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NATURE.

HUMAN, SPIRITUAL, DIVINE.

[Original.]

TRUTHS,—APPARENT AND REAL.

BY W. S. COURTNEY.

We hear it said that "Truth is immortal and changes not, and that error is mortal and cannot live," which, no doubt, in one sense, is an axiom well founded and true; but, as ordinarily understood, I conceive it to be highly questionable. Doubtless, it is true of what is denominated the *exact sciences*, or those sciences which are founded upon *quantity* and *number*—such, for instance, as arithmetic, geometry, mensuration, and the mathematical sciences. Twice two are four. The two angles of a triangle are equal to one right angle, and the sum of the squares of the base and perpendicular is equal to the square of the hypotenuse, which are truths to all eternity. But, in the moral sciences, or those sciences which depend upon experience, induction and intuition, truths are only *apparent*, and eternally progress with the state of love and intelligence of the percipient and rational agent. Permanency, quiescence, or fixedness, is no part of their nature. Under the law of progression they are ever changing with the ever changing universe, from lower truths to higher, as human spirits develope, and are more and more fitted to perceive, understand and love them. There is no such thing as quiescence, or a state of absolute rest, in all the universe of God. No inertia, but only life and activity. Quiescence, vacuum, nothing, &c., &c., are absurd and ridiculous notions, and the truth is when we come to look narrowly at them, we have no such ideas. They imply an *absolute* conception which we have not got, nor, in fact, cannot have.

The doctrine of correspondence, or the *representative appearances* of all things, is said to be the science of sciences. The true key and interpreter of all material and spiritual nature, by the aid of which we are enabled to know more and understand better this admirable economy of things, so symmetrically adjusted by its Divine Original. We will discourse a little on this subject. None but God

sees things as they *truly* are in their inmosts, because He is properly in the inmosts of all things, and, of course, sees them in all their degrees of development or existence, as they *really* are. To His perception they are not *represented* or *appear* to be such and such, and so and so, accordingly as He views them this way or that way, or in this state or that state, but seeing them in the inmost, and from the inmost, sees and knows them as they *essentially*, *absolutely*, and *truly* are in themselves. But the perceptive understanding, or spiritual vision of man, never passes beyond, or deeper than, the *representative* or *apparent*. To him all things *appear*, or are represented according to his state of life and intelligence, or according to his degree of development; and this is not only so in this material or rudimental sphere, but strikingly so in the spiritual spheres, where those representatives or appearances relate to, and more directly depend upon, the specific quality of the recipient spirit. There every thing that *can* be seen or felt by him is in exact correspondence with his affections, and his degree of intelligence from those affections. Hence all things, from the lowest to the highest throughout the material, spiritual, and celestial spheres, are to him but appearances, representatives, or "images and likenesses," each in its degree of the Divine Inmost of all things.

Nothing does nor can exist in any of the material or spiritual spheres of being, without a *use* and *mode* of its existence—without a *purpose* of its being, and a *manner* of its being; and the use and purpose of the existence of all things, both good and evil, is ultimately good and true. The *use* of a thing is the *good* of its existence, and is called an *image* of the Divine Love; and the *mode* of its existence, its *truth*, and is called a *likeness* of the Divine Wisdom; therefore, is each thing in its degree an "image and likeness" of the Divine Love and Wisdom. Man is pre-eminently so. His love imaging the Divine Love, and his intelligence being a likeness of the Divine Wisdom. Nature is the great narrator of Divinity, and to him who knows how to read its pages, every sentence, and word, and letter, is inspired—is instinct with an "internal sense"—a spiritual and celestial meaning, which meaning speaks of a Human and Personal God, His harmonious universe,

and the felicitous immortality of all His creatures.

But, to the subject. In this sphere we see things according to appearance, and that appearance depends, as has been said, upon the state of love and intelligence. We will first consider appearances in the sensational world, and here we find all things illusive or only apparent. Philosophers have called those illusive appearances the "fallacy of sense," and have fully and clearly shown how, by reason and experience, we learn to, or do, instinctively correct them; but have never satisfactorily explained the reason or *use* of those "fallacies of sense" which, to the spiritually minded investigator, is seen as part of the spiritual arrangement of God's most glorious economy of the universe! It is an illusion or mere appearance that we see distance—we see only the colors, outlines, lights, and shadows of things, and were we to open our eyes for the first time, all things would appear equally near to them, and, like the infant, we should stretch out our hands to grasp the moon or stars; and this appearance is, without experience and reason, complete and perfect. But by observation, experience and reason, we learn to correct this appearance by the still higher one of perceiving distances and spaces, which, in their turn, are only appearances or representatives of the state of the spirit in the spiritual spheres; one spirit being distant from another spirit, just in the degree their several qualities or states differ. In like manner is it with the sense of sound. Were our ears opened, for the first time, all sounds would be perceived as equally near them, differing only in degree of loudness, &c., and would be heard close at them, if not in our head. But experience and reason teaches us to locate sound, and we do so every day and hour as we measure distance every day, hour and minute with the eye. So with our sense of smell; we learn only, by experience and reason, to refer the fragrance of the rose to its proper object, &c. And so of our other senses. Thus, in the sensational kingdom, all is illusion or appearance. The sun appears to be but a little distance up in the heavens, and to rise in the east, and go down beyond the hills, or sink in the ocean of the west; the stars to be only sparks of fire; the street to form an angle, and close up at the further

end; a straight river to flow and form a circle round you, &c., &c., &c. Moreover, if we alter the power or quality of our sensational perceptions, we change the appearance of all material nature. Witness the microscope or telescope, the ear-trumpet, &c. Thus all things appear to us according to the state of our senses, the law of things here in this kingdom being to *appear* to our senses according to their states; as it is the law of things in the moral and spiritual kingdoms to appear to us according to our *receptive capacities*, or the state of our moral and spiritual organisms. Not that the things and objects of the material world do not *really* and *substantially* exist, but that the *manner* and *use* of their existence only appear to us, this way or that way, and for this purpose or that, according to our state, sensational, intelligent and affectional. To us God works by illusions, appearances or representative; it is only an appearance that the candle burns of itself; it is only an appearance that the light of the diamond is *its own*; it is only an appearance that the tree grows of itself; it is only an appearance that the beauty of the flower is *its own*; it is only an appearance that the eye sees of itself—that the stomach digests of itself, &c., &c. Moreover, it is only an appearance that I exist of myself; that I love and hate, that I think, reflect and *will* of myself. Swedenborg calls those “*real appearances*” by which is meant, not that I do not exist, will, love, hate, think and reflect, but that the appearance consists in my doing so, *of and from myself*, not that the sun don’t shine, the tree grow, the eye see, the stomach digest, &c., but that they appear to do so *of themselves*. The light of the diamond is not *its own*, neither is the light and heat of the sun *its own*, but only *apparently* so, yet derived from still higher and higher sources; and as we progress from one state to another, and from one sphere to another, we come into view of the higher appearances or truths, and see that the light and heat of the material sun is not *its own*, but derived from the spiritual sun, &c., &c., &c.

