

# THE SPIRIT WORLD.

VOL. III.

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NO. 9.

## NATURE.

HUMAN, SPIRITUAL, DIVINE.

### CREED.

BY A. J. DAVIS.

We believe that the destiny of all men is Immortality, endless Happiness, and eternal Progression!

1. We believe—in accordance with the interior and material constitution of the human species—that there is a general mission for each individual to accomplish.

2. To properly beget and perpetuate his kind.

3. To justly respect and honor, and wisely direct and cultivate, the heavenly germ—the spiritual principle—which is deposited in the soul.

4. To live here with *special* reference to individual and social happiness, and with an *ultimate* reference to another and a higher life!

5. We believe (with the glorified Solon) that it is only the good who die happily; for the troublesome or troubled spirit is sometimes not quieted until after it has been, for a considerable length of time, removed from the earth; and until it has experienced the subduing, the chastening, and disciplining influences which universally pervade the spiritual habitations of all spirits, angels, and seraphs.

We therefore declare it to be "our highest duty" to become enlightened concerning ourselves; and concerning the powers and spheres of the human mind; to the end that we may grow in personal harmony—give to human society a healthy constitution—and thus gratify our homocentrical desire—"our continual prayer" for social Peace and universal Unity!

And it is our happiness to believe (with James Victor Wilson,) that the chief employment of our departed friends, the dwellers of the spirit-land, is the transmission of thoughts, truths, and pure affections, from circle to circle, and from sphere to sphere; and that true happiness and true progression consist, both here and hereafter, in receiving and imparting; in unfolding the elements of our being and assisting others to unfold; in seeking the

Great Divinity and imparting to the world the results of our investigations.

6. We believe that Social or Political sciences comprehend: Marriage, Language, Amusements, Temperance, Education, and Government.

7. We believe that Material or Physical sciences comprehend: Agriculture, Commerce, Chemistry, Anatomy, Physiology, and Mechanism.

8. We believe that Psychological or Spiritual sciences comprehend: Poetry, Music, Painting, Astronomy, Philosophy, and Religion.

9. We believe all these sciences to be in strict harmony, one with another, and that our happiness consists in their proper and universal application to individual wants and social improvement.

We are not merely opposed to the prevailing systems of ignorance, superstition, and wrong; we are not merely disciples to the science of Human Magnetism, and to its sublime and spiritual phenomena; we are not merely anti-slavery, anti-capital punishment, and prison reformers; we are not merely social, philosophical, and religious reformers; *but we openly avow ourselves henceforth to be the germinal constituents of a HARMONIAL BROTHERHOOD.*

We are ready, and willing, and expect to hear it said of us and to us, that we are "Infidels," and "Mystics," and "Fanatics," and "Conspirators," and "Blasphemers," and "Imposters," and "Workers of Iniquity," even—so long as these odious terms and epithets will subserve the purpose to *remind* us of our free and independent principles; and to *arouse* us to the sacred and holy consciousness that we are determined *foes* of Ignorance, Error, Injustice, and tyrannical institutions.

And we hereby declare that we will oppose and remove what we conceive to be social, political, or religious injustice and error, when and where and just so far as (according to our highest reason and intuitions,) we apprehend such opposition and removal beneficial to the individual and universal conditions and rights of mankind.

We hold it to be self-evident that all books, creeds, and institutions, contain more or less truth and useful instruction; nevertheless, we solemnly declare it to be our intuitional conviction, that

all books, creeds, and institutions are inferior and subordinate to the divine power within the human mind—the Reason Principle—without which all thoughts and truths were the merest fancies, and the sublime universe an empty shade!

And furthermore—until we feel and comprehend greater truths—we hereby declare that: Our Book is Nature; our Master is Reason; our Law is Love to Man; our Religion is Justice; our Light is Truth; our Structure is Association; our path is Progression; our Works are Development; our Heaven is Harmony; our God is the Universal Father!

And we feel moved to fraternally suggest to those minds, everywhere, who are morally, intellectually, and constitutionally endowed with powers and blessings superior to the great mass of mankind about them—the propriety of immediately *ORGANIZING* themselves into a *true Harmonial Brotherhood*—declaring yourselves free and independent of all those habits, forms, creeds, restrictions, and ceremonies in modern Society, Theology, and Education—without regard to sect or nation—which tend, in any manner whatsoever, to arrest, prevent, or derange the progressive happiness of mankind, or to retard their progress toward Universal Unity and Perfection. For we believe that such an ORGANIZATION is NECESSARY in order to learn what is useful, what is Justice, and what is Power; and Beauty, Aspiration, and Harmony will then be familiarly learned from the fields of universal nature and humanity. To understand what harmony is, we must ourselves become harmonious. A harmonious individual is a Revelation of the Divine Mind; for every human spirit is a finite embodiment of the elements of the Infinite God.

We do most religiously believe that all men, to be heaven-worthy, must aspire to heaven; to be perfect, they must aspire to perfection. But this no man can perfectly do of himself; because man *necessarily depends* upon the favorableness of progenitary bias; upon the propitiousness of outer conditions; and upon the harmoniousness of social circumstances, for his opportunity and ability to practice such aspira-

tion! And yet, harmony must begin with the Individual; it will thence spread over our families and communities; thence it will flow and ramify through the innumerable veins and arteries of the distant sects and nations; then the Whole will represent the Individual—the Individual the Whole; and *God will be all in all!—Spirit Messenger.*

#### THE REMEDY.

On pages 27 and 43 the reader will have seen what Mr. A. J. Davis considers as the EVILS in "Society as it is." Those articles, as well as the one above, we have quoted from his so-called "*Declaration of Independence*," and from the whole, as they are the latest of all Mr. Davis's numerous "revelations," it may be easily seen what his views are as to the EVILS in society, and for which a *remedy* is needed.

We now add the following, in connection with the above, as Mr. Davis's PLAN for the "RE-CONSTRUCTION OF SOCIETY." It is from the Spirit Messenger of June 21, 1851. As to the evils to be overcome, we do not suppose there is or can be any difference between Mr. Davis and all modern reformers. But when he comes to a PLAN for removing them, we differ from him *essentially*. Our own opinion is, that adopting Mr. Davis's creed, and "organizing" under his new "constitution," will never reach the *root* of the evils of which he complains. His plan is but a new modification of similar ones that have been in existence for some six thousand years. But we give it a place in our columns, that all may see and judge for themselves of its merits:

THE CONSTITUTION OF THE HARMONIAL BROTHERHOOD: as written by Andrew Jackson Davis, and delivered before the Brotherhood, May 4, 1851.

