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HUMAN, SPIRITUAL, DIVINE.

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PHILOSOPHY OF SECTARIANISM.

BY W. S. COURTNEY.

The Harmonial Philosophy teaches that the material universe is a correspondent or representative of the spiritual universe; that all material objects and things spring from a spiritual principle, which they precisely represent, as the effect stands as the representative of the cause. Thus, commensurate with material law in the natural plane of existence, is spiritual law in the spiritual plane. In the material plane of being there is nothing but what contains an interior vitalizing essence, which may be denominated its soul or spiritual principle, and which holds the external form in coherence and determines its quality, just as the soul or spirit of man actuates, vivifies, and supports his body. Each thing in nature is a material exponent of an indwelling spiritual entity, which is its life and activity. There is no such thing as a state of *quiescence*, or absolute rest, in all the universe of God; but all, from the lowest to the highest, is endowed with a living property. There is no *inertia*, or *death*, but only life and growth. Though that activity, in the lower kingdoms of nature, is found in almost inappreciably low degree, yet it ascends through the various forms and order through all the upper kingdoms, perfecting and developing, and ever as it ascends it appears in more perfect forms and organisms. Yet this life and activity, which we see so spread throughout all the forms of creation, purifying and perfecting itself, is not spontaneous or self-originated, but *derivative*. God is the *only life*. The Great Central Divine Love and Wisdom perpetually imparts his love, his life, and activity, to his creation, dwelling in the inmost of each and all things, and through and by means of their interiors in the outermost, infallibly and omnipotently governing and controlling them. All is *incarnated* Divinity, and each atom, and each insect, and each flower, as each star, is instinct with his spirit, and speaks his holy name. We have unerring revelations of the Divine

Love and the Divine Wisdom in all we see, think, or feel; and we view his representative image and likeness in all things around us. The material universe, not only in the complex, but in every single thing, represents God, and is a material exponent of the Divine Love and Wisdom.

But man is, in a pre-eminent degree, a representative of God, not only while in material life, but in every period of his history, from infancy, through all the spiritual and celestial spheres—the image or representative, imperfect at first, but brightening and perfecting as he advances—dim and obscure in the savage, but glorious and effulgent in the celestial angel. In what we have been accustomed to call *inanimate nature*, viz.: the mineral and vegetable kingdoms, we ascertain the interior quality of a thing, from its material embodiment, which always corresponds to it—so in the animal kingdom we determine the character and quality of the animal from its physical conformation, actions, and life, their actions and forms representing their instincts, passions, and propensities, and being, indeed, but the ultimatum or outbirth of them. For instance, the physical constitution and the actions of the lion betoken *strength*; those of the tiger and hyena, cruelty and destructiveness; those of the fox, cunning and deceit; those of the lamb, innocence and purity; and so of all other animals. Their actions and lives disclose their interior qualities and characters, and are but evolutions of them. So, also, is it with man. His actions and life index his character, and show what are his real affections and thoughts. They write his mental, moral, and spiritual history. Thus is the true interior character of every man determined. All his purposes and thoughts thus ultimating themselves in his life, we are able to trace the development of his spiritual nature *externally*, and see the various degrees and phases it has passed through.

It is with nations as it is with individuals. Each nation or people record their spiritual history upon the institutions, manners, customs, religion, philosophy, and science of their age. Their social order, their codes, civil and criminal, their legislative bodies, their literature, architecture, poetry, painting, &c., repre-

sent, truly, the state of their mental, moral, and spiritual advancement—exhibiting a true picture of their hearts and minds. The cruel and bloody codes of our British ancestors show hearts filled with vindictiveness, malice, and revenge; and the feudal institutions of the middle ages show hearts filled with pride, ambition, and the love of rule.

But more especially is the spiritual history of each age and nation effigied in its theology and religion, which are, in all cases, true expositors of the state of the internal or spiritual mind. They show forth the state of the affections and thoughts—the loves, desires, and hopes—the impulses and passions of the believer, better than any other institution, because always regarded as more important.

The distinctive characteristics of the prevailing theology and religion are the following, viz.: In theology, a *Trinity* is taught, which, not being susceptible of a rational explanation and understanding, we will not trouble ourselves with. A *Unity* is also taught, but our attention is more particularly drawn to the attributes of the Deity of the present Christian World.

They believe him to be a God of love, mercy, truth, justice, goodness, and wisdom; a God of anger, hate, vengeance, vindictiveness, jealousy, pride, and oppression; and their whole religion is deducible from these attributes, for they believe that God, though a God of love, “for his own glory,” or self-aggrandizement, “predestined some to everlasting life, and others to eternal misery,” without regard to merit or guilt. Though a God of mercy, yet he is never satisfied until atonement is made; and though a God of justice, yet he punishes the most innocent man in all the world for the crimes of the guilty.

They have many creeds or systems of faith, by the observance of which they expect to “escape” God’s omnipotent wrath and eternal damnation, and be admitted into his heaven, and be happy forever in praising and adoring him. Those places of misery and happiness they have located and furnished with all the paraphernalia of torture and punishment, or glory and happiness. It would be gratuitous, and perhaps insidious, for me to detail further, all their ideas and belief relative to heaven and hell, and the life

after death. All are as familiar with them as, with the civil and political laws of the land. Our present object is to enquire into the state of spiritual life represented by those religious institutions, and their use and purpose in the progressive development of man. Let us address ourselves to this inquiry, and first, as to the origin of those ideas and institutions which is found deep in the unregenerate heart of man.

If I am selfish, and of course jealous of you, you will be jealous of me. If I bear you hatred or ill will, you will *fear* me, and I may expect you to bear me hatred and ill will. If I am avaricious and covetous of your property, you will fear me, and as a natural consequence I will expect you to be avaricious and covetous of my property. If you injure me in any of my selfish passions, you may expect my hatred and revenge. If I am ambitious, and you thwart me in my ambitious purposes, you may expect my most deadly hatred and enmity; and if you are ambitious, and I am elevated above you, I will expect your envy and jealousy. If I am lazy and luxurious, and can make you work to gratify my selfish passions and appetites, you may expect that I will do it. If I deceive you, I may expect you to deceive me. If I perpetrate murder, I may expect to be murdered—will fear it, and have no security against it but my own strength and cunning. Thus do all the bad passions of our nature, by an un-failing law, *react* upon their subject, and are their own punishment. We naturally expect to be made, in turn, the victims of our own evil intentions; and in the absence of social law the only restraint is *fear*—the fear of retaliation and all evil passions and purposes, as *necessarily* beget this fear, as effect follows cause.