In the scientific world, the same great law of appearances, or apparent truths, prevail; sciences perfecting and advancing as the perceiving, knowing, and investigating agent progresses. To illustrate my meaning more clearly, let me instance in a single science, astronomy:—In the early ages of the world its rude astronomers believed, that the earth was flat, that the sky was concave as it appears, and that the suns, (every day having a new sun,) were no larger than their heads! To them these were *apparent truths*, and from their learning and experience and observation, or their state of development, they were the highest truths they were *receptive of*. They believed them as complacently and implicitly, as we now believe Herschel’s system of astronomy, and to them they *were* true. In succeeding ages, when more extended observation and experience had further developed the human mind, the astronomers got above this appearance, and believed that the earth was round and stationary, and that the sun revolved in an orbit around it; which, in its turn, was the highest truth they were

capable of, and was consequently true to them; and, indeed, what greater appearances in nature are there than these? But when the human mind was still further developed, the astronomers of still succeeding times demonstrated that the sun was stationary, and that it was the earth that revolved around it, &c., which was an apparent truth of still higher order, and was true to Newton and the astronomers of his time—an apparent truth which addressed itself to their receptive capacities. But lastly, the advanced astronomers of a period still later, have demonstrated the still higher apparent truth, of not only the sun and the solar system, but the whole astral system being translated in space toward or around some still vaster centre! But is this latter discovery an *absolute* truth? Rather, is it not an apparent truth of a still more exalted nature? Now, what is thus true of astronomy, is also true of all other sciences, of all philosophy, theology, and religion; or of all the moral sciences as contradistinguished to the exact sciences. Look at theology! Every man sees God according to his state of affection and thought. The malignant and rogueish man sees Him as an angry and vindictive God. The oppressor and persecutor sees and fears Him as a tyrant. The jealous and envious man, as a jealous and envious God. The proud and vain man, as a proud God, flattered with praise, adulation and servility. The benevolent and kind man, as a good and merciful God; and the man of universal love, as a God of universal love, peace and harmony. And has not our ideas of the Divinity perfected, as we have perfected, steadily and un-faillingly through all past ages? Still *appearing* to our spiritual perceptions, more a Man perfect and glorious—more good and wise, as we become regenerated, purified and exalted? And look at the social sciences! Do they not perfect as our confraternal and social natures develop? Constantly carrying us forward to higher truths, and more perfect systems of social order? The man sees things in a very different light from that in which the child sees them, and things appear to the philosopher in a vastly different way from what they appear to the rude and illiterate countryman. To the child the sun only appears a ball of fire, and the stars sparks, while the astronomer looks upon them as other planets and systems. To the refined taste of the connoisseur, the statue of the “Greek slave,” is a model of symmetry, perfection, and beauty, while to the Cherokee or Choctaw, whose sublimest conceptions of human perfection, centres in “Me big Ingen,” it is contemptible, deformed, and homely. They see or receive truth in different degrees, according to their development.—The *theology* of the ignorant savage, hears the terrific voice of the Great Spirit in the thunder’s roll, and sees his blazing wrath in the lightning’s flash, while to the philosopher of Nature, the phenomena have only an ordinary *scientific* value; and does not the lover read the poetry of affection, with an ardor, a glow, and a thrill to which the metaphysical ratiocinator, whose cold eye peruses the same couplet, is an entire stranger? And is

not he whose ear is turned to the “*concord of sweet sounds*,” enraptured and beautified by the same strains, which, to an inharmonious ear and soul, are discord and jargon? Here, in this sphere, we all see things differently, according to our states. They appear to us just as our affections and thoughts *make* them appear to us; and that appearance is exalted, sublimated, and perfected, just as we advance in intelligence and love. Nothing can enter into our perceptions and understanding, beyond our *ability to receive*; but all must relate to, and be determined by, our *receptive capacities*; as they augment and amplify, we are able to look beyond our former stand point, to new and higher appearances. We are ever hastening on, still developing and perfecting our capacities for *receiving* and *understanding*, for *loving* and *doing* still higher and higher apparent truths, universe without end! All things thus appear to us just as we are fitted for, and capable of seeing and understanding them; and abolish these apparent truths, in which created intelligence always have been, and always will be, and you not only abolish “*eternal progression*,” but, to man, you abolish the symbolical or representative universe. Man being, himself, only on “*image and likeness*” of the Absolute, can perceive and apprehend only apparent truths. In the endless history of his existence, he is never out of, or beyond, appearances, according to his state. They are a necessary condition of his being, and all the universe to him. The “*real reality*” alone is the Inmost, which is God; and even of Him we have no absolute conception. Finite intelligences are ever in apparent truths; and the “*all of things*” is thus a universe of types and shadows, (to us real and substantial,) symbolizing the Deity as a universal universe of “*images and likenesses of God*!”

In the spheres beyond external nature, these appearances or representatives, according to the state of the spirit, take on a seven-fold more representative character. All things there being arranged in correspondence with the qualities of the angels. Here things, being material outbirths of spiritual principles, have a certain fixedness of character and permanency of existence, although, when seen by us, they are modified, enlarged, contracted, adapted, or accommodated to the capacity and quality of our sensational perceptions, and studied and understood according to our degree of science and philosophy—while, in the spiritual spheres, the things seen and felt are, and cannot but be, in *exact* correspondence with the intelligence and love of the angels. Let me illustrate this by an example. Time as well as space, paradoxical as it may seem, are appearances, and actually and truly, or immostly, there are no such things. Time represents states of life; and space, the changes, or the difference between those states. In the spiritual world, time is wholly an appearance, according to the state; and space wholly an appearance, according to the changes of, or difference between, those states. We see that time, even here, is long or short, according to our states. With the

