till he did; and one morning followed him to Lord Winchelsea's and sent up word that he wanted to speak with him. Lord Bath came down, and said, 'Fellow, what do you want with me?' 'My money,' said the man, as loud as he could bawl, before all the servants. He bade him come next morning—and then he would see him. The next Sunday the man followed him to church, and got into the next pew: he leaned over, and said, 'My money; give me my money.' My Lord went to the end of the pew; the man too; 'Give me my money.' The sermon was on avarice, and the text, 'Cursed are they that heap up riches.' The man groaned out, 'O Lord!' and pointed to my Lord Bath—in short, he persisted so much, and drew the eyes of all the congregation, that my Lord Bath went out, and paid him directly."

THREE IMPORTANT FACTS—Never be influenced by external appearances in forming your judgment of a person's worth.—This is an important rule; for many a noble spirit is covered by habiliments of poverty, while not unfrequently a showy exterior conceals a villain of the basest kind. Dean Swift said that nature had given every man a capacity of being agreeable, though not of shining in company; and "there are hundreds of men sufficiently qualified for both, who, by a very few faults that they may correct in a half an hour, are not so much as tolerable." The world would be more happy if persons gave up more time to an intercourse of friendship. But money engrosses all our defence; and we scarce enjoy a social hour, because we think it unjustly stolen from the main business of life.

A CLERICAL BLUNDER.—A clergyman, in Newburyport, having had a notice for a lecture handed him, which was cut from a newspaper, unfortunately read the wrong side of the paper—nor did he discover his mistake till he had gone through an entire advertisement of a clothing and furnishing store in that town. It all happened well, however, as the person advertising was a member of the society, and consequently brought, in his business affairs, more directly to the notice of the brothers and sisters.

A LION AND A LIONESS.—A correspondent of the Boston Transcript, Dr. Smith, in describing the great party at the Lord Mayor's of London, writes:—"In the United States we all know who William and Mary Howitt are.—They are the companions and literary guests of every family in which the domestic virtues are cherished, and moral excellence is admitted to be the foundation of religious hope beyond the grave. At a large party in London, the other evening, Mrs. Howitt said—"Now show me one of your American lions, if any are in the room." Shortly after I discovered Horace Greely, and leading him up, I took the liberty of saying—"Madame, this is an American lion; and"—turning to Mr. Greely—"this, sir, is an English lioness"—and I left them cordially shaking paws."

A student in a college carried a manuscript poem of his own composition, to his tutor, for his inspection. The tutor, after looking it over, inquired the author's reason for beginning every line with a capital letter. "Because it is poetry," said the student. "It is!" said the teacher. "I declare I should not have thought it."

PROSPECTUS—THIRD VOLUME.

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