In civilized society, where this *lex talionis* is systematized, the retaliating power is given to the public, or all together, they alone possessing the prerogative of dispensing it, and for which purpose they have ordained laws defining the injuries, and modes prescribing the retaliation or punishment, so that the evil disposed person, or wrong doer, instead of fearing the retaliation of his victim, fears the laws and its penalties—instead of fearing the revenge and murder of his fellow man, he fears the dungeon and the gallows. Instead of each man, with his own weapons, resisting aggression, and retaliating injury, all private arms are aggregated in jails, penalties, penitentiaries, and gibbets, and the culprit, instead of fearing each, fears *all*. Thus codes and courts, laws and lawyers, judges, jails, juries, and gibbets, are but *restraints* put upon the evil passions of the citizens. They grow out of the selfishness, malice and revenge, jealousy, envy and ambition, avarice, vindictiveness, deceit and murder of undeveloped man, and are *external representatives* of his diabolical lusts and passions. The court houses, jails and dungeons, constabulary, judges, juries, pains and penalties, &c., of our times, tell more plainly than language can, the rueful tale of our unregenerate and unprogressed nature. They are the leprous spots on the body politic, which indicate the deep-seated corruption of the soul.

But the cause being removed, the effect ceases. Purify the heart from all those selfish and evil passions, and you abolish the necessity for those tremendous restraints and sanctions. If we loved our neighbors as ourselves, and did unto others as we would have others do unto us, there would be no longer calls for bills of pains and penalties, constabulary and jails. There would be no longer need for this expensive apparatus to restrain the wrong and coerce the right. If our wills were harmonized to such a degree as to love all, think no evil, intend no hurt but only good, these gloomy piles, the representatives of guilt and shame, would crumble to decay, and the ploughshare of the husbandman be driven through their ruins! In that state of social order where all love each other, where there is no distrust, envy, jealousy, malice, or revenge—where there is no war of evil passions and selfish propensities, but a harmony of interests and affections, and only confidence, peace, and good will to men, there is no longer *fear*; and as there is no aggression, there is no retaliation; as there is no crime, there is no punishment.

The largest liberty is to do as we please, and this liberty can only be indulged when we all reach that state of moral purity or harmony, in which, by willing and doing as we please, we will will and do *just right*. There will be no sanctions required then, to compel duty, but it will be our "meat and drink to do the will of the Father."

The celestial angels have no restraints because they have no evil purposes to be restrained; and they have no *fear*, because there, from the moral purity of their wills, there is no aggression, but each, by willing and acting just as he pleases, by living the delight of his love, wills and acts just right. They live in the enjoyment of the largest liberty who have the greatest moral purity, benevolence, sympathy, and love. The *evil* man is the slave, and he is a slave just in proportion as he is evil. And so society is in slavery just in proportion as its members are selfish, discordant, and evilly disposed, for all evil, by an immutable law of God, reacts upon its victim with fear, restraints, and punishments, while good ever enfranchises and enlarges its subject.

But the restraints and sanctions of civil society do not bind the consciences of men—they are merely external. They exercise no jurisdiction nor control over the secret purposes of the soul. Hence the civil and criminal codes, our court houses, jails, penitentiaries, and work houses, do not represent the *entire* depravity of the heart of man. They are only the signs and indications of his default and responsibility as a civil man, *not* of his depravity as a moral and religious being. There is a fearful moral deformity—a mass of evil passion and purpose, that lies beneath this external conduct, and which these restraints and penal sanctions do not reach. The law is satisfied by restraining or punishing my illegal actions or unlawful conduct—it does not purify my heart or inflict remorse upon my conscience.

Whilst I may be externally a good and

orderly member of society, I may be internally a wicked, designing, malicious, deceitful, and vindictive man, which may ultimate themselves in a thousand ways, without incurring the penalties of the civil law. Society protects only my *body*, and that in an imperfect way, but leaves my moral and spiritual man a prey to its worst passions and impulses. Beneath this external civil life, which the penalties and restraints of social order conserves, there is a wide field of moral and spiritual life left to the jurisdiction and control of the sanctions of morality and religion.

As the internal always develops and represents itself in the external, we may also expect to find all these states of the internal moral and spiritual man, truly represented by external sanctions, institutions, &c.; and those religious or spiritual sanctions and penalties are more awful and terrible as the duties they enforce and the evils they restrain, are more important and more deeply rooted in the soul—such sanctions and penalties, for instance, as God's omnipotent wrath and vengeance, his eternal reprobation or condemnation, everlasting hell fire, "outer darkness," "weeping, wailing, and gnashing of teeth," the Devil, Satan, &c. &c.

But an objection may here arise, viz: That although the sanctions and penalties of civil society do not pass beyond this life, or sphere of being, and are actual, tangible, demonstrable realities, yet the sectarian sanctions of morality and religion, for the most part, lie beyond this life, and existing only in fancy, will never be inflicted. To which it is answered, that for the purpose of enforcing present religious observances and moral purity, a *belief* in them is all that is required. And we will hereafter show, that though a *phantasy* to those whose spiritual minds are opened, yet to those who need such sanctions, these phantasies remain with them after death, and are to them true.

We can conceive the Deity in no other way, and under no other form, than that of human. Hence, all mankind, whether they acknowledge it or not, have an idea of God as a man, with human reason, passions, and emotions. God is an organized, personal, intelligent, and emotional Being. The passions and emotions which we have in a finite degree, we ascribe to Him in an illimitable degree. Hence our idea of God is elevated and perfect, as we are elevated and perfect; and our idea of his providence or government is harmonious, wise, and good, as we are regenerated and pure. We might trace the idea of God, and his attributes, from the rude conceptions of the savage, who sees him only as a God of war and battle, through all the various advances to the Unitarian theology. Through *all* we see the idea of the *Divine* character keep pace with the mental, moral, and spiritual development of the *human* character.—We know God in no other way than in, and by, and through our mental, moral, and spiritual powers; and we can conceive him in no other light than as possessing like intelligence, passion, and emotion with ourselves, only amplified to an indefinite degree. Our highest and greatest ideal of human character is our