lover awaiting the nuptial hour, minutes appear to be hours, and hours days; while with the convict about to be executed, days appear to be hours, and hours minutes. To the profligate heir, the gray-headed ancestor appears to lengthen out his years far beyond the ordinary time; whereas, was he now enjoying an estate dependant upon the ancestor's life, he would appear to die prematurely, &c. Thus the state of the spirit determines time, which is but an appearance from it. In the spiritual world, time appears thus long or short in precise correspondence with the states of the spirits, and there is no other admeasurement of it; but in the material world, the fixedness and periodicity of things, serve as criteria of admeasurement, and we are accustomed to refer to this external standard of time, instead of the internal one of state, from whence the appearance of time comes. In like manner with all things. The whole spiritual kingdoms are constituted of, governed, and controlled by those representative appearances. The evil spirit views around him, and dwells in the midst of infernal scenery, habitations, cities, ugly beasts and birds, owls, bats, snakes, crocodiles, &c., with a sterile and poisonous earth, and a gloomy, dark, and threatening sky, the correspondents of his evil affections, lusts, and concupiscences, and his false thoughts. They are the legitimate *outbirths*, or offspring of his own evils and errors, and though they appear to him actual and substantial, objective realities, yet they are really and truly subjective—dependant for their very life and existence upon his interiorly evil state. His own diabolic universe is around him, and he dwells in the specific hell of his own ruling evil affection! There are around him rank and baneful vegetation—dark and doleful caverns, that lead down to lower depths of perdition—lakes of fire and brimstone—sunless chasms—"regions of sorrow, doleful shades"—mud cities and filthy dwellings, &c. &c., his own spiritual creations!—there are "dogs and sorcerers, whoremongers, liars, &c.," and with this evil state he can no more enter heaven, than a "camel can go thro' the eye of a needle."

But the good spirit dwells in the Eden of his own regenerated affections, and has around him all that is correspondently beautiful, sublime, holy and pure. If a spiritual angel, (or those whose ruling affection is the love of intelligence,) he sees in the pure, white, silvery light of Divine Truth, indescribably magnificent and lovely scenery—a Cerulean sky, and a Sicilian earth—palaces of jasper and crystal, with portals of silver, of the most superb and transcendent architecture, and glorious and effulgent with the bright light of truth—ever blooming gardens of intelligence, vocal with the song of spiritual love—ever-gushing fountains of pure and crystal water—groves of palmas, magnolia, and oak—doves, eagles, birds of paradise, and all the good, gentle, strong, and useful animals; and his life and delight consists in the untiring performance of all spiritual uses to his fellow-angels and to man, by which, and in which, he is ever hastening on to still new and higher uses and delights! And if a

celestial or inmost angel, (or those whose ruling affection is the good of love,) he sees in the flame-colored and golden light of Divine Love, which pervades the celestial heavens with a holy warmth, the roseate beauties of a living scenery—an auroral sky and vital earth—oval palaces of sapphire and ruby, with portals of gold of a living architecture, and glowing with the steady, calm, holy, and golden light of Divine Love—flowers exhaling the pure loves of the celestials, and smiling with a joyous innocence in the vital aura—groves of olive and poplar, and fountains flowing forever with the "water of life." But those beauties and transports which "eye hath not seen, ear heard, or heart of man conceived," fall far short of the beauty, and perfection, and glory, of the human form and character of the angels there. The innocence and beauty of infancy there unite with the wisdom of age in the perpetual flower of youth, and their beauty such as few mortals here are worthy to unite. It is given to those "pure in heart" to see God.

Each angelic society is characterized by some ruling love, which conjoins its members in a common sphere of affection and thought; and their land and sky, habitations, scenery, and every adjunct of human life, together with the uses they perform, are in entire correspondence with those affections and thoughts. Each district, or country of the spiritual world, is emblematical or symbolic of those who dwell there, and is their spiritual history unerringly portrayed to the sensational perception of the angels. Moreover, the appearances change with the change of state of the spirit. Thus, when an angel is in meditation concerning the love of the neighbor, all things will appear around him in correspondence with that affection; and if he changes to meditating upon conjugal love, the appearances around him change imperceptibly into correspondence with that affection. Let me make an extract from the "memorable relations" of Swedenborg, No. 477, C. L.:—"But a certain angel looking down from heaven heard this, (a novice spirit boasting of his scortations,) and broke off the discourse lest it should proceed further towards profane marriages, and said to him, 'ascend hither and I will show you to the life what heaven is, and what hell is, and of what quality the latter is to confirmed scortators;' and he showed the way and ascended, and after reception he was first led into a paradisaal garden, where were fruit trees and flowers, which from their beauty, pleasantness, and fragrance, filled the mind with the delight of life; which, when he saw, he admired with great admiration; but he was there in external sight, such as he was in in the world, when he saw like things, in which sight he was rational;—but in internal sight, in which scortation took the lead, and occupied every point of thought, he was not rational—wherefore, the external sight was shut, and the internal sight opened. Which being done, he said—'What do I now see? Is it not straw and dry wood? And what do I now perceive? Are they not stinking things? Where are now the paradisaal things? And the angel said—'They are near, and

are present; but they do not appear before your internal sight, which is scortatory—for this turns heavenly things into infernal, and see nothing but opposites.' Every man has an internal mind, and an external mind—thus, internal sight and external sight. With the evil, the internal mind is insane, and the external, wise; but with the good, the internal is wise, and from this the external also; and as the mind is so, man in the spiritual world sees objects. After this the angel, from power given him, shot up his internal sight and opened the external, and conducted him through gates to the very midst of the dwellings, and he saw magnificent palaces of alabaster, marble, and various precious stones, and next beside them porticoes and round about columns, overlaid and surrounded with stupendous ornaments and decorations. When he saw this he was amazed, and said—'What do I see? I see magnificent things in their very magnificence, and things architectural in their very art; but at that moment the angel again shut up his external sight, and opened his internal sight, which was evil, and he exclaimed—'What do I now see? Where am I? Where are now the palaces or magnificent things? I see heaps, rubbish, and cadaverous places.' But presently he was brought back into external sight, and introduced into one of the palaces, and saw the decorations of the gates, of the windows, of the walls and ceilings—especially the utensils upon and around which were heavenly forms of gold and precious stones, which cannot be described by any words, nor delineated by any art—for they were above the ideas of language, and above the notions of art. On seeing these he again exclaimed—'These are marvellous things themselves, which the eye had never seen.' But at that moment his internal sight was opened—the external sight being shut, as before—and he was asked what he then saw—and he answered—'Nothing but walls, here of bulrushes, there of straw, and in another place of burnt sticks.' But yet again, he was brought into an external state of mind; and virgins were presented to him who were beauties, because images of heavenly affection, and they addressed him with the sweet voice of their affection; and at that moment, from hearing and seeing them, his face was changed, and he returned of himself into his internals, which were scortatory; and both parties vanished—the virgins from the sight of the man, and the man from the sight of the virgins."