From the Interior—from the world of spirits—I am impressed to present for your consideration, some thoughts and resolutions concerning our present and future organization.

A natural and firm foundation—something approximating to the harmonious structure of the kingdom of Heaven—must be first established ere we can proceed to a declaration of our sentiments, and to a practical application of our glorious principles to our mutual education, and to the RECONSTRUCTION OF MODERN SOCIETY. We profess to be the faithful followers of Nature and of Nature's God! Therefore, to be consistent and truthful, we should divest ourselves, and our organization or

constitution, of every error and artificial form which deface the moral and social world about us.

Let us draw a sponge over the past; let us abolish our previous organization; let us date our existence from this hour!

Let us call ourselves "The Harmonial Brotherhood."

Now, to be natural, and therefore truthful, let us have a "Brain," to supply us with the physiological or functional principles of Love, Wisdom, Harmony, and Progression!

Again: To be perfectly natural, let us have an "Eye," an "Ear," and a "Tongue." Let these senses be called *Mentors*, because they naturally occupy the position of counsellors, advisers, and peacemakers.

Again: To be natural, let us have "two hands" and "two feet." Let the two hands be called *Executors*, because they naturally perform the office assigned to them by the brain and the senses. And let the two feet be called *Promoters*, because they subserve the high and lofty purposes of progress and development.

Let us now proceed to state our Constitution, and to define the duties of our officers:

THE HARMONIAL BROTHERHOOD—Organized May 4th, 1851, Hartford, Conn., whose Motto is, "Universal Liberty, Fraternity, and Unity."

This Brotherhood shall have one Brain, three Senses, two Hands, and two Feet.

1. *Resolved*, That the "Brain" shall be called the *Sensorium*, whose legitimate duty shall consist in imparting the principles of motion, life, sensation, and intelligence to the dependent organism—that is, to inculcate, in his speech and life, the principles of truth, harmony, and reformation—to provide the Brotherhood with the proper means and instrumentalities of education.

2. *Resolved*, That the "Eye" be called *First Mentor*, whose legitimate duty it shall be to call the attention and actions of the Brotherhood to order—to open the meetings, and to see that order and harmony be preserved at all times and everywhere throughout the dependent organism.

3. *Resolved*, That the "Ear" be called *Second Mentor*, whose legitimate duty it shall be to hear all questions, suggestions, or propositions, and to present the same to the Brotherhood through the *Sensorium*. Also to hear, and to seek out the cause of, and remove, all dissatisfactions, dissensions, disturbances, and misunderstandings, which may occur within the youthful and, as yet, undisciplined organization. His duty is to be a peace-maker—to encourage every man to be a law unto himself.

4. *Resolved*, That the "Tongue" be called *Third Mentor*, whose legitimate duty it shall be to receive all donations of money or furniture, to keep the accounts, and to briefly report, on the opening of the first week-day meeting of each month, the nature and

amount of the general and current expenses of the Brotherhood; and the amount and nature of the various donations received, and how by him appropriated to the purchasing, paying for, &c., of such articles as are required.

5. *Resolved*, That the "Hands" be called *Executors*, whose legitimate duty shall consist in executing the decisions of the Brotherhood with regard to any external or physical movements which may at any future period or season be deemed wisdom; more especially with regard to tendering the sympathies and assistance of the Harmonial Brotherhood to those among them who are sick, in trouble or distress; and to extend the same to all human society, without regard to sect, complexion, or country.

6. *Resolved*, That the "Feet" be called *Promoters*, whose legitimate duty shall consist in advancing the decisions of the Brotherhood with regard to its public festivals, feasts, amusements, lectures, reforms, and practical application or manifestations of its principles: more especially to assist in perfecting the decisions and efforts of the Brotherhood with regard to its ultimate organization of *labor, capital, and talent* upon the reciprocal principles of universal distributive justice, as set forth in its Declaration of Independence.

Furthermore *Resolved*, That the Second Mentor, whose duty refers especially to pecuniary affairs, shall never openly ask the Brotherhood, during any one of its sessions, to assist in discharging its contingent or other expenses. All pecuniary assistance must come unsolicited and spontaneous, during our sessions, or whenever bestowed, or not at all. It is the duty of every member to privately and unostentatiously interest himself or herself in this, as in other things which pertain to our association; but we will assemble in the distant groves—we will take pews under the spreading boughs of some old lofty oak, rather than attach any pecuniary embarrassment or odium to the Harmonial Brotherhood. *Resolved*, therefore, that it is the duty of the Second Mentor of the Brotherhood to keep order among the members, with regard to these pecuniary considerations.

*Resolved*, That hereafter—except in case of an emergency or inharmony, as defined in the provision below—there shall be no stated period for the arbitrary election of officers, either by vote or ballot; because when the little particle of matter in the stalk or body of a plant has become sufficiently refined to ascend to the exalted position of the fruit, then that particle naturally and spontaneously advances to its appropriate sphere. This is a law of Nature, and we are resolved that it shall also constitute our law. Therefore

*Resolved*, That whenever any member of this Brotherhood shall have arrived at a degree of worldly liberty and moral harmony, which will qualify him or her to take the responsible position of the *Sensorium*, or First Mentor, or

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Second Mentor, or Third Mentor, or Executor, or Promoter, then the incumbent sensorial, mental, or subordinate officer, shall optionally vacate his or her position, which shall, in such a case, be filled by the thus morally qualified member. Providing, however, that in case this spontaneous gravitation of members to officership shall be deemed wrong—the evidence of which shall alone consist in a palpable and unnecessary succession of failures on the part of the officer or officers to discharge his or their respective duty or duties, then the Second Mentor shall present the proposition for a change to the Censorium, and the latter shall present it to the Brotherhood, which should, in such an emergency, (that ought never to occur,) decide the election of another officer, or of officers, by ballot. And furthermore, it is provided, until the members of this Harmonial Body shall have learned to justly and naturally estimate their respective physical powers, outer circumstances, and moral qualifications to properly occupy the positions to which they should individually aspire, the ballot shall be the method of determining the desires and preferences of the Brotherhood, with regard to those who shall be their efficient and peace-making officers.