conception of the Divine character. Civilization has civilized our ideas of God and his providence, and our conception of his attributes has become *humanized* and *enlightened* only in a humane and enlightened age of the world. We see him in our own image and likeness, and praise and adore him as our Infinite self. It is an undeniable truth that every man sees God according to his degree of intelligence and the state of his affections. A malicious, vindictive, and revengeful man will see him as a vindictive and revengeful God; a wicked and guilty man will see him as an angry God; a jealous man will see him as a jealous God; and a proud and ambitious man will see him as a proud and vain-glorious God, &c., and as he has omnipotent power to execute his purposes, their *fear* of him is supreme. When, therefore, they have indulged any of their evil passions, and are overtaken by remorse, by an unflinching law of their nature, they *fear* the wrath of God, and see him only as a wrathful Being. When they transgress any of what they conceive to be his divine ordinance, they *fear* and expect his omnipotent vengeance, and that he will pursue them with relentless vindictiveness, until he satisfies his anger and justifies his character by omnipotently *retaliating* the aggression and injury. Hence, their imaginations, stimulated by remorse and fear, have originated eternal hell, lakes of fire and brimstone, bottomless pits, infernal regions, a personal devil, &c. &c., as Divine instrumentalities of omnipotent vengeance! These are the *modes* by which God executes his wrathful and vindictive purposes—the instruments by which he *retaliates* injury and aggression upon his creatures—and have no other origin than the malice, intolerance, guilt, remorse, jealousy, vindictiveness, and revenge of undeveloped man. Thus, the evil human passions given by man to God, return upon him, or react, characterized by Omnipotence in their reaction. If he does not praise, and adulate, and flatter him as he himself would wish his dependents to do, he believes he is jealous. If he does not thank him for all the blessings he receives, he believes his justice and gratitude to be offended. If he blasphemes his name, he believes his dignity has been impeached. If he does not appease him by prayer, and supplications, and offerings, he believes he will be cruel, and oppress him. In all which cases his terror and alarm fancies those awful instruments of Divine displeasure put in force against him, to torture, punish, and destroy him. Now, what are those dread instrumentalities of God's wrath, but the *representatives* of our own interior evil passions and impulses?—What are they but external *embodiments* or *exponents* of our deeply wicked and unregenerate natures? Are they not *outbirths* of our interior selves? Just as truly as our penitentiaries and dungeons, jails and gibbets, are external representatives of our illgal conduct or anti-social behavior—indicating our malevolent and diabolical spirits as truly as the fangs, and claws, and actions of the beast of prey indicates its cruel and destructive character. All interior evil thus ulti-

mates itself in the external, from the vegetable, with its poisons, and thorns, and briars, to the animal with its weapons of offence and defence; and from civil life, with its jails and penitentiaries, its constabulary and military, to sectarian religious life, with its eternal hells and terrific devils! All are the results of internal discord or evil, which, ultimating itself thus, *reacts* with a salutary and restraining influence upon its source.

The use and purpose of those restraining agencies in civil life, is openly apparent. They protect the citizen from outrage, wrong, and violence, by the checks they put upon his anti-social passions and inclinations. And as society develops, regenerates, and harmonizes, there will be less necessity for them, and they will mitigate and ameliorate just as the cause of them is removed. At present they are Divine instrumentalities in the development and regeneration of society, indispensable to the conservation of its existence and its passing to a higher state.

The use and purpose of the belief in and idea of the Divine wrath, jealousy, and vengeance—of eternal hell, lakes of fire and brimstone, the Devil and Satan, &c. &c., are equally obvious. They bind the consciences of men, enter into their inmost souls, and restrain or strangle the evil purpose in the heart. They check all the interior evil purposes and passions, which the civil law does not reach, and exercise an omnipotent jurisdiction over all the affairs of conscience, so that the restraining and coercive influences of those awful sanctions upon the depraved and wicked heart of man, are beyond all statement, vast and important, and indispensable means furnished by the wicked agent *itself*, in the progressive development of his spiritual nature.

But if the spirit is the *very man* himself, and the body without it only a corpse, and coming into the other life the same man, with like evil purposes and passions, where these sanctions are perceived to be only the embodiments of his own spiritual state, then it may be thought they lose their restraining and coercive power over the heart, and then the man is left free to indulge his worst passions and impulses. To which it is replied, That these phantoms of guilt and remorse, *remain* with the spirit *after* the death of the body, so long as the evil state of the spirit *requires* their salutary influence and control. Hence the belief in those tremendous instrumentalities, by the evil man, is by no means dissipated at death, but he comes more and more to realize them, as his wickedness and depravity are more quickened and ultimated. Wholly dependent upon, and outbirths of, that evil state, he remains in the phantasy so long as he remains in evil. They settle down upon his unquiet soul, like awful night-mares or terrific delusions, torturing and troubling him with every appearance of reality and truth. He is made the victim of his own evils and errors, which even then return upon him, with their false and fatuous appearances of reality, correcting and restraining his evil purposes, and developing his spiritual life. "The mind is its own place, and

of itself can make a heaven of hell, a hell of heaven."

The extent to which these phantasies, originated by evil and error, prevail in the other life, is fearful to think of.—They are the hells so vividly portrayed by Swedenborg, and it will be interesting to dwell briefly upon this subject. It is familiar knowledge that the Pathetizer can induce upon his subject such belief and visions as he wills to, compelling the sleeper, by his positive influence, to see, believe, think, and do, just as he wills. Thus he can make him believe he is some one else, or some animal. He can deceive his senses—make him drink water for wine, eat potatoes for oranges, smell asafetida for cologne; can dazzle his eyes by imaginary light, or deafen his ears by a mental scream. He can transfer him into this or that scene or place—introducing him into an imaginary Paradise, or plunging and whirling him in dark and dismal abysses. In all which the subject operated upon will suffer or enjoy just as much as though real, and know no otherwise than that it is all real, palpable, and actual. Similar is the phenomenon of incubus, or nightmare, in which the victim sees, hears, feels, and suffers all the horrors and alarms of the phantasy, just as truly and poignantly as though actual and waking. He is sunk in dark chasms, where all hope of resuscitation is forever cut off; he is bound hand and foot, and in the most imminent and awful danger, and cannot move a step or even speak; he is drowning in deep waters, and cannot even make an effort to save himself; he is torn in pieces by beasts of prey, and cannot cry for help, nor resist; he is whelmed in "lakes of fire and brimstone," and his prayers and supplications are not heard; the weight of twenty Atlantics are upon him, and he cannot breathe—a word would save his life, and he cannot speak, for his lips are forever sealed.