"Behold the Kingdom of Heaven is within you!" and if in evil loves and affections, you are already in Hell; and until your state is entirely changed, you cannot only not enter, but you cannot even see the "magnificent things" of the higher spheres. The very atmosphere of heaven strives against it, and suffocates the vision of the impure and unholy eye! The "loving of heaven" cannot be assumed, at will, in that land where there is "no shuffling," but where everything unfaithfully appears according to state.

But are our ideas of God only appearances, according to our states? Have we no absolute conception of the Deity?

Assuredly not. God reveals himself to the spiritual perception of the heart of man, only as he is prepared to understand, love, and adore Him. In every period of his eternal history, God addresses Himself to the human heart in its own tabernacle, and speaks to him in his own language and thought; discoursing of His attributes according to his own receptivity, and appearing to him more and more perfect as he advances. To the confused notions of the Calvinist, He appears as a tri-personal God; to the more advanced Unitarian, a God beyond his conceptions—yet with a Human and Personal Exemplar; to the Davisite, the obscure notion of a "Great Positive Mind;" to the spiritualistic Rationalist, a Universal, Pantheistic, or Grand-Man-God; and to the spiritual and celestial angels, He appears as DIVINE MAN of ordinary stature, with all the human loves and thoughts from the lowest degree of life to the highest—the BEST and the WISEST—and after all is not this idea the very perfection of theology?

I extract again from Swedenborg's Memorable Relation, N. 926, Ap. Rev. After describing an infernal phantasy, he continues—"When I perceived, however, that it was a delusion of this kind, I prayed to the Lord, and suddenly the interiors of my mind were opened; and then, instead of a magnificent temple, I saw a house full of clefts and chinks from top to bottom, so that none of its parts cohered together; and, instead of the woman, I saw hanging up in that house an image, the head of which was like a dragon's, the body like a leopard's, and the feet like a bear's—thus, like the beast that is described as rising out of the sea, (Rev. xiii.); and, instead of a floor, there was a bog containing a multitude of frogs, and I was informed that beneath that bog was a large hewn stone, under which the word lay entirely hidden. On seeing this, I said to the juggler, 'Is this your place of worship?' and he said, 'It is;' but then suddenly his interior sight was opened also, and he saw the same things that I did. Whereupon he uttered a great cry, and said, 'What and whence is this?' And I said, 'This is in consequence of light from heaven, which discovers the quality of every form—and thus the quality of your faith separate from spiritual charity!' Then, immediately, an east wind blew, and carried away everything there, and dried up the bog, and thereby exposed the stone, under which lay the word; and afterwards there breathed a vernal warmth from heaven, and lo! then, in the very same place, there appeared a tabernacle, as to its outward form, plain and simple. And the angels who were with me said, 'Behold the tabernacle of Abraham, such as it was when the three angels came to him and announced the future birth of Isaac; it appears, indeed, simple to the eye, but, nevertheless, according to the influx of light from heaven, it becomes more and more magnificent.' And they were permitted to open the heaven, which is the abode of the angels who excel in wisdom; and then, by virtue of the influx of light from thence, the tabernacle appeared as a temple resembling that at Jerusalem; and, on looking

into it, I saw that the stone in the floor, under which the word was deposited, was set with precious stones, from which there issued out the bright rays as of lightning, that shine upon the walls and caused beautiful variegations of color on certain cherubic forms that were sculptured upon them. As I was admiring these things, the angels said, 'Thou shalt yet see something more wonderful.' And it was permitted them to open the third heaven, which is the abode of the celestial angels who excel in love; and then, by virtue of the influx of flaming light from thence, the whole temple disappeared, and in its stead was seen the Lord alone, standing on the foundation stone, which was the word in the same form that He appeared in before John—(Rev. i.)—thus illustrating the meaning of his declarations—"Behold the tabernacle of God is with men, and He will dwell with them"—and 'I saw no temple, for the Lord God omnipotent and the Lamb are the temple of it.'"

Pittsburg, Pa., July 11, 1851.

EDITORIAL.

BOSTON, SATURDAY, AUGUST 2, 1851.

TESTING THE SPIRITS.

Having been requested to give some further account of my experience in "trying the spirits," [see Vol. I. No. 3.] I proceed to lay before the readers a few facts, and with them such suggestions as I hope may assist others in their investigation of this subject. My readers must judge whether or not I have not "tried them [spirits] which say they are apostles, and are not, and found them liars."—[Rev. 2: 2.]

But it may be necessary for me to premise what I wish the reader to keep in mind as I proceed:

1. That when I commenced this investigation, a little over one year ago, I did not (and had not for a long time previous,) believe in what was called "evil spirits," or that developments could come from the spiritual world, to which the term "evil" could be justly applied. I agreed fully with Mr. A. J. Davis, and was inclined to the opinion that there was "no discord" in the second sphere, from which the "sounds" were made.

2. In all my approaches to the spiritual world, through human mediums, I have been conscious of perfect candor, charity, and a most earnest desire to know "the truth, the whole truth, and nothing but the truth." I have never gone to any sitting, either with a design to deceive the medium, nor with a belief that the medium was not reliable. Hence,

3. When I have detected, as I think I have, discord, falsehood, and a state of feeling that looks like *malignity*, in spirits,

these things have been developed without any faith, desire, or anticipation on my part; and in such developments I have been often disappointed and afflicted.

4. I do not believe in the dogma of *absolute evil*. This I conceive to be an impossibility. If God be *ABSOLUTE GOODNESS*, there cannot be two absolute contradictions.

5. I am connected with no church, subscribe to no creed, and do not know of any sect or circle, in this world, whose dogmas I receive.

6. I have, from the beginning, been visited by angels whom I believe to be from the higher spheres of Superior Wisdom and Goodness, who have offered me assistance in the fulfilment of my mission; but never any dictation or teachings on theological subjects. When I have put questions to these angels, they have affirmed one "traditional dogma," in which I do not believe. These angels knew I do not believe it—These facts I conceive to be important, because they will enable the reader to determine how far the spirits whom my mission has attracted to my assistance, are *influenced* by my own mind. They do not offer to teach theology at all, but when questioned they affirm one dogma in which I do not believe, and in which no one of the circle believed, as far as I knew.