*Resolved*, That the Harmonial Brotherhood shall embrace both sexes, male and female; each alike to be considered capable of voting, and eligible for office.

*Resolved*, That the members proper of the Harmonial Brotherhood shall consist of those individuals who have signed their names to the sentiments set forth in the Declaration of Independence, and that the officers shall be chosen from amongst them: nevertheless, resolved, that always yielding ourselves to be governed by the principles of Harmonial Truth, we will consider and fraternally esteem all men and women who are seeking to know the Truth, and who associate with us in this exalted pursuit, (whether perfectly friendly or not to our Declaration and Constitution,) as brothers and sisters, and as capable of voting for officers. And finally,

*Resolved*, That we will all aspire to be Sensoriums, and Mentors, and Executors, and Promoters, in our "daily walk and conversations;" and that we will strive to be kind, and forgiving, and generous to all men. And that we will consider him who does his best, however little that may be, as conspicuously distinguished from him who does nothing toward establishing among mankind the Harmonial Brotherhood, by which we mean the kingdom of Heaven on earth.

Have not thy cloak to make when it begins to rain,

Just praise is only a debt, but flattery is a present.

Getting is a chase, but keeping is a virtue.

[Original.]

## QUESTIONS ANSWERED.

Friend Sunderland,—A writer, over the initials "E. G." in the last number of the Spirit World, seems to talk very much at random. He does not even know or remember the title of a book he pretends to quote from, for E. W. Capron never wrote a book with any title similar to the one he gives. To his first question I will reply that he (Capron) never was an enthusiast on the subject of spiritual communication. 2d—I was never indebted to some "Phebe Newel" for information in regard to unreliable communications.—3d—On the 63d page of "Mr. Capron's book," "E. G." will find the following:

"We have never believed in the absolute perfection of this mode of communication. It is a great error that many rush into, who are carried away by a little excitement or wonder, that because there is a medium of communication with spirits, that it is therefore an infallible source of information.—The class of persons who assume, at the outset, the infallibility of spiritual communications, are the very first to brand them all as evil, and nothing but evil, because they have been somewhat disappointed.

We see no reason for supposing that because a man has passed from this state of existence, that he has become, at once, the most perfect of prophets, without regard to his condition here. This is only equalled by the absurd idea that because a man has been ignorant and degraded here, he shall be placed still lower in the scale of being when he passes from visible existence.

There are, undoubtedly, spirits who desire to be noticed and to answer questions, who are too ignorant to give any instruction, and who would be as likely to tell right as wrong. We do not believe these to be wilfully vicious. These errors arise from their ignorance, and we are answered that they will ultimately progress to a state of intelligence, purity, and happiness, equal to those who pass from here under more favorable circumstances. Swedenborg says there are some spirits so ignorant that they do not know but they are the ones called for, when another is meant. This may be so. We are inclined to think it is, for we have known attempts to be made to imitate the signal which we always get when we call for a friend."

The readers of the Spirit World can judge whether I "ever knew or suspected anything 'unreliable' on the part of spirits, till I was warned of this fact by those whom I now think have too little philosophy," &c. E. W. CAPRON.

Providence, R. I., Aug. 18, 1851.

Without friends, the world would be but a wilderness.

Youth! respect old age, if you would in return be respected.

Virtuous actions, sooner or later, will find their reward.

[Original.]

## THE BIBLE.

I am a lover of the truth contained in the Bible, and hence I can but rejoice in view of the efforts made by sectarians to expunge its errors. From a paper read to the New York Historical Society, by Dr. Robinson, of that city, June 3d, we learn that a new and amended edition of the Bible is to be published under the authority of the American Bible Society. Of the committee appointed to the task of revision and correction, Dr. R. is a member; and with him are associated Dr. McLean and Dr. Vermilye. Their first duty was to make a collection of the English versions of the Bible, for the purpose of correcting the errors of those now in common use in this country, and restoring them to the purity of the original version of the fifty-four translators appointed by King James. It was found, upon examination, that multitudes of errors had crept into all the copies that had ever been printed, and they are unavoidable. No such thing as a book without mistakes has yet been seen. The number of errors the committee have corrected, amount to about twenty-four thousand.

The writings in the Bible, we are assured, were infallibly inspired! And yet, what an amount of mending and tinkering that book must have before it will bear criticism! And even after it has been corrected and mended, we are told it cannot be wholly free from mistakes of some kind! So we think; and why will not the above committee try their skill at some of the mistakes or contradictions pointed out in this paper, some months ago? And here follow "a few more of the same sort."

But before I proceed, let me premise,—

1. That I believe the Bible to have been inspired by Goodness and Truth, just in proportion to the truth developed in its pages.

2. The men who wrote the Bible had all the inspiration which they were capable of receiving. They were imperfect men, and profoundly ignorant of many things on which they wrote; and hence the errors to which I now propose to refer.

3. The Bible, for the times in which it was written, is the best book, and shows how far the religious element was developed in the human race, at the various periods when its different parts were composed.

4. Hence I could not throw away the Bible, or depreciate the truths contained in its writings, any more than I could throw away the religious element in man's nature. Goodness and truth are immortal, and "can never die," while evil, imperfection, or error, must eventually be lost in eternal progression. We gain nothing, therefore, by attempting to conceal error, either in ourselves or in the writings of human beings, like ourselves, who lived thousands of years ago.

5. The writers of the Bible did well, wrote well, some of them of many

things. And for their errors, (egregious and palpable, many of them were,) this apology may be made—they lived in the *infancy* of the race. They were, themselves, so to speak, mere infants in the knowledge of many things of which they wrote. Hence the *contradictions* like the following:

Flesh and blood cannot inherit the kingdom of God.—1 Cor. 15: 50.

Contradicted in 2 Kings, 2: 11. Elijah went up by a whirlwind into heaven. And see Job, 19: 26.

God will render to every man according to his deeds.—Rom. 2: 9.

Contradicted in Matt. 20: 9, 10.—And they received *every* man a penny. All fared alike.

God sendeth rain on the just and on the unjust.—Matt. 5: 45.