The sense of truth and space, while in those phantasies, are also fundamentally changed. All things have a vaster, more awful, and more imposing appearance. The impending danger is more terrifying, dismal, and sublime; the vortices more immense, and, if I may say so, more bottomless; the heavens far more exalted and more immeasurable, and all things invested with a silent and mournful solemnity. Minutes are drawn out to years, and hours to ages, and the sufferer sometimes undergoes years of terror, suffering, and agony, in a single hour. I once knew a somnambulist to fall into a trance when in a gloomy and remorseful state of mind, when she fancied she fell millions of miles into the nether regions, where all was gloom, terror, and eclipse—where she was surrounded by the most frightful forms and objects, filling her with trepidation and alarm, and to crown all, her ears were stunned by peal after peal of harsh and grating thunder, that seemed to reverberate and roll forever through those doleful dominions—all which took place while I was writing a single sentence, on the table by her side, and the thunder occasioned by the scratching of my pen on the paper while writing. On another occasion, when in an unquiet and

troubled state of mind, she fell into a trance, when she was hid away forever in a dark and solitary place, beneath all creation, where the waters of a thousand oceans, and the weight of a thousand hills, were above her—where she could never see the "human face divine" again—where none "in heaven above, or in the earth beneath, or under the earth," could ever find her everlasting tomb, and where she must remain for all enduring ages to come—all which took place during a few minutes.

I might cite many more similar instances of phantasy within my own experience; but all who have suffered the agonies and frights of incubus or nightmare, will be able to appreciate those horrid delusions which so vividly clothe themselves with the appearances of reality. No physical torture or suffering can compare with those moral and spiritual terrors. Their afflictions and punishments apply themselves to the *soul*, and are above and beyond time, and space, and circumstance, and natural law. They are the legitimate results of all evil states of mind—of crime, remorse, fear, guilt, sorrow and regret, just as truly as jails and penitentiaries are the offspring of our illegal or anti-social behavior, or the cruelty of the beast of prey the consequence of its destructive propensities. Hence all our ideas and belief about eternal hell, God's omnipotent wrath, lakes of fire and brimstone, bottomless pits, personal devils, and all the sectarian hells, are huge phantasies or night-mares, or immense delusions begotten by our guilt, shame, crime, remorse, fear, sorrow, and regret. They are the well-policed jails and penitentiaries of the spiritual world, which meet out exact retribution to the guilty offender, and by their chastisement redeem, purify, and regenerate him from his evils and errors, and qualify him for higher and holier spheres of life and enjoyment. When the wicked and guilty spirit comes into the other life, it comes into the specific hells or phantasies of its *own evil affections*, and realizes its own guilty state; and it must be perfectly obvious that none can come into those sectarian hells but those whose wicked and unregenerate states have induced upon themselves the phantasy or belief in their *reality*. Those phantasies are, therefore, the lot of those whose hearts and minds make them believe in them, and are true only to them.

But when the heart is purified from all evil concupiscences and lusts—when it is warmed and filled with a universal love of mankind—when all its passions are subdued, tranquilized, and harmonized, at peace with itself and all the world, and influenced only by sympathy, pity, benevolence, charity, love, and mercy, it can never believe in the eternal misery of any of its fellow beings, or their punishment beyond what is necessary for their purification and happiness. It cannot believe that any of those whom it loves are unhappy, and it sees God only as a pure, perfect, and holy Being, as Divine Love and Wisdom, who knows no anger, jealousy, wrath, or revenge, but a God who loves all with a perfect love, infinitely more strong and deep than any parent

ever loved his children, and who *can*, and *will*, and *does*, save all in a heaven of eternally increasing beatitude!—to do good, and think truth his life and delight—to love all, and to adore and love God, as manifested in all things, without fearing him, his "meat and drink," he feels no guilt or shame, fear or remorse, regret or sorrow, from whence spring those awful phantasies, and consequently needs no such sectarian sanctions and restraints. He dwells in the Eden of his developed and purified affections, comparatively exempt from care, and sorrow, and trouble, and enjoying more and more spiritual freedom and happiness as his affections become more and more purified and exalted.

When in the progressive development of mankind, we all reach that exalted state of moral purity and spiritual liberty, there will be no longer eternal hells, nor personal devils—no longer a wrathful and vindictive God—but all those fearful instrumentalities that marked our day of crime, will be but faintly traced in our memories as a long-past sorrow.

Pittsburg May 25, 1851.

EDITORIAL.

BOSTON, SATURDAY, AUGUST 16, 1851.

DISCORDANT COMMUNICATIONS.

It is worthy of notice that mortals should express surprise when they find that all of God's laws and works perfectly correspond. In childhood we form ideas of things which we believe appertain to manhood, and then when we reach manhood we are surprised and disappointed to find things altogether different from what we had imagined. Thus the traveller reads descriptions of distant countries, which give him an ardent desire to see them. But on reaching the places about which he had read so much, he does not find things precisely as he anticipated. Many things he expected to see he does not find in existence at all; and other things which had been painted to his imagination he finds so very different from what he expected, that he can scarcely believe that he has indeed reached the land about which he had read and thought so much.

Now, if it be difficult to obtain correct views of foreign countries, of whose language we have knowledge, and whose inhabitants we may have seen, may we not well suppose it more so for mortals to obtain accurate views of that world, which is so high, so much above the one we inhabit, that "the eye hath not seen it, neither hath the ear heard, neither hath it entered into the heart of man to conceive" what its peculiarities are?

Suppose that those who have had the best opportunities for testing what purports to have come from the world of spirits, are

ready, if need be, to admit most of the complaints made as to the discord in the spiritual communications. They are not, probably, more disappointed than all mortals are, when they die, and actually find themselves in that world. I no more believe that any mortal ever did enter that world, who was not disappointed in some respects, than I do that any mortal ever lived to maturity in this world without being more or less disappointed in many things in respect to it.