Hence I am conscious that I did not bring a *sectarian* heart with me to this investigation. My mind was free and unbiassed, except, indeed, the strong inclination I felt to believe the "no discord" theory of Mr. Davis.

And now, as to my facilities for investigating this subject. I have questioned the spiritual world through a very large number of media, in different localities—New York, Auburn, Rochester, Stratford, Ct., Providence and Woonsocket, R. I., Bangor, Me., Boston, Taunton, Worcester, Springfield, Fitchburg, East Boston, Weymouth, Stoughton, Randolph, and other places in Massachusetts. For besides my two daughters, who have been mediums in my own family, for the past year, I have been visited by numbers of other media, who said they were directed to come to me, by their own guardian angels. And then add to these the numerous letters I am daily receiving from all parts of the country, in which I have accounts of the spiritual manifestations that are constantly taking place. Look at the letters in our present and preceding numbers. Now, I do not admit that Mr. B., the toecology man, as much as he has seemed to pride himself with having seen "forty mediums," has enjoyed the facilities that have fallen to me during the past year. For had I never consulted mediums in other localities, it must be allowed

to be no ordinary privilege to have one or two constantly near me, in my own family, through whom I have enjoyed uninterrupted facilities for spiritual intercourse, which have been valuable, indeed, to me. If other lecturers or writers on this subject have enjoyed the same, or even better, may they be thankful, and let the results of their labors appear for the benefit of others.—“No compromise—no concealment.” In all I have written upon this subject, I have endeavored to present the spiritual world as that world presents itself, to mortals.

And now, as to my usual method of proceeding. The reader must bear in mind what was suggested last week, under the head of “Queries.” As in all sittings for responses from spirits, there seems to be no MEDIUMS, the external and the internal, so we want to know if both are reliable. And hence, in all cases, I ask who the spirit or internal medium purports to be? And I address my first questions to that medium. I am satisfied that very often the “responses” are made, not by the spirit who purports to be speaking, but by the spirit medium, who takes charge of the spirit circle, interiorly, as the human medium does externally. And when certain answers are attempted, then, by the spirit-medium, errors are committed, of course. We are assured by reason, justice, and all spiritual analogy, that when an honest, candid mortal, from the love of goodness and truth, asks for responses, such mortals do not bring or attract the false. And yet mortals who are honest, truthful, peaceful, and pure, get answers from spirits who falsify and deceive. And all this may be, when the human medium is perfectly honest at the time. We all know how much more easy it must be for mortals to be deceived by invisible spirits, than it can be to be deceived by human beings. If we know or suspect human mediums to be low and discordant, of course we do not approach them. And when believing them to be perfectly reliable, our first inquiry should be as to their associate or spirit mediums. And our questions should be to them.—That is, first ascertain who the internal medium purports to be; and then ask the following question, “Will you tell me what spirit I have brought here with me?” Put no leading or deceptive questions. Let the spirit medium inform you, in its own way, what spirits you have brought with you. Do not ask for that you know are not in the spiritual world, nor for any who were not very near to you when in this world. If the spirit medium desires you to call over the names of your relations who have left this sphere, begin with those whom you loved the most. Then if your own guardian spirits are said to be present, you

may address them, and as sure as they are present, and were truthful before they died, you will receive from them such test answers as will satisfy you of their presence. In this way, I have satisfied myself that a very large proportion of spirit mediums, throughout the country, are not reliable for anything except the “sounds,” and the manifestations of force. “

But in making this remark, let me not be misunderstood. As far as each mortal may become perfectly satisfied of the presence and conversation with his own immediate guardian spirits, well and good; let each one be “fully persuaded in his own mind,” no matter what course you take to be satisfied of this fact. I allude, here, to one method of becoming satisfied. It may not be the best in all cases. But certain I am, that if the spirit medium falsifies to me when I am truthful, that medium is not the one for me, and I ask no further questions. I admit, indeed, that the spirit medium may be truthful, and responses be given through such, which are false, and not reliable. But certainly through such mediums falsehood is not so likely to be uttered, especially by spirits whom we knew when in the body.

The following developments took place in the presence of my friend, Mr. S. W. Himes, during a visit I made to Worcester, Mass., a few months since.

Case I. The medium was Mrs. —, a truthful woman, as far as I knew or believed. On approaching the house we heard loud sounds, which we were afterwards told were made by this lady's guardian spirit, by or through her hand, expressive of joy at our coming. I asked who the spirit-medium was, and was told that it was the lady's husband's brother. The responses were all made, not by raps, but by movements of the medium's hand, which was kept in continued and rapid motion, which the lady declared to be involuntary. The spirit-medium then said he “was glad to see” me—“would converse with” me, &c.; and on my asking him what spirits I had brought with me, he said I had brought my “mother” and “brother.”

I then asked him if he would make a communication to me by the alphabet. He said “Yes,” and by moving the lady's hand (as she said,) rapped out the following:

“Never let love work righteousness and joy to your injury. Ever persevere. Good bye.”

I replied that I could not understand what was meant by this language, but could get no explanation; nor was any explanation offered when I informed the spirit that my mother and each of my brothers were still living in this world!

Case II. The next day, my friend Himes accompanied me to another lady, more intelligent than the other, and, as I doubt not, perfectly honest and truthful. This lady also had no “sounds” except what she declared the spirit of her former husband (who was the spirit-medium,) made by moving her hand up and down upon the table.

Here, again, I called on the spirit medium to tell me what spirits I had brought with me, but he failed to do so, as before.

Case III. July 16, 1851. In company with my friend, A. Bingham, Esq., of this city, at the invitation of Mr. Joseph Baldwin, (referred to last week,) I called at his (Mr. Baldwin's) house, for a sitting. A number of other gentlemen were present. A spirit purporting to be Mr. Baldwin's father, announced himself as the interior medium, and said “the apostles St. Paul and St. Luke had responded through him and his son, in New York.” But he gave us distinctly to understand that the “apostles” “St. Paul and St. Luke,” who had responded through him, in the city of New York, or Williamsburgh, to Messrs. Roff, Fishbough, and others, were not the “apostles” that had responded in Auburn, N. Y. The Auburn “apostles” were false prophets!

I asked him to tell me what spirits were present to respond to me. He said my “father” was present. I asked him if that spirit purporting to be my father would truthfully tell me what disease he died of? His age when he left this sphere? And where he died? The spirit answered, that he “died of inflammation of the brain, aged 57, in the State of New York, near the city of New York,” every word of which was utterly false! On my stating this fact to the circle, the spirit called for the alphabet, and spelled out, “Mr. Sunderland lies.” Mr. Bingham repeated all the statements I had made, and one by one asked the spirit if that was a lie, but we could get no farther responses or explanations. Each of the other gentlemen asked for the “sounds,” but could get nothing!