Contradicted in Amos, 4: 7. I have withholden the rain from you.

No man hath ascended up into heaven.—John, 2: 13.

Contradicted in 2 Kings, 2: 11. Elijah ascended up into heaven.

Christ raised the widow's son from the dead.—Luke, 7: 15. And Lazarus, also.—John, 11: 44.

Contradicted in Acts, 26: 23, where it is said Christ was, himself, the *first* who should be raised from the dead.

Christ said *all* power was given him, in heaven and in earth.—Matt. 28: 13.

Contradicted in Matt. 20: 23, where he says he does not possess all power.

Is God a fool? Ps. 7: 11.—God is angry with the wicked, every day. Anger resteth in the bosom of fools.—Ecc. 7: 9.

Is Christ "in danger of hell fire?" Matt. 5: 22.—Whosoever shall say thou fool, shall be in danger of hell fire. And yet Christ himself calls men "fools." Matt. 23: 17.—Ye fools and blind!

The report of the committee's investigations for "mending the Bible," tells us that they found no essential errors in all the writings of that book—none which affected the sense, so as to change or do away any sectarian dogma or doctrine deemed fundamental. But candidly, it were to be wished that some of the representations, as they now stand in the Bible, were traceable to typographical errors. In many passages, the INFINITE FATHER is represented as *commanding* the death of his children, and for things that would now be admitted to be trifling, indeed.

1. God is said to command a man to be put to death for owning an unruly ox.—Ex. 21: 29.

2. God is said to command that the parties guilty of incest should be put to death.—Lev. 20: 11.

3. God is said to command that whoever doeth work on the Sabbath should be put to death.—Ex. 35: 2.

4. God is said to command that the crime of manslaughter should be punished with death.—Lev. 24: 21.

5. God is said to have commanded that a poor, ignorant stranger who should chance to "come nigh" his tabernacle, should be put to death.—Num. 1: 51.

6. God is said to have commanded

"a dreamer of dreams" to be put to death.—Deut. 13: 5.

7. God is said to have commanded men to be put to death for "gluttonness;" and to have commanded parents to procure the death of their children whom they could not control.—Deut. 21: 21.

8. God is said to have commanded all men to be put to death, who might dissent from "the word" of Moses.—Jas. 1: 18.

9. God is represented as commanding "all, whether small or great, whether men or women," should be put to death, who refused to seek him! That is, when the Hebrew God made such an exhibition of himself as repelled his creatures, he put them to death for it.—2 Chron. 15: 13.

10. This same God is said to have commanded that certain persons who might "come into his house," should be put to death for it.—2 Chron. 23: 7.

11. This same Hebrew God is represented as not only commanding the *death* of "the wicked," or those whom he did not attract, but he himself is said to have killed men, women, and children; and for the same cause to have killed and destroyed whole families and cities of people.—Gen. 19: 14; Du. 2: 21; 4: 3; 11: 4; 2 Kings, 21: 9; 2 Chron. 33: 9; Judges, 20: 13, 21, 25, 35, 42; Ps. 9: 6; Acts, 13, 19.

12. He ordered the destruction of innocent little children, and "the fruit of the womb;" wives to be ravished, and young men to be dashed in pieces.—Is. 13: 15.

13. He ordered infants to be dashed in pieces, and women with child to be ripped up.—Hosea, 13: 16; and declares the ruffian "happy who should dash the little ones against the stones."—Ps. 137: 9.

Such are some of the "errors" in that book, which, in the estimation of the universe of intelligences, good and truthful, need mending far more than a few mere typographical mistakes, which the committee tell us, they have spent three years in searching out. The error, however, is not so much in the Bible as it is in the views which sectarians entertain of it. That book does not assume to be infallible, either in its language or the views which its writers give of God. The belief that it is so, is an error, which has crept into the minds of men long since the last page of the Bible was written; and it is now peculiarly characteristic of sectarianism, that so many of its professed friends are now so much more zealous for having the language of the Bible punctuated and spelled correctly, than they are to have, in themselves, accurate views of human nature, through which the Bible, and every other book, has been written. CLERICUS.

June 15, 1851.

Use the means, and trust to God for the blessing.

The hardest thing to hold in this world, is an unruly tongue. It beats a hot smoothing iron and a kicking horse.

## EDITORIAL.

BOSTON, SATURDAY, AUGUST 30, 1851.

### THE GREAT PROBLEM.

*Equitable Commerce: A New Development of Principles for the Harmonious Adjustment and Regulation of the Pecuniary, Intellectual, and Moral Intercourse of Mankind, proposed as Elements of New Society.* By Josiah Warren. 63 pages 8vo. Price 25 cents.

*The Science of Society, No. 1.—The True Constitution of Government in the Sovereignty of the Individual, as the Final Development of Protestantism, Democracy, and Socialism.* By Stephen Pearl Andrews. 70 pages, 12mo. Price, 20 cents.

*The Science of Society, No. 2.—Cost, the Limit of Price. A Scientific Measure of Honesty in Trade, as one of the Fundamental Principles in the Solution of the Social Problem.* By Stephen Pearl Andrews. 214 pages. Price 50 cents.

Published and for sale by William J. Baner, 201 William street, New York; and by Bela Marsh, 25 Cornhill, Boston.

It would not be invidious or unjust, perhaps, if we were to affirm that, until within a short time past, it has been quite common for reformers to reason on the evils of Society, as if they were to say that the *remedy* for *ignorance* is *knowledge*; the remedy for sickness is health; the remedy for war is peace! The question as to the *how* and by *what means*, remains unanswered.