However, let us look, now, at the positive, or bright side of this question. What we call "discord" may be, after all, "harmony, not understood." At any rate, we do not admit that any communications from the spiritual world, however they may contradict the popular theology, or however much they may disagree, one with another, are really antagonistic, when viewed in connection with what we have supposed to be the grand design of God, in making them. Not the production of a new Bible, nor a new explanation of the old one; not to allow mortals the privilege of talking personally, with the prophet Daniel, or the Apostle Paul, or Bonaparte, Washington, or Dr. B. Franklin; not to confirm sectarians in their exclusive notions; not to raise up a new sect—we have enough of them already. At the same time I am free to allow that I infer God's design from his works, from what I perceive he does. Others must, or may, do the same. All I assume is, that the most comprehensive view of God's works must be necessary for an accurate estimate of his design; and hence those must be liable to err in their views of God, who take isolated and partial views of his doings. In judging, therefore, of communications from the spiritual world, it is obviously the safest course to look at them as a whole, to contemplate them all together. They come from a sphere which we have not yet entered, and of whose existence the great majority of mortals, up to this time, have doubted. What man most needs, therefore, is the conviction of his IMMORTALITY. He wants to be made conscious of "an hereafter," and to know his true destiny. And the first thing demonstrated by these spiritual manifestations, is this great fact, that *all human beings, passing through death, become spirits, and live for ever!* This stupendous truth has not yet taken sufficient hold upon the affections of mortals. No previous "revelations," to Jews or Gentiles, no "visions" of ancient or modern "seers," were sufficient to attract the attention of an external skeptical world. But now, whether there be any spiritual world or not, one fact is quite manifest: these so-called spiritual manifestations have brought more

of the human family to a firm belief in such a world, than were ever brought to such a belief before, in the same space of time. Here, then, we might rest, but we go farther, and affirm that these manifestations not only harmonize perfectly, with the great design of God, in their production, but they do also harmonize, when in themselves considered, far more than the theological sects do in this world. Thus:

1. The spirits all agree (as far as any reports have reached us, from almost every State in the Union,) as to man's *immortality*. This is not merely doubted by "sinners" and "skeptics" out of the church, but some of the most conspicuous Bible zealots deny *immortality* to a large, or the largest, portion of the human race!

2. The discrepancies in spiritual communications agree in demonstrating that about man's future condition, which the theological sects themselves are not agreed, either in believing or teaching. As, for instance: these sects affirm and deny the same things in regard to man, and his state after death. One says the spirit is annihilated! Another says death is such a change as makes man essentially different, immediately after death, in his moral character, from what he was before. Another sect affirm that death renders a part of the human race worse off, eternally, than they were when in this life! And most of the sects teach that a man's *love* may be changed in a moment of time—that is, a man may steal, or commit murder, from the love of it, and the next moment, that murderer may kneel down, pray, repent, believe in Jesus Christ, and rise up from his knees "justified," and as innocent as if he had never sinned!

We refer to these views here, because they are such as the sects themselves have always disagreed and disputed about. And now it is clearly manifest that if there be discord in the communications made from the spiritual world, these very discords settle one or all of these questions in respect to man and his condition after death. For while the spirits, taken together, do not endorse either of the sects, as such, nor their peculiar theological dogmas; yet they do, (and perhaps without any conscious design of their own,) unite in testifying that man's condition after death, (though on the whole better, as he inhabits a better sphere,) may be inferred from his *love* or life in this world. Hence, whatever view we may take of communications from the spiritual world, whether high or low, good or evil, harmonious or discordant, they make manifest the Divine who is Goodness, Justice, and Truth itself; and thus they should excite the gratitude of all, as they do for man's development and pro-

gression, what could not be accomplished in any other way. And thus it would seem:

1. That if spirits manifest themselves to mortals at all, the question as to man's immortality is settled. Man lives after death.

2. If we find as great a variety in the character of the communications made by spirits, as there is known to be here in the character of men before they die, or nearly so, then it must follow that the condition of spirits after death must take its direction, or correspond with the ruling love or the life in this world. The life here is the germ of that which is developed there; the same as we say that the infant here is the germ of the man which the infant makes in the process of time.

Other views will be presented on this subject, in succeeding numbers of this paper.

✓
 QUERIES.—"Is it right, generally, to accuse spirits, whom we have not seen, with *lying*, upon the testimony of lying mortals whom we have seen? That is, when a mortal admits that he himself has *lied*, for the purpose of testing the spirits, shall we accuse the spirits with falsehood, on the testimony of that self-convicted mortal?"

Some allowance may be made for circumstances, but we give to these queries a decided answer in the negative. We suppose that when a mortal purposely deceives he thus renders himself unworthy of credit. Hence it seems to us that spirits whom we have not seen, and of whom we know so very little, should not be accused on slight pretences, and scarcely, if ever, upon the representations of mortals who are false.

Some time last winter I received a letter from New York, desiring to know if the *spirit of an adopted child of the writer* would respond to it. I had received many similar letters, which I had not answered, because I knew, from the first, how very difficult it must be to determine anything as to the identity, either of the writers or the spirits who might respond to them. But this one happened to reach me while a number of strangers were having a sitting in a room near my office. On opening the letter I felt a curiosity to see what the answer might be, and so went into the room where the sitting was held, and asked *permission* of the circle to read the letter I had just received from New York. The gentlemen present evinced a corresponding desire to ascertain what the results would be, and so they requested me to be seated at the table, when I put the following questions, and received the answers, which I wrote down, in reply: "Is there any spirit here to answer this letter?" *Ans.*—"Yes." "Did you come here from New York, with this letter?" *Ans.*—"Yes." "Are you the spirit here referred to as the *adopted child*

of the writer?" *Ans.*—"Yes." "Do you now love the writer of this letter more than ever, and are you near to her [him] all the time?" "Yes, yes, yes!" very emphatic. "And shall I write an answer to this effect?" "Yes." And so I did, and sent it to "Phebe Newell;" and I have permission to refer to the following gentlemen, who were present, and who will make oath, if necessary, to the truth of what is here stated: Mr. S. B. Holden and Mr. Parker Nichols, of Woburn, Mass.

Now, if that letter was written to me by a *deceiver*, we do not see how any other answer could be given consistently with what all acknowledge to be the laws of *spiritual affinity*, which govern in responses from the world of spirits. Indeed, similar laws are developed where both parties are in the external world. That is, if a clairvoyant, or a person who is highly *impressible*, hold in his hands a *letter or manuscript* written by another person, he will, in a little time, *sympathize* with, and act out the character of the writer.

Bear in mind, that the individual who says he wrote that letter, *confesses* that he wrote it for purposes of *deception*. Nay, he has boasted of his having falsified and deceived in his questions at sittings with the Fox girls, and other mediums, where he *feigned* the death of a beloved sister, and got falsehood in his responses. And taking the pains he has, for *deceiving*, what should we expect Infinite Justice would meet out to a self-convicted deceiver like him? My opinion is, that he got precisely what he deserved in the answer which I sent him. Of course, he *thought* that I falsified the answer; but in that he was egregiously deceived, as really as he was when he *thought* he would find out the truth about the spirits by approaching them with a lie in his mouth.