Case IV. The next evening I called at Mr. Case's, in Garland street, in this city. Here, the mother in the spiritual world, and the daughter in the external, are the media. On asking, the mother told me a certain spirit was present who had responded to me in Charlestown, and at my house in this city! On my telling her, kindly, that she had made a mistake, she refused to make any more sounds. And this same spirit, last Fall, responded to me as my sister, but finally owned that she was not my sister.

On returning home from Mr. Baldwin's, I asked my guardian angels who made the

sounds purporting to come from the spirit of my father, and they said, "Mr. Baldwin's father made them." And the next evening, Mr. Bingham, (a medium, being present in his own family,) asked who it was that purported to be the spirit of Mr. Sunderland's father, and his guardian spirit spelled out, "Mr. Baldwin's father."

Now it must not be forgotten that I do not here undertake to decide, merely on the facts above detailed, against one spirit and in favor of another. But I call on my readers to assist me in determining what we shall think of the character of spirits who falsify in this way, and who show the want of good manners, developed in the case of Mr. Baldwin. What shall we think of spirits who call themselves "apostles," and who not only falsify themselves, but influence mortals to do the same? Nay, more, spirits who utter falsehoods and lies about mortals, as we know some have done in this city and elsewhere?

The greatest question which can be demonstrated by these manifestations, is that of man's IMMORTALITY; and no other subordinate questions can be decided by them, without taking into view the facts to which we have here alluded.

SECTARIANISM.—It has generally been understood that when the apostle [1 Cor. 1: 12, and 3: 21.] speaks of "contention" among his brethren, he meant to rebuke what is now called sectarianism. "One of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." But he adds, "Let no man glory in man." As if he had said, let no one so far forget his obligations to TRUTH, which should be his supreme authority, as to say, "I am of Luther," and "I of Calvin," and "I of Wesley," and "I of Swedenborg," and "I of ———."

Indeed, this same apostle confesses his own previous exclusiveness, when he declares, [Acts 26:5] "After the straitest sect of our religion, I lived a pharisee." And a similar phraseology has obtained among sectarians, or those tending that way, since the days of Saul, the Pharisee. How common it has always been to hear such speak of "our church," "our religion," "our order," and recently we hear some speaking of "our Harmonial Philosophy." But those who take the whole world for their country, and all mankind for their countrymen, will discard the spirit which dictates the use of sectarian language.

RECEIPTS.—This paper is sent only to those who pay for it in advance. Its coming to any subscriber, therefore, is an evidence of their having paid for it; and its failing to come should be considered as an evidence that the pay has not been received here.

STIMPSON'S IONIC GOLD PEN.—After having used the "goose quill" for some forty years, as a pen, it may well be supposed that we should hold in utter abomination all pens made of metals, however good they might be said to be. But the gift of our friend Stimpson, (Teller in the Merchant's Bank, Boston,) of one of his far-famed Ionic Gold Pens, has displaced the old quill, at least for a season. And if, as we are assured, the use of this inimitable pen will soon become "second nature," as it has with others, why then, though we may not write golden ideas, yet what we do write shall be with a gold pen, said to be the best that ever was invented, made, or used.

CORRESPONDENTS.—*Enough.*—We suppose about enough has appeared in our columns, in reply to Dr. Gridley. Three articles are enough, surely.

And was not Mr. Colson's criticism of one Mr. Sunderland, enough? Or how many more shall we publish?

Dr. Lee's remarks on extracts which appeared in "The White Flag," should be sent to that paper. Those extracts were never published in the Spirit World.

CORRESPONDENCE.

Dundee, Ill., July 9, 1851.

Dear Friend Sunderland,—The spirits have made their appearance in Elgin, manifesting themselves in a great variety of phases. Among them a drummer, who pretends to have been killed in Mexico, beating out all kinds of tunes requested by visitors; but utterly refuses to tell his name. He is said to be a very fun-loving sort of fellow. A spirit appeared, spelling her name as "Phebe Fields," a Quakeress preacher, who directed the circle to try the spirits by the 4th chapter of John, 1st epistle. The drummer was interrogated if he "confessed that Jesus Christ had come in the flesh." "No," said he. The interrogator told him that he didn't wish anything more of him—he might go. At which the spirit made a flourish of raps, like the roll of a drum, which the company interpreted as meant to indicate a laugh. Another curious circumstance occurred in this vicinity, in connection with the rappings at Elgin. A man by the name of Cummings, who lives at La Harpe, in Adams county, in this State, had a vision or dream (he could hardly tell which,) of his brother appearing to him at three successive times, urging him to go and seek his body, which it alleged had been murdered in a cedar swamp between Dundee and Elgin villages, in this county; alleging, also, that one of the murderers was still in Dundee, wearing the vest of the deceased. Cummings immediately repaired to Elgin, and consulted the spirits. The purported brother responded, and further added that he would find his cane stuck near his grave, with three sprouts which had sprang from

it this spring, and also a part of his hat in a certain direction, which was also indicated. An immense excitement was immediately aroused, and search made, and resulted in finding the cane and piece of hat, as directed by the spirit rappings. Even the murderer's name was spelled out—the last man in the community here who would be suspected of such a crime. But after digging in the mud and water seven to eight feet deep, it was abandoned as hopeless. Finally, some one who had lately arrived from the lumber country about Green Bay, said he had seen the murdered man cutting saw logs! So Mr. Gilbert Cummings started for Green Bay, in haste, and found his brother well!

While he was absent, some one, while consulting the rappings, had spelled out to him the name of a spirit who stated that he had been the prime mover—the originator—of that whole farce of the murdered man—that he was the "old devil" of the world. These are the reports as they pass with us here. I live five miles from Elgin, and they have not been materially varied. I do not write this communication for publication; but if you should deem it of sufficient importance for comment in future numbers of your paper, we should be pleased to read them. But will you be so kind, if you know, as to inform us why it is the spirits require the lights to be put out, in making their physical demonstrations?

