

S P I R I T U A L



P H I L O S O P H I C A L

Goodness and Truth.

VOL. 1.

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NATURE.

Physical, Spiritual, Celestial, Divine.
Design in the Development of MAN, his WANTS,
Temporal, Social, Intellectual.

Original.

ANGEL VISITS.

EDITOR AND READERS: *Dear Friends,*
—How true it is, that on the planet called "Earth," the human inhabitants are, as yet, in mere infancy, so far as a general knowledge is concerned, of their own "where from," and "where bound,"—in other words, *origin and destiny—beginning and continuing!* How dense the fog has been in churches and theological seminaries! How it has arisen like blue smoke in the pulpits, and rolled over the pews, curling in fleecy clouds around the heads of the sitters therein, saturating their minds with a grey mixture of Theology, Mythology, Tradition, Superstition and dim visions of Truth. In such places, and in such worship, open and aggressive war has been made upon Reason; the assailants never dreaming that they were crippling in man, and trying to obliterate an offspring from the mind of God, a most sacred attainment of mankind; yet, happily, the *created* had not power to destroy the work of the *Creator*. Reason is growing, is recovering strength to assume its place in human minds, and to guide human thoughts, and human deeds.

How patient and forbearing those who can reason should be, towards such as cannot. All past ages and nations have been progressive; the *present*, having the fruits of the *past* to give it strength, of course travels with a motion more lively. Blessed will be the lives of those who inhabit the earth in the coming day,

when everything which mankind do, will be reasonable. Is it too much to hope, that even now the night is past, and with it gone much of the intolerance, bigotry and superstition? Most assuredly this is the experience of hundreds of the most religious men and women of our day and time.

"The morning sun has risen fair
And bright, without a cloud;
How fragrant is the balmy air,
How sweet the dewy land.
All nature seems to wear a smile,
Like some sweet, blushing face,
Who just has cast aside her veil,
Revealing every grace."

How clearly the light of the morning sun is revealing many past errors and ancient mistakes. "Ye have heard that it was said by them of olden time," that Angels' visits were "few and far between," but that such is not the fact in our day, many are now ready to testify; and to me it looks probable that, had all the "angel visits," which have been made in past ages and years been faithfully recorded and handed down to us, they would be found more numerous than many would suppose them.

It was my principal purpose, when I took up my pen, this evening, to record an event of this kind—one which, as yet, "the world knows not of."

Let me say, then, that some years ago I had occasion to visit some of the newly settled counties of this state, (Ohio) and whilst remaining there, I made the acquaintance of a very kind and industrious man, together with his wife and family—their kindness and hospitality being equal to "the shadow of a great rock in a weary land." They were members of the Methodist church, yet liberal and inquiring in mind. I gave them all that I

thought such minds could bear, (without too sudden a shock) of my own opinions respecting Heaven, Hell, the human soul, the mysteries and miracles, &c., belonging to the common religious opinions of our own day. I spoke mildly and suggestively, and it delighted me to observe the pleasant sparkling of the eyes when a new and more hopeful idea would make its way into some one of their minds. This was ten years ago, when mesmerism was unheard of, by many of the people. I had gathered enough of it in my own mind to cause me to make some allusion, in my conversation, to the clairvoyant powers of the human mind, to see objects entirely beyond the reach of the natural vision, &c. At this point, the husband and father of the family said he felt courage to tell me, what both himself and family had been keeping an entire secret—which was this: Some time previous, he had lost one of his horses. He searched for it until he gave it up as hopelessly lost, believing it stolen. His wife insisted upon his going to consult a woman who lived a few miles distant, and who was said to be always able to reveal the secrets of all such events. He had no faith in such witchery; and even if it were true, he believed the power to come from the wrong place, yet he went to satisfy his wife. He saw the woman, and before he mentioned his errand himself, this woman told him what he had come for, and, also, that he had come with no faith. She told him she could see his horse at that time,—told how far off it was, and how it came there. She said it had been taken away secretly, by two of his own brother Methodists, on purpose to do him a private injury for a grudge they owed him,

and the cause of which was explained by her. She also told him he would meet one of the same men at a particular part of the road as he journeyed to where his horse was. Well, he left the woman and went after his horse, filled with wonder and amazement. He met the man at the very place described,—found his horse where she said it was,—returned home, both rejoicing and sorrowing; being glad to find his horse, but sorry to find that two of his brethren in the church were such dishonest villains. He said he could never, since that time, see either of those men kneel down to pray in church, without thinking of his horse.

Well, now let the reader understand that nine years passed away, and I again had business calling me to the same place. I, of course, visited my friend again. I had left him in all the health and vigor of a middle-aged man, but my visit during the present year found him an afflicted cripple, yet able to be cheerfully at his work. He had a long and interesting experience to tell me, which I shall condense as follows: He was assisting to raise a log building, the walls were raised up nearly to the square, one of the forks with which they were pushing up a log suddenly gave way, the log fell, and as it fell, it crushed my friend beneath it. He was struck down, falling upon his face, his breast across a large stone block, and the log across his shoulders. He was taken up by the company, they supposed him dead, his ribs and breast bone were crushed in upon the lungs. He lay for some time apparently lifeless, bleeding occasionally at the nose and from the mouth; physicians were called, and every effort resorted to restore him to life. At length he revived, vomited blood copiously, was conveyed home, lay confined to his bed for a number of weeks, suffered intensely with acute pain at every breath. Neither himself or friends had any hope of his recovering. In this situation he was laying one winter night, the family were all asleep, his wife sleeping by his side, a large log fire was burning cheerfully upon the hearth, the hours of the night had passed painfully tedious, his thoughts were busy in reflection upon his condition, the near approach of death, the situation his family would be left in, &c. All was quiet in the room; glancing his eyes toward the fire, he was surprised to see a stranger standing there. The stranger was a

young man beautifully dressed in light-colored garments. The moment that the beautiful stranger caught his eye, he smiled, and walked to the bedside, spoke kindly and soothingly to him, saying, "I will take this pain all away, you shall not suffer any more with it, and you shall yet recover sufficient health to soon be able to resume your work; you have yet many years to spend with your family in this world." So saying, the beautiful stranger opened his hand, extended his fingers, and with his thumb and one finger, he stepped angling across the breast of the afflicted man; beginning up near the shoulder, he caused his hand to walk down across the breast in the same direction as the block had lain under the breast when the injury was done, then throwing his hand off, downward, said, "There, your pain is now over." And from that very instant, the pain ceased. The kind visitor then informed my friend, that he would be soon able to be up and resume his work; proceeded also, to give him some special advice and direction how to proceed in a matter of church difficulty, which, he said, was soon going to occur, and in which an attempt was to be made by some iniquitous member, to throw disgrace upon an innocent member. This friend and comforter then appeared to be through with his heavenly mission, whilst the sick man, *relieved entirely* of his pain, and filled with wonder, turned to awaken his wife, who, during all this time, was sleeping by his side. He soon awakened her, but before he had time to tell her that a friend was by the bedside, who had suddenly almost healed him, he looked, and lo, the stranger had departed as quietly and silently as he came; and from that very hour, much to his own astonishment, and to that of all who knew him, he began rapidly to recover, and in a few weeks was traveling around upon his farm, and attending to his work—never able, however, to stand quite