WATCHMAN, WHAT OF THE NIGHT?—Multitudes, in various localities where the spiritual manifestations are made, are pressing us with questions which it would afford us pleasure to answer in detail, if we had nothing else to do. One wants to know "why his guardian spirits have failed to do as they promised?" Another asks "if he shall believe what they say about A. J. Davis, Swedenborg, and the devil?" We answer, of course, you will believe anything and everything spirits tell you, if you do not know any better. They told one man, in New York, that "he would circumnavigate the globe, become the greatest preacher that ever was, stand before Queen Victoria, and should become rejuvenated!" They even assured him that "he should wake, the next morning, with a complete set of newly-grown teeth, while all his old

ones would be found in the wash bowl!" The mortal believed every word of it!

One of the "Auburn circle" of spirits, purporting to be an "apostle," assured Mr. B. that he (Mr. B.) "would become celebrated in succeeding ages of the world, and his name should be handed down to posterity as on a level with that of St. Paul." This "Mr. B." was one of the brethren who published an "Exposition of the Prophetic Scriptures," referred to Vol. I, pages 10 and 69. Mortals who love to swallow such pills as these will find spirits enough to prescribe them.

And many there are, at this moment, listening to communications purporting to come from "apostles," "prophets," "heroes," "statesmen," or under whatever guise the spirits find will most flatter their vanity or love of the marvelous. Well, we must all learn; but *how*, and *when*, and *where*, each one must determine for himself. Our object is to assist all, in the columns of this paper.

FOXBORO', Mass.—The editor delivered two lectures in Cocassett Hall, last week, to full and intelligent audiences, during which sensible demonstrations were made by spirits, so as to be witnessed by all who were present.

The Harmonical Philosophy has many true and firm friends in Foxboro', among whom may be mentioned the Rev. Mr. Slade, Messrs. Calvin and Erastus Pettee, and others. Our visit to Foxboro' was most pleasant and delightful, affording us, as it did, an opportunity of communing with congenial spirits, in the body and out.—May the circle in this place be increased a thousand fold.

"SECOND SIGHT."—In our second volume, page 119, we noticed the reports of experiments said to have been made by Mons. Gaudon, in New York, with his nephew, while the latter was in a normal state, and expressed our doubts, at the time, as to the reliability of those accounts. It has since come out that Mr. Gaudon performed all those results by collusion. Brother Ambler was not aware of this fact, probably, when he quoted that account from the Home Journal.

CORRESPONDENCE.—Do not fail to read the letters under this head. Facts are accumulating upon our hands, from almost every locality where the spiritual manifestations are made, which tend to impress us with a sense of the great importance of the information contained in the pages of this paper, from week to week.

CORRESPONDENCE.

Boston, August 9, 1851.

Dear Sir,—From two letters published in the last number of the Spirit World, the following conclusions are forced upon my mind:

1. That it is of the greatest importance that mediums should never be associated with, or influenced by, mortals who are not perfectly truthful and good.—[See the letter from Harveysburg, O., page 39.]

2. That some spirits are so vicious as to falsify and malignantly accuse mortals of crimes, such as murder.—[See the letter from Dundee, Ill., page 38.]

This is painful to believe. But as facts have come within my own knowledge, confirmatory of those views, I beg leave to state them.

I know a person, believed and acknowledged by all who have known her from a child, to be as pure, gentle, kind, and truthful as a mortal could be, till she became a medium for these sounds. Just before, or very soon after she had these manifestations in her presence, she became accidentally associated with two men, who have exerted an influence over her, whether good or evil, the candid must judge. I do not suppose that either party have had any evil design; but that the association has perverted the mind of that medium, I think is manifest enough. One of the persons who have exerted this influence over her, is a decidedly wilful, stone-hearted man, whom she allows to call her "sister," and to say to others that she does "nothing without consulting him." "he is her guardian," &c. The other person has been a State prison convict, and him she allows to Mesmerize her. Of course, that once amiable child, now partakes of the spirit of those with whom she is associated, loves what they love, and (temporarily, I can but hope,) has now become deceitful and false, having convicted herself of falsehood, as may be seen by comparing two articles of hers which have been published, one in the Boston Daily Mail of September 10, 1850, and the other in the Spiritual Philosopher, page 110. As might have been expected, communications have been made, through her, from the spirits, about mortals, that have evinced selfishness, falsehood, and malignity, not unlike the spirits in Elgin, N. Y.

Now, Mr. Editor, it does seem to me important that these things should be known, especially when there are so many among us who have no belief that spirits ever did or ever can utter what is not true! And can we not see the danger to which mortals are exposed, when they know no better than to receive what spirits affirm when they falsely accuse mortals with such crimes as murder!

The evil to which I now allude, consists in this—that when mortals like this young lady and the medium in Harveysburg, O., are once influenced to a certain degree, by discordant mortals or evil spirits, they thus become so fascinated and imbued with the disposition of those who influence them, that their loves are the same, and you cannot convince them of their danger.

Whatever doubts may have heretofore prevailed in respect to that influence, known under the name of Mesmerism, or in respect to the fact of obsession, I think there is a reasonable prospect of our having these question permanently settled, certainly in the minds of all candid people who are acquainted with the facts which are published from week to week, in the columns of the Spirit World.

Yours, fraternally, D. D.

Allegheny City, Pa., July 15, 1851.

Mr. Sunderland,—Dear Sir: I now address you as a familiar friend. Although I have never seen you in the flesh, I am with you in spirit. I feel that I am acquainted with you, and that we are laboring together in a noble cause, though you are much my senior in the good work, as well as in years.

I see the new light is onward, and is gaining ground everywhere. It carries conviction with it into the minds of the unprejudiced, and is rolling onward in its triumphant course like a mighty avalanche, and is giving joy and happiness to thousands of immortal souls, and lifts to them the veil of uncertainty, and imparts to them a knowledge of the future state. Go on, and may you have the happiness of seeing much good done by your instrumentality.

Yours, &c.,

J. B. CAMPBELL.

Providence, R. I., July 20, 1851.

Dear Sir,—The following extract is from an article originally published in the Spirit Messenger, and quoted by you into the Spirit World, Vol. 2, page 173. It is on the "Tendency to Fanaticism," signed "C." [supposed to be Mr. E. W. Capron, one of the writers of the "History and Explanation of the Mysterious Noises and Communion with Spirits in the Nineteenth Century."] This writer says:

"Such enthusiasts are sensitive in the extreme, when the right 'to try the spirits' is insisted upon; and they will declare everything to be direct from the 'angels,' and all true and correct, until some 'Phebe Newel' dispels the illusion, and proves that it is sheer fanaticism to count our present mode of communicating with spirits perfect, and that we find deceiving spirits in the flesh, as well as ignorant and unreliable ones out of it. Although we should make all due allowances for these unfortunate organizations, we should equally pity the cause which they may attempt to publicly advocate."