J. R. ROBINSON.

No spirits ever made any such requirement at any sittings held in my family. All the demonstrations have been made in the light; and often, when some mortal present has proposed to have the light taken out of the room, the spirits have always (with one exception,) objected to it. However, we should add, perhaps, that the spirits have given, as one reason for their refusing to make demonstrations in the dark, the fact that our daughter, the medium, was timid and unwilling to sit in the dark. But then our other daughter, who is also a good medium, is not timid, and yet the spirits refuse to make demonstrations in the dark with her.

We have heard of other "cock and bull" stories told by "spirits," like the one described above. Such developments are necessary to teach mortals what they would never either believe or know without them.—*Ed.*

Charleston, S. C., July 12, 1851.

Dear Friend Sunderland,—Great, indeed, was my joy when I received the first number of volume third of the Spirit World. It was like receiving an old and dear friend from the dead, from whose words of heavenly wisdom I had received so much consolation, such unspeakable joy; who had often fed me with the very bread which cometh down from heaven. Every number had been to me a heavenly feast of fat things, and by it the veil of

the covering had been removed in part from my mind.

How could the lovers of truth, harmony, and goodness, on earth and in heaven, permit the "spirit's paper" to die?

There are some in this city who have not so bowed the knee to the gods of this world, that they refuse to hear "voices from the spirit land." They wonder that the manifestations do not come South; but I do not wonder at this at all. Why did they not appear five centuries ago? Every thing will be "testified in due time." That "due time" will be when the people are prepared to receive the testimony.

Yours in love of Truth, and devotion to Harmony,
JAMES H. FOWLER.

Blue Rock, Va., July 12, 1851.

Friend Sanderland,—I received seven numbers of volume third of the Spirit World, on Monday, but being very busy harvesting, I could not attend to you any sooner. I will try to get some more subscribers for you, if possible.

I have just heard that one or more of the Fox girls are now at Newark, in Licking county, Ohio; and I hope they will give Zanesville a call, where I will have an opportunity of seeing them. Our opponents say that Mrs. Fish has withdrawn the suit against Barr, which I do not believe; and I hope you will give me some information through your columns about it. I should be very glad if the New Church men would not take so much the advantage of the liberality of your columns. I should like to hear more facts from under your own observation, and others that have witnessed spiritual manifestations.

Yours sincerely,
ENOS T. HALL.

Jockport, Niagara Co., N. Y., }
July 12, 1851. }

Brother Sunderland,—Again I shall joyfully bear the sneers of the multitude for soliciting subscribers to your very unpopular but highly useful and instructing paper.

I rejoice to bear a share of the reproach of clearing away the clouds of prejudice which shut out the cheering light from the minds of men, which heaven is sending forth upon earth, to dispel all gloomy foreboding and fear of death. Then may man rejoice, and the long-looked-for millennium triumphantly reign.

With high respect,
ORRIN ABBOTT.

Beaver, Pa., July 13, 1851.

My Dear Sir,—I and my family (whom you may possibly recollect,) have no doubts as to the truth of the intercourse of the spiritual world. We have too many proofs within ourselves, beside the "rappings," which we have also tested, to admit a doubt on our part. Physical philosophers and bigots may pronounce the "explosion" of this "humbug;" but you and I, and thousands of others, can *piy* their infidelity, and pray that the scales may be removed from their eyes, so that

they may realize the truth and experience the delights of free intercourse with the spirits of those long lost and loved.

But, my dear sir, allow me to say that I have not been satisfied with the management of your paper, and have desired my friend, M. A. Townsend, to express the grounds of my dissatisfaction to you.

The mystery of spiritual revelations is still clouded. No correct theory can be established respecting it, until facts accumulate. And yet I find your paper filled with disquisitions and theories, whilst it is almost barren of the *facts* which are daily and hourly transpiring in your family. The mere generalities of premature speculations respecting the spiritual world, to my mind are insignificant. What men of sense most want and expect, will be facts. Give us the *facts*—the questions and answers—in the intercourse as it occurs with spirits under your own, or the observation of respectable and intelligent persons; and when we shall be satisfied with them, we shall be happy to allow you and others to form theories. But give us the facts, and plenty of them, though they may be, as probably they shall, both unsatisfactory and contradictory. What the spirit existence is we do not yet know, but we know the spirit existence—and that is the extent of our present knowledge, which to me is perfectly satisfactory.—The theory of spiritual *perfection* may and *will certainly* be much damaged by a free disclosure of spiritual communication—but such disclosures *you owe to truth*, no matter what the consequence may be.

Very truly yours, &c.

R. B. BARKER.

As yet we have neither formed nor published any "creed" or theory. Our paper is the only one which has published accounts of the "spiritual manifestations" as the spiritual world manifests itself. We have given all that has been given to us, from those spirits who have called themselves "apostles," "prophets," and "devils." What more could we do?—But our correspondent wants an account of what is transpiring in our own family. Well, we have published all that has been written! Yes, all! An account of all that I have *witnessed*, this paper is not large enough to contain! And besides, it would not be right for me to fill this paper with my own experience to the exclusion of others.

Many have complained that we published "so much about the rappings;" and now another complains that we do not publish more. Why, dear friends, you do not agree any better than certain spirits are said to. We give our best judgment to this work—do the best we can—and should be very glad to have any other person take this paper, and "manage" it better.—*Ed.*

Killingly, Ct., July 21, 1851.

Friend Sunderland,—The interest in the spiritual phenomena in this vicinity is increasing. The number of media are multiplied, and the manifestations are truly wonderful (as any manifestations of this character are.) But yet generally we get nothing in the way of sentences of an elevated character, they being mostly common-place, and many borrowed from the Scriptures.

Why do not spirits tell us more of heaven? A traveller, making the tour of Europe, writes home long letters, telling us much of what he sees and hears that is valuable. And is there nothing in the spiritual country to interest mortals? and cannot those of our friends who have become sojourners and travellers there, depict to us in their communications something of the incidents of spirit life? But why find fault? These manifestations, and some of the phenomena of Pathetism, demonstrate the immortality of the soul, and the fact of a future happy existence to *all*. As the past and present has been, and is, so they prove the future to be a state of progression, and death but an unfolding of man's immortal spirit.

Spirits teach us that in relation to the future, which is rational, which agrees with the attributes and character of God; and this is what orthodoxy has never done, and never will do until its professors renounce the false dogmas of the past, and become the honest followers of reason, rather than the devotees of blind, antiquated faith.

Yours, E. H. B.

Harveysburg, Ohio, July 20, 1851.