Thus our friend, Mr. A. J. Davis, in his recent "Declaration of Independence," as will be seen from extracts in our present number. [See, also, pages 27 and 43.] He evidently writes upon the assumption that the general "organization" of "Harmonial Brotherhoods" would be a sovereign panacea for all the ills which afflict society! To "reconstruct modern society," says Mr. Davis, "let us call ourselves the Harmonial Brotherhood." And so there may be as many different "Harmonial Brotherhoods" as there are clairvoyants, as centres around which each circle may be formed. Each of these circles, or sects, may have, indeed, harmony among themselves, while with one another, as *circles*, they have no agreement at all! For these, and other reasons which will appear in the sequel, it is manifest that Mr. Davis has *not* given the true *solution* of the great questions of this age. The great problem which every minister of religion, every statesman, every philanthropist, every reformer, every man, woman, and child, should be prepared to answer, Mr. Davis seems to have omitted entirely. Not, indeed, a faithful and accurate description of the evils to be removed, but he has failed in finding out the appropriate remedy. And this fatal omission we are compelled to notice, inasmuch as Mr. Davis calls on us to adopt his "Creed," his "Declaration of Independence," and his "Constitution" for "organizing" the "Harmonial Brotherhood;" and this he

makes as a solemn and formal presentation of his plan for removing the evils of society. But the great PRACTICAL home questions which are constantly staring us all in the face, and which it is the first business of social and political science to answer, Mr. Davis has overlooked, as it seems to us, from first to last. The problem to be solved, is, as to the best plan for "the reconstruction of modern society."

Now, in society, the following questions or PRINCIPLES are necessarily involved, neither of which appear to have been distinctly obvious to Mr. Davis's mind when he wrote his plan:

I. AS TO FREEDOM. The greatest practical amount of freedom for each individual.

II. AS TO LABOR. 1—The greatest facilities to each individual for the possession of land, and all other natural wealth. 2—Economy in the production and uses of wealth. 3—The proper, legitimate, and just rewards of labor.

III. AS TO SOCIETY. 1—The security of person and property. 2—So as to make the interest of all co-operate with and assist each other. 3—So as to avoid all the elements and causes of discord, distrust, war, and conflicting antagonisms.

To Mr. Josiah Warren, of Indiana, we are indebted for the most comprehensive elucidation of this great problem in regard to society, that we have yet seen, and from him the above statement is quoted, though not precisely in his own words. Succinct as it is, we think it must be easy to see how completely it covers the whole ground of modern reform, including all that was contemplated by Fourier, as well as the present questions of Land and Labor reforms; and also all the various moral reforms of the age. The true friends of social reform will agree, I think, that these great principles comprehend all that can be asked or hoped for, in behalf of humanity—and hence, no "church," nor "sect," nor "creed," nor "plan," nor "circle," nor "organization," new or old, will ever become PERMANENT, or do for the race what we all want done, that leaves out of view a practical answer to these queries. The truth is, Reformers, as a class, and Harmonial Philosophers, the world over, have become tired of "constitutions" and "organizations." If what we all want, could have been realized by "organizations," (Heaven pity us!) have we not had enough of them! The church, and the race, have, so to speak, been governed to death by "plans" and "constitutions." The race have been "organized," and "re-organized" into thousands and tens of thousands of parties, and still we all confess ourselves destitute of that which we most want—universal harmony. Clair-

voyants like Mr. Davis, and philosophers like Fourier, have made many attempts to point out the remedy. Fourier, evidently, had a very good idea of the object, as, indeed, Mr. Davis has, when he expresses it by the term of "Harmonial Brotherhood." But that Fourier did not fully discover what would be the most appropriate means for accomplishing his object, is manifest from the failures that have everywhere followed the attempts to carry out his "plans." And that Mr. Davis has not yet become fully cognizant of all that is included in the Great Problem of this age, is plain from his having failed to state its constituent elements in his so-called "Declaration of Independence," or, indeed, in anything, or all, that he has ever written from first to last.

Many good, true, and beautiful sentiments have been uttered by Mr. Davis, "through the abundance of the revelations given unto him," for all which we give him cheerful credit. But when he raises the shout of "Organize! organize!" and calls on "Harmonial Philosophers" to rally under the banner of his new "Constitution for the Harmonial Brotherhood," we pause. We feel no want of any artificial "government," "constitutions," "creeds," or "plans." But we do desire to see a general recognition of those great FUNDAMENTAL PRINCIPLES on which all may depend as the most efficient and appropriate means for bringing about that state of things for individuals and for society, contemplated in the Great Problem, and for which "the whole creation have groaned and travailed in pain together until now."

The most summary, and intelligent answer to this question, that we have yet seen, has also been made by Mr. Warren, above referred to, and is as follows. We quote, again, in our own words:

I. The true doctrine of MANHOOD is INDIVIDUAL SOVEREIGNTY.

II. In commerce, cost should be the limit of PRICE, and the circulating medium should be founded on the COST OF LABOR.

III. Invariable ADAPTATION OF SUPPLY TO THE DEMAND.

Without stopping to examine either of these principles, in detail, it may be sufficient to say that if our object be UNIVERSAL HARMONY, we have here some of those essential principles by the recognition of which such a state of society may be hoped for upon earth.

We have long been of the opinion that the true doctrine of MANHOOD, or the recognition of the individual sovereignty of the race, would supercede the necessity of all "constitutions," except that constitution which is inherent in man's nature, when perfectly developed. It is plain enough,

that if universal harmony could have been obtained by "organizations" of any kind, the world has had enough of them to bring about the "Millennium," "long time ago."

MR. DAVIS'S "DECLARATION OF INDEPENDENCE."—We finish our quotations from Mr. A. J. Davis's "Declaration of Independence," in our present number. The other principal parts of it will be found on pages 27 and 43. As it seems to embody Mr. Davis's plan for "RECONSTRUCTING Society," it is worthy of attention. To be sure, it seems somewhat singular for one man to put forth a "Declaration of Independence" for the whole human race!—But never mind, Mr. Davis calls one of his works, "Divine Revelations."

It is due to him, perhaps, that we should say that we have prefixed the titles to the extracts from his "Declaration of Independence," which we have quoted. One on the first page has all the essential characteristics of a "creed," and hence we call it by this term. It is, emphatically, the "Confession of Faith," which he puts into the mouth of all the "Harmonial Brotherhood." And without attempting to deny one word that he utters, or without wishing to question the propriety of his assuming to make a "Declaration of Independence" for (not himself, merely, but) the whole world of spiritual philosophers, we put it upon record in our columns as one of the "signs of the times," because it presents new questions to be answered by the friends of the Spiritual Philosophy, which may be stated thus:

1. Has Mr. Davis pointed out the most appropriate means for "re-organizing modern society?"

2. Will Harmonial Reformers attempt to "RECONSTRUCT society" by the means proposed by Mr. Davis?

3. Shall the Harmonial Reformers be divided and sub-divided into cliques and parties, like the religious sects, who are held together by creeds? This now appears to be the tendency of all the "revelations" of "clairvoyants," including those made by Mr. Davis and others; together with the sectarian uses that are made of manifestations from the spiritual world.—The "Auburn Circle" "go it blind" for the apocryphal spirits who answer to the names of "St. Luke" and "St. Paul." The "Spirit Messenger" re-echoes the call of Mr. Davis for "organization;" and so the spirits, in the flesh and out, do not seem to harmonize in the solution of the great problem!