Now, what I want to know is:

1. Who are the "enthusiasts" whom we are thus called upon to "pity?" and whether "C." himself was not one of this class, till he was better informed by reading the "Spiritual Philosopher?"

2. Whether this writer is not himself as much indebted to "some Phebe Newel" as those "unfortunate organizations" to which he refers?

3. Where, in Mr. Capron's book, are we put on our guard against "deceiving spirits?" Indeed, I have yet to learn that Mr. "C." ever knew or suspected anything

"unreliable" on the part of spirits, till he was warned of this fact by those whom he now thinks "have too little philosophy to give rational and common-sense explanations of the matter, and too little penetration to avoid being imposed upon by designing and dishonest skeptics."

For myself I cannot forget that the first caution that I ever read against the "reliability" of spirits, I found in the first number of your paper, and one which I have looked for in vain in the "Spirit Messenger," and other papers devoted to this subject; but a caution that I have seen repeated in almost every succeeding number of the Spirit World! And now, a year after, at this late day, it is curious to see this Mr. "C." availing himself of the advantages afforded him by that caution, by detracting the friendly source whence it originated.

Yours for G. J. T., E. G.

Bridgeport, Ct., July 20, 1851.

Dear Sir,—We hope you may go on your way rejoicing. You shall have our sympathy and assistance.

Spiritual truths are constantly developing in this vicinity. You would be amazed if I should recount to you some of the manifestations that have been given here, in some of our circles, of late. The skeptic, here, now stands perfectly non-plussed, while new and startling revelations are constantly going on, that are awakening up here a deep and abiding interest in these mysterious demonstrations.

Yours truly,
S. SEELEY.

Lamar, Ill., July 20, 1851.

Mr. Sunderland,—Dear Sir: I am happy to assure you that the good cause is spreading very fast in this region of country. Mediums are multiplied in every direction.

Yours truly,
JOHN H. MUDGET.

Piketon, Ohio., July 28, 1851.

Dear Sir,—I have taken your paper long enough to become involved in deep suspense in regard to those matters—and I here enclose one dollar, wishing to take it another year, by which time, I presume, the matter will be put to rest, as regards all candid persons.

Our sectarian papers, out West here, are hard down upon everything of a spiritual nature, that does not quadrate with their long-cherished dogmas. Among the last objections in the RELIGIOUS paper which I take, (the Presbyterian of the West,) is "that most of its believers are Infidels!" A strange solicism, indeed. But even take them at their word, that they were Infidels, is there nothing gained by converting an Infidel to a belief in the immortality of his soul, and of his accountability to the Christian's God?

Mr. Burr has been lecturing near here, and has exploded the matter to the full satisfaction of the disbelievers.

I will not trespass longer upon your time, but suppress many things that I should wish to say, and enquire about.

Yours, &c.

O. I. PHELPS, M. D.

Angola, N. Y., July 30, 1851.

Mr. Sunderland,—I feel highly gratified in having the opportunity of reading your paper. I have been accustomed to perusing a great many papers, but I must say that (which I think is due to you,) I never was more pleased than with the reading of the Spirit World.

Yours, &c., THOMAS GALE.

The money has been received.—Ed.

Bangor, Me., July 31, 1851.

Brother Sunderland,—Our hearts are made glad, at last! This day we have communicated with the glorified spirits by the alphabet, for the first time! We have had the rappings one year from last April, in my house. In March last we formed our circle, with three, and it has increased to fourteen truth-loving and truth-seeking souls, and many more want to join us. Our Harmonial brothers and sisters in other places, who are using the means to obtain communications, need not despair. They shall "reap, if they faint not." So the spirits tell us.

Brother Sunderland, how is it that we have been toiling and desiring to communicate with the spirits in bliss, and have not been successful before this? If we had the sagacity that C. C. B. and G. have, no doubt we could have rapped out with our toes as good a communication, by this time, as they have. I have received a communication from my brother in the spiritual world, that could not be snapped out by the toes. He spelled out to me, "I want you to know that this new faith is right, and it will soon be developed, and all mankind may come and receive light and salvation, that will." Having had doubts in my mind, in regard to this new faith, the above, from my brother, has removed every shadow of doubt, and I bless God and the holy spirits for this new faith. I was directed to send this to be put in the Spirit World.

Yours, for more light and truth,
RACHEL GREENLAW.

Chillicothe, Ohio, July 31, 1851.

Dear Sir,—I send you, herewith, an extract from a letter from a correspondent of one of our citizens, giving an account of the progress of spiritual manifestations at Ripley, which I think your readers will be pleased to be apprised of.

Yours, very sincerely,
CLEMENT PINE.

Ripley, Ohio, July 27, 1851.

— "I have had many demonstrations since you left here, and the promise of many more soon, or as soon as it is proper for me to receive them. My large dining table was moved some thirty or forty times, and a man sitting on the table. It moved frequently, without the medium touching it. I have had several sentences and communications spelled out, and tokens of love and affection written out to me, of the most refined and elevated character. Last night I was communicating with a brother who has been in the spiritual world more than seventeen years. The alphabet was

called for, and these words spelled out in presence of many respectable witnesses:

'Brother, you shall see signs and wonders.'

While sitting, to-day, I had many important sentences rapped out to me, touching the immortality of the soul and man's final destiny. They say that all spirits are not happy now, but all will finally attain infinite happiness and purity, and that not one of Adam's race will suffer endless punishment. There is not one, no matter how low or degraded, but contains the germ of angel purity. The circumstances and influences that surround it may be unfavorable to its development, but this furnishes no proof of its absence. It must, some time, and according to the eternal purpose of Him who made it, grow into beauty and perfection.

There are four different places where the rappings are heard in Ripley, and the answers touching the above questions are all in perfect harmony.

Very respectfully, yours, &c.

L. G. PALMER.

Sauquoit, N. Y., Aug. 2, 1851.

Friend Sunderland,—Satan, or some other wicked, discordant spirit, is very busy in this section of the "Empire State." Some time since I informed you that two or three persons had been shut up in the Lunatic Asylum, at Utica, in consequence of getting crazy about the "rappings."