Esteemed Friend,—I feel delicate about troubling you with any request, stranger as I am—although, to me, you seem like an old and honored friend. I have long been familiar with your writings, and your Spirit World is and has ever been a welcome messenger to us. We deeply sympathize with you and your family in your many cares and annoyances that your duties surround you with. You have had much to contend with, but you have the satisfaction of having done great good. I hope your paper will be well sustained, and am certain that the number is rapidly increasing whose ridicule is changed to gratitude for the light you have thrown upon their path.

We have had very interesting times in this neighborhood, for the last few months, a very slight account of which has been published in your paper. Recently we have had a few communications through mediums in some of our families; but as yet the media are very weak. Within a few weeks a stranger has located himself in our town, who is a medium, for we frequently get communications by the vibrations, in his presence, and are told by them that he is the medium. And it is in relation to him that I wish to enquire of you. He claims to go into the superior condition by sitting in the circle with us, or by a few manipulations by one of our circle. He is put into this condition (if he is in it,) by a very enthusiastic person who is very liable to be deceived by an imposter, and who would be very

indignant to have a doubt expressed as to everything being right. They have been meeting by themselves, and getting directions, as they say, to choose six to form an inner circle around the great centre of a work of the greatest magnitude, and then twelve more as an outer circle. These circles are to meet separately, and the outer circle is to know nothing of the inner circle or their doings. Now, previous to this arrangement, we who have faith in these manifestations were meeting in the greatest harmony, and were told by Hiram Gilmore and J. P. Cornell, who died in Cincinnati, a few years since, that we must form a circle, and as we became more in harmony with each other, and the medium stronger, we should have manifestations much more satisfactory, and be guided more by spiritual influence. In answer to who should constitute the circle, they said, "Let all come who are willing to meet the trials and bear the odium attached to the movement." In forming these circles, they have taken three husbands in the inner circle and left out their wives, two of whom are just as deeply interested as their husbands, and one, at least, is one of the purest spirits that adorn this earth. These women are to be deceived as to where their husbands are when they meet. Then in choosing the outer circle, they have chosen some children that care very little about it, and one man who ridicules it, and left out some honest, anxious inquirers who had formerly met with us; and we are to keep the time and place of meeting, and all that transpires there, from them. They tell us they are directed in this by Gilmore Cornell and Perkins, who also resided in Cincinnati. My husband and myself, at least, do not believe a word of this coming from those spirits. Those who are chosen are either the particular friends of the magnetizer or their children. He is, in many respects, a very good man, but over-estimates his own powers, and is very self-willed—must control everything that he has anything to do with. We think he, magnetizing the other individual, gets back his own views and desires, and both suppose it to be from the spirits of the departed—or else the medium, being of rather a low organization, attracts a low order of spirits, who are leading us astray. We are trying to keep still, and say nothing to discourage others, and see the result; but we feel very unpleasantly. The circles have met only once each. When the inner circle met, he, going into the superior condition, exclaimed, "Oh, what harmony, what beautiful harmony, in this circle!" Certainly there was one as discordant and dissatisfied mind as could well be found. He then told them, the next evening, when the outer circle met, Gilmore would magnetize him and give them directions as to how they should proceed. When we met, he closed his eyes, and said there were a great many spirits there, but they had not much to communicate. Gilmore wished us all to consider ourselves members of the circle; and if we wished to get communications by rappings, we had better go to friend Willis's house—there were many good spirits there—a distance

of nearly half a mile. So we adjourned to that house, and were soon seated around the tables, and it was spelled out to us, "I am glad to meet you, devil. You say all is write, few are so." After a few more letters were rapped at, that could not be put together, we were sent home! Now is there not evidently something wrong in all this?

Yours, with much respect.

Stoney Run, Oakland Co., Mich. }
July 21, 1851. }

I hope the good spirits, whether in the body or out, will ever be permitted to speak through the paper you publish, that "the leaves thereof may be for the healing of the nations." A glorious era, this! Ignorance is waning and knowledge increasing. What a change within the last twenty years! But the future, O, how glorious!

The change that has been is but a drop in comparison to what shall be. Many there are who would resist the light; but as well might they attempt to shut the rays of the sun from this, our globe. It is true, that they may crawl into their sectarian churches, and hide away in their cloaks of ignorance and superstition, and pine away and die and enter the spiritual world and join kindred spirits, to spend a heaven—yes, a heaven—of ignorance and superstition before their eyes will be opened to behold the glorious light that is now received and enjoyed by many at the present day. Poor souls! I would fain do them good. May the good Lord deliver them.

But many there are who rejoice in the light, and their path will shine brighter and brighter, unto the perfect day. I have many things to say, but not now.

Yours, for the good time coming,

DARIUS R. STONE.

Kenosha, Wis., July 14, 1851.

Dear Sir,—We are much pleased that the Spirit World is to be continued. The subject is certainly of deep interest; and in all parts of the country the anxiety to know more of the new phenomena increases. My own experience has been such as not only to convince me that a new era has dawned upon the race, but I am fully persuaded that I daily receive messages of love from the exalted spirit of my wife. There are several mediums in this city, and very many in different parts of Wisconsin.

Yours truly, J. S. RANDALL.

Ripley, Ohio., July 16, 1851.

Dear Sir,—I am glad to see the Spirit World make its appearance again in our town. The demonstrations are increasing in this place. When I wrote to you, in April last, I said we could get no intelligent answers from the spirits. But it is not so now. We have been conversing with them (the rappers—be it what it may,) for about four or five weeks, and receiving very intelligent responses. And ever since I commenced writing this letter, they have been "rapping" on my table, at my elbow. We had no in-

telligent answers from the spirits until a stranger, from near Warren, Pennsylvania, came to this place, some five weeks since, when the spirits through him, as the medium, pointed out to us some four or five mediums, and they have every one since proved to be such. I shall write to you again, shortly, giving you some facts.

Yours, truly,

WILLIAM NORRIS.

THE ROSE.—Professor Agassiz, in a lecture upon the trees of America, stated a remarkable fact in regard to the family of the rose, which includes among its varieties, not only many of the most beautiful flowers which are known, but also the richest fruits, such as the apple, pear, peach, plum, apricot, cherry, raspberry, blackberry, &c., namely, that no fossils of plants belonging to this family had ever been discovered by geologists. This he regarded as conclusive evidence, that the introduction of this family of plants upon the earth was coeval with, or subsequent to the creation of man, to whose comfort and happiness they seemed especially designed by a wise Providence to contribute.

Deal gently with those who stray. Draw them back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the lost than a mine of gold. Think of this and be on your guard, ye who would chase to the grave an erring brother.

PROSPECTUS--THIRD VOLUME.

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