This creed bears evidence of progression in the mind of Mr. Davis; he now believes that "the troubled spirit is not quieted until after it has been, for a considerable length

of time, removed from the earth." This "considerable length of time," may, we know, be said to be "considerable" indefinite, but evidently evinces a change in Mr. Davis's views; and though we agree with the sentiment, yet we must express what we do not believe in adopting it! Mr. Davis puts language into the mouths of the "Brotherhood," which some of them will be a "considerable length of time" in admitting, we suspect. He makes us say: "We believe *with the glorified Solon!*" "And it is our happiness to believe *with James Victor Wilson!*"

Now, we beg to be excused. Mr. Davis may believe what he pleases, but we do not yet know what "the glorified Solon" and J. V. Wilson "believe." As to this creed, while we admit that it expresses many beautiful truths, in which we suppose all our readers will agree, it contains numerous *truisms* [see 1st, 2d, 3d, and 4th paragraphs] which it would seem scarcely worth while to embody in the formalities of a "confession of faith."

Mr. Davis holds the following significant language:

"We openly avow ourselves, henceforth, to be the *GERMINAL CONSTITUENTS* of a Harmonial Brotherhood, by which we mean the Kingdom of Heaven on earth."

What if Abraham of old had avowed himself "the Father of the Faithful?" This avowal was made by Abraham's posterity—but had Abraham himself put forth such a "declaration" as to his being "the *germinal constituent*" of the "Kingdom of Heaven on earth," it would have looked queer, to say the least of it.

#### INFORMATION.

*Pittsburg, Pa.*—Mr. Tiffany and the Fox sisters have been here. The former gave lectures on Spiritualism, and the latter, sittings for responses from spirits. Mr. T. left on the 16th inst., and the sisters have gone back to Cincinnati.

*Springfield, Mass.*—We hear good reports from this place. The Spirit Messenger has exemplified the doctrine of *progression*, internally and externally. Bro. Ambler lectures every Sunday, to an intelligent circle of spiritual friends. The following is the external bond of their union:

"Believing, as we do, in the reality of spiritual communion, and desiring to understand the sublime teachings of Nature, we, the undersigned, hereby resolve ourselves into an association to be called the Springfield Harmonial Brotherhood, for the purpose of hearing the instructions imparted by our spirit-friends, and investigating the beautiful principles contained in the physical and spiritual universe, thus attaining the more perfect development of our interior natures."

Concise and expressive! We much prefer the "one article" to the "thirty-nine."

Since our last, we have been assured that responses have been received by one of the friends in Springfield, purporting to come from the spirit of Apollos Munn, in which a certain *test* (agreed upon before Munn's death,) has been given. But *it was given in the presence of the brother who knew what it was!* To have been perfectly conclusive, it should have been repeated once or twice, in a circle *where no mortal knew what it was, or should be.*

We hope the time is at hand when we may have tests given in this way.

"*Heat and Light.*"—We have been told this is the title of Mr. Fernald's review of Mr. Davis, or the title of the periodical in which it is to be published. Otis Clapp, 23 School street, Boston, is the publisher. We have no "official" information about it; we merely give what we have heard, to oblige our correspondents who enquire of us about it.

*The White Flag*—(which has failed to reach us, for the past month,) publishes an account of what it calls "Tippings." They have been done in Boston and other places, for a long time. Instead of the sounds, the table or stand is tipped, as a token in answer to questions.

There is great *variety* noticeable in the manifestations, all over the country; and there are scarcely any two mediums where they are the same. In all cases great caution seems necessary, that we do not mix up the *human* with what is purely spiritual.

*Meredith, N. H.*—The lowest manifestations from the spiritual world, that we ever heard of, have been made in this place; some so low and offensive that mortals could not stay in the room where they were made. But Mr. J. M. Spear publishes an account in the Messenger, of some that he received there, which appeared to be good and elevated; though he gives no evidence that he had them from N. P. Rogers, whose spirit, he says, responded to him. How he knew it to be Rogers, he does not say.

*The Shekinah.*—The first number of this Quarterly, by S. B. Brittan, has come to hand. It is beautifully printed, and filled with matter corresponding with the design announced in the prospectus. The examination of this number has impressed us favorably, and we can but hope the proprietors may receive ample encouragement in their labors.

Speaking of the Spiritual Philosophy, to the advocacy of which the Shekinah is devoted, the editor says:

"Neither the discovery nor the application of its principles should, as it appears to us, be passed to the credit of any indi-

vidual man. It is *HUMANITY'S* best thought in the great day of its resurrection."

"The necessity for greater prudence and deliberation, even among our spiritual teachers, will be obvious, if we consider the experience of such as appear already to have some thorn in the flesh, and messengers of Satan to buffet them, lest they should be exalted above measure, through the abundance of their real or supposed revelations."

A Quarterly as free from sectarianism as this promises to be, should receive a cordial support from the friends of universal harmony.

*New York City.*—We have often had the inquiry made of us, as to what had become of Mr. Fishbough. The following, from the "Welcome Guest," is all the answer that we can give upon the subject:

"On Sunday afternoon, the 10th inst., Mr. William Fishbough delivered a lecture in Hope Chapel, Broadway, on the subject of spiritual communications—including Clairvoyance, Psychology, Mesmerism, Electrical Vibrations, Influx, &c. There was a large audience present, and considering the great length of the speaker's remarks, they listened with deep interest throughout. Mr. F., as is well known, was the scribe of Mr. A. J. Davis, during the delivery of his remarkable revelations; but during his discourse on the above occasion, he permitted it to be distinctly understood that he no longer adopted the theology of that work—subsequent investigations having convinced him of its error.