A few days ago I was informed that a respectable lady of my acquaintance, living about two miles from my residence, had also become deranged from dealing with the spirits; and her neighbors say that we all deserve the severest punishment for having anything to do with the spirits. If we had a few more of the Rev. Cotton Mather stamp, we might have the pleasure of a pleasant swing into eternity, with a rope around our necks. These pious neighbors have forgotten that two of this lady's sisters have been crazy—one from getting over-excited about religion, and the other about a love affair between her and a minister of the Gospel! All that passed off quietly as "God's providences."

Yesterday I learned that a Universalist preacher in Bainbridge, N. Y., was under the control of an evil spirit. He will not answer to his own name, but will answer readily to the name Almeda; and he says that he is Almeda, henceforth and forever. Another man, in Winfield, N. Y., has been deranged for some time. The circumstances are these: He said that the spirits caused his hand to write, and made him dance, walk like a Broadway dandy, &c. One evening he invited some fun-loving boys to his house, to see him dance *a la spirits*. The spirits set him to dancing, according to promise, and he continued his waltzing for hours, amid the shouting, laughing, rolling, and tumbling of his audience; and finally the spirits danced him into delirium!

Other persons are made to get out of their chairs, assume the attitude of a preacher, and reel off a long discourse—all done by spirits! Others will ascribe

a cold chill to spirits, and also all sorts of impressions and inclinations!

Now I cannot admit that all this comes from spirits, but it is getting quite fashionable, in some sections to ascribe all sorts of phenomena to spirits from the upper spheres. I think we ought to be extremely cautious in our investigations of this matter, and consider that human beings have *nervous systems* that are sometimes affected by their own spirits; and we should understand what appertains to *congenital tendencies* in the temperaments of different persons, before we attribute all these strange results to remote and supernatural causes.

Your friend, as ever,

T. A. HOLT.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

"BIOLOGY A HUMBUG."

Our readers will remember the account we published, of a communication purporting to have been made by the spirit of Dr. B. Franklin, in Cleveland, Ohio, in which the spirit declared that a certain subject had been called "Biology, for purposes of humbug." In the *thing* itself, freed from the rubbish with which it has been surrounded, we all believe. But to what an extent it has been abused and perverted, under the misnomers of "Biology," "Psychology," &c., but few, probably, can have any just conception. Lecturers have been inducted into the "secret" of "pressing the ulnar nerve," and saying "All right," for fifty dollars a head; and thousands have given from three to ten dollars each, for the *pretended* "secret" of knowing how to enact the *farce* described to the life, in the following account. It is from the Boston Museum of March 16, 1850, and was written by Ossian E. Dodge, the vocalist. Mr. Dodge has assured us that it is no fancy sketch, but describes what did actually take place:

"Twenty-five miles from Montpelier the cars pass through Richmond, a small town, containing about fifteen hundred inhabitants.

While stopping at the hotel of Hodges & Haggood—a very good house, by the way—we had the pleasure of witnessing a few experiments in "Psychology," that threw all Boston demonstrations entirely in the shade. A disciple of the "new science" having visited the town for the purpose of sounding the inhabitants and procuring a hall in which to deliver his lectures, a few tests were called for to convince the unbelievers, when, with a self-sufficient and confident air, the Professor distributed his coin among the motley group that was assembled in the bar-room to see the miracles; and in a few minutes a large, bony, dark-colored,

swarthy, and elephant-framed Frenchman was discovered to be "All right."

"Now, my dear fellow," said the Professor, in that quick and nervous style for which lecturers on that subject are so celebrated, "now, sir, you think you can open your eyes, but you can't open your eyes, you can't open your eyes—but *now* you can! All right! all right! But your feet are on fire, sir. Don't you see they're on fire—the flames flapping all around your legs, sir? Jump for your life, sir! Jump for your life! But it's out now, sir. All right! all right! Now somebody is pouring buttermilk down your back! It *keeps* running down your back! Don't you feel it running down your back? Of course you feel it running down your back! It's buttermilk all the time running down your back! But it don't run any more, sir; it don't run any more. All right! all right! But, hillo! what's that on the inside of your *pantaloons*? It's a weasel, sir; it's a weasel! Don't you see it's a weasel? Of course you see it's a weasel! It keeps all the time running up and down your legs! It's a weasel, sir; it's a weasel! But (*snaps his fingers*) all right! all right!"

During the performance of these scientific, wonderful, and startling experiments, the spectators looked on with wonderful surprise and amazement, to think that anything human could have the power of controlling the senses of a man in his waking state; and some few remarks of wonder and encouragement being made, the Professor now ventured to perform on the nervous system, by straightening out the Frenchman's arm, with the hand parallel with the shoulder, and then, in his usual quick and rapid manner, exclaiming:

"There, you can't bend your arm!—Don't you see you can't bend your arm? You can't bend your arm! you *can't* bend your arm! you can't bend your arm! you can't bend your arm! you can't bend your arm! *Now* you can bend your arm! (*snaps his fingers*) All right! all right! Now, sir, double up your fist, and hit me right in the mouth. Right here, sir, right here, between my nose and chin. But you can't do it, sir; you can't do it. You *think* you can do it, but you can't. Your fist will fall right down, sir; right down! But hit me if you can, sir. Right here, right here—"

Chug went the Frenchman's fist, and away went the Professor, pell-mell, tumbling over a large stove, two chairs, and half a dozen urchins. The boys raised a cry of fire, and the Professor that of murder; and amid the din of both and the suffocating smoke, the Frenchman disappeared. The Professor left in the evening train, and said he regretted exceedingly that his engagements were such that it precluded the possibility of his favoring the town with a course of lectures.

A building in Albany is to be obtained for the purpose of putting the State Asylum for Idiots into immediate operation, the Legislature having provided \$6000 a year for two years, for its support. It is thought that Dr. Wilber, of Barre, Mass., will be elected to instruct the asylum.

Packet ship Devonshire, at New York, on Saturday, from Liverpool, brought 12 Hungarian officers of distinction, who were associated with Kossuth, including Lieut. Col. Fockner, Major Biro, and Capt. Almady.

Jenny Lind has concluded her series of concerts, and is now at Brooklyn, N. Y. She will probably spend some months more in the United States. Belletti and Benedict sailed for Europe in the Atlantic, on Wednesday.

The return of the steamship Atlantic at New York on Sunday, after an absence of eight months, was greeted with demonstrations of joy by throngs of people.

PROSPECTUS--THIRD VOLUME.

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