After the audience had been dismissed, the believers in the spiritual origin of the manifestations, now so generally attracting the public attention, after an interchange of sentiment, chose a committee of five, consisting of Dr. Gray and Mr. Partridge, of New York; Mr. Fishbough, of Williamsburgh; Dr. Frisby, of Brooklyn; and Mr. Almon Roff, of Green Point, to procure proper apartments for the purpose of organizing in them a series of Circles. The Lord's Sermon on the Mount has been selected by the *inspired Spirit in the Interior*, who is understood to be the director of this movement, as the general constitution of these Circles. The movement is understood to be in harmony with the disclosures now making at Auburn."

"One extreme leads to another." Mr. Fishbough went into one extreme in the confidence he put in *Clairvoyance*; and now he seems (to us) to have gone into another, in his dependence on the spirits. To us it is perfectly plain that there is a lesson taught by this subject, which Mr. F. and many others have yet to learn.

*Abington, Mass.*—A good report is made in the Spirit Messenger. The writer says:

"One incident, however, I will relate for its *intrinsic* worth. The sister, at one of the sittings, asked the spirits if any one system of teaching was preferable to another, and received an affirmative answer. "What is it?" *Ans.* (spelled out).—"You know." Not feeling satisfied with this indefinite answer, she asked, "Is it Catholicism? Is it Orthodoxy? Is it Methodism? Is it Unitarianism? Is it Universalism? Is it Swedenborgianism?" and so on, but received no answer. She again asked,

"What is it? Will the spirit spell what it is?" Ans.—"Yes." And by repeating the alphabet, "NATURE" was spelled out as the system of teaching to be preferred above all others."

Now, we should like to ask, if "Catholicism," "Orthodoxy," "Methodism," &c., are not as really the teachings of Nature as is the Harmonical Philosophy? Ha! brother? Where did "Swedenborgianism" come from, if not from Nature? If "Nature" is to be taken as a "system," as that spirit said, we suppose we must take it as a whole, and if so, what did that answer amount to?

**Convention of Mediums.**—We have seen it stated that a convention of media for spiritual manifestations, had been determined upon at Syracuse, N. Y., some time in February next. As to where, and by whom, such a call was originated, we know nothing.

We suspect it will be found, upon trial, that a convention of different media will not result in much good. From a few trials of the kind that we have witnessed, we doubt whether a collection of mediums would increase the spiritual manifestations at all. That is, mediums, when brought from different families, and united by the wish of mortals, do not always affiliate very readily. In making astronomical observations, mortals can look through but one telescope at a time.

## CORRESPONDENCE.

*Pantrucket, R. I., July 26, 1851.*

My Dear Son,—It seems a long time, indeed, since I saw you. I want to be near you, that I may gaze upon the form of my dear son, as I have done in years past! I read your paper with the deepest interest, and sympathize with you in all your labors and trials.

I have witnessed the "mysterious manifestations," since I was at your house, in September, 1850, which were very satisfactory, indeed. An incident occurred at one of the sittings, which I will relate, as it seemed somewhat characteristic. It was at the house of Mr. H. H., who, himself, was the medium. There were several persons present; and after waiting a long time, the sounds being heard, the spirit was asked to spell its name. It did so, letter by letter, in the usual way, till it read thus—"Abraham Wilkinson." On being asked if he had any communication to make, the spirit said "Yes," and spelled out, "I will take my tea-kettle."

I laughed, of course. The tea-kettle was a copper one, and stood upon the stove near by. Mr. H., the medium, was the auctioneer who had sold Wilkinson's goods—[he was said to be rich]—at auction, after his death; and Mr. H. had bid off that tea-kettle for twenty cents. It was supposed to be worth three or four dollars.

At another sitting, the same spirit

was asked what he wanted of the tea-kettle. He replied he "wanted to take it out back of the house." The neighbors of Wilkinson report him as having been very parsimonious in his life time.

A few days since I visited a lady near by, where they had never witnessed anything of the kind; and on forming a circle, we received responses in a few minutes, some of which were very satisfactory to me. Since that, I have had the sounds made in my room, when alone, though lately I have not noticed them, which makes me feel very lonesome, indeed.

From your aged and affectionate mother,  
MERCY SUNDERLAND.

*Parish, Ill., Aug. 9, 1851.*

Friend Sunderland,—I received your letter and papers on the 11th inst., for which I return you many thanks.—They come like one of the "God sends," to me. I shall distribute these numbers, and may they be like "bread cast upon the waters." May you, ere long, receive an hundred fold.

I am an old man. I have numbered more than seventy years; I expect soon to go to "that bourne from which," it has been said, "no traveller returns." I have a daughter in the spirit land. It seems to me, if I could get a response from there, I could say with one of old, "Now let thy servant depart in peace."

Rest assured you will have my undivided influence for Wisdom, Love, and Truth. I bid you God speed.

THOMAS NUTTING.

*Newtown, Ct., Aug. 11, 1851.*

Dear Sir,—I have made an effort to obtain subscribers for the Spirit World, but, unfortunately for the cause of spiritualism, in this section, it seems to be degenerating into rigid sectarianism!

There are many strange things transpiring in this vicinity, and perhaps I may, at some future time, say something to you about them.

Yours, truly.

*Pulneyville, N. Y., Aug. 18, 1851.*

Respected Friend Sunderland,—I returned but recently from a visit to Chenango county, N. Y., where I had a very pleasant time in conversing with some of my friends who have gone to the spirit land. I found, while there, many very kind-hearted people. I had never been present at any "knockings," nor had I ever, before that time, had an opportunity to be present when there were any "mediums" through whom I could converse with spirits. The friends there were not only willing, but exerted themselves in every way, that I might have a good time, and an opportunity to investigate by questions, in any and every way to satisfy myself on the subject.

I can only say I was satisfied that if it was not what it purported to be, I could not tell what it was. I was then, and am now, unable to account for the knowledge I got from the "mediums." They were all entire strangers to me,

as I was a hundred and twenty-five miles from home. While there I got acquainted with a Mr. Smith—was at his house at one of the meetings. He said there were about "twelve mediums" present, and that there were about fifty within a few miles of that place. I found him so well versed in the new philosophy, and so anxious to find truth, that I suggested to him that they should take a paper called the "Spirit World." I had a few copies with me, and gave him one copy. He said he could get several subscribers; and the day before I left there I met him, hard at work getting subscribers for the paper. He had then about twenty-five names, and told me he should get, most likely, fifty about there, and should try to get about fifty more at Louisville, Otsego county, some twelve or fifteen miles from there. I hope you will have a good account from him before this will reach you.\* Mr. Smith is a thorough business man, and takes delight and pleasure in doing good to all he can. I was most favorably impressed with the spirit that seemed to pervade that community.

I was of opinion for fifteen years, and up to fifteen months ago, that there was no existence after death; had settled down to live and die with that belief, as I never expected to get any evidence to the contrary. I read A. J. Davis's works, together with your paper, and other books and papers, and have now come to the conclusion and full belief of an existence after death, in the spiritual world. My old friend, Orson S. Murray, editor of the "Regenerator," has had some evidence of spiritual existence, of late, and thinks he now feels disposed to investigate instead of crying "Humbug." I have taken his paper for six or eight years, and believe him an honest man. But he, also, did not believe in an existence after death, but is willing now, he says, to investigate, to find truth wherever it may be had.

I have promised myself that I would increase your subscription list here, and will try to do so.

I am, most sincerely, your friend,  
JNO. REYNOLDS.

\* We have, indeed, had "a good account" from that good brother Smith. Wish there were many more like him.—Ed.

*Madison, Lake Co., O.,  
Aug. 18, 1851.*

Brother Sunderland—I think it would be wisdom in the opponents of the spiritual communications to harken to the advice of Gamaliel, who said to the persecuting Jews, "Retrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

I first heard these spirit sounds in 1849, in their early start, when they were as "a grain of mustard seed;" and they told me they would spread and become general, and be the means of bringing the inhabitants of the earth

under the reign of the Lord. Since that time, opposition, like a serpent, has raised its brazen head against them, and poured out all manner of falsehood as unceasingly as the thundering Niagara hurls its rushing waters into the foaming gulf below. Yet they spread. They are continually breaking out in new locations over this western country. It is the car of Jehovah; vain is the opposition of man. Why should Christians so long pray for a Millennium, and then oppose it when it does come?

ORRIN ABBOTT.

## MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

### DOG STORY.

"Pat" is just one of the greatest dogs out; strong as a lion, but gentle as a lamb. He leaves nothing alive upon which he is fairly "set," but he would not ruffle the feathers of the smallest chicken unbidden, for his right paw. He will drag the children in a cart as long as he can drag himself, and never utter a word of complaint; but wo betide the being who comes within reach when duty calls him to a sterner mood. A very useful dog is "Pat," too. He will "carry and fetch" any thing entrusted to him, and make himself very generally useful in the way of errand-going. He divides his time between one of our neighbors and a farm a mile off, and saves many a journey back and forth of those who would make more fuss about it. The other day he was sent to the farm with a basket for eggs. It was observed that he did not come back so promptly as usual, but the circumstance excited no special attention. He came in at last, looking as though nothing at all had happened. He was glad to see the folks, and appeared very much at ease and perfectly satisfied with himself, with no goadings of conscience to mar his happiness. In the midst of his apparent happiness, however, he was interrupted with the inquiry, "Pat, where are your eggs?" His tail fell about six degrees instantly, and with a look perfectly intelligible he turned and was off. Going to a pile of timber not far away, he found his basket of eggs, and bringing them home, made the best apology a dog could make, and gave them into the hands of his mistress. On inquiry, it was ascertained that on his way home he met some other dogs, and feeling a little social, he put his eggs in a safe place and stopped for social chat with his friends, and finally went home forgetting to take his eggs along. We believe this is the first instance in which a dog has been shown to have forgotten any thing.—*N. H. Telegraph.*

The sea is to the land, in round millions of square miles, as 160 to 40, or as 4 is to 1.

The highest peak of the Rocky Mountains is 12,500 feet, and James' Peak is 12,000. Mount Washington, in New Hampshire, 6,634.

NEW WAY OF PRODUCING WATER GAS.—*Explanation of the Phenomena of Thunder and Lightning.*—Mr. Appleby, apothecary in Central square, East Boston, in a communication to the East Boston Ledger, thus describes a manner of evolving gas from water, which he has discovered, and to which he invites the attention of scientific men. He says:

"I produced the gas from cold water, without a battery, without helices of copper, zinc, or brass, and without the use of mercury. I fill a proof bottle with water immediately from the Cochituate pipe, carburet it in the same bottle, and then, by adding the necessary chemicals, separate the hydrogen from the oxygen. I now attach a tube, made upon the principle of the safety lamp, to the mouth of the bottle. To prevent an explosion, a certain quantity of the gas is allowed to pass over, thus removing what atmospheric air may remain in the bottle. A lighted match now applied to the tube produces a pure, bright, and beautiful flame. I have exhibited this light in my shop for the last four months, to the entire satisfaction of a number of intelligent gentlemen who have seen it. In the course of my experiments with the water gas, an idea struck my mind which seems to me to explain more fully than has ever been done before, the phenomena of thunder and lightning. It was not till after several explosions, that I succeeded in producing the light. When a number of these had occurred, the idea flashed across my mind that the explosion of the cloud is caused in the same way, through the ignition of the hydrogen it contains, by the contact of electricity. Electricity, the most powerful chemical agent known, and the only one which will decompose water, separates the hydrogen from the oxygen, and, in combination with atmospheric air, explodes the former, and produces the sublime phenomena which we witness every summer, in the clouds."

THE PHENOMENA OF THE BRAIN.—One of the most inconceivable things in the nature of the brain, is that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads to it from the injured part, be divided, we become instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced; yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away down to the *corpus callosum*, without destroying life. The animal lives and performs all those functions which are necessary to simple vitality, but has no longer a mind; it cannot think or feel; it requires that the food should be pushed into its stomach; once there, it is digested, and the animal will even thrive and grow fat. We infer, therefore, that the part of the brain called

the convolutions, is simply intended for the exercise of the intellect and faculties, whether of the low degree called instinct, or of that kind bestowed on man, the gift of reason.—*Wigan on the Durability of the Mind.*

The mountains of Seger, in Arabia, produce frankincense; and those of Safra the balm of Mecca, from the *amyris opobasamum*, which, in the early ages, sold for its weight in gold.

Count Romford, by boring a cannon within water, so heated it by the friction, that he made it boil, and actually boiled a piece of beef in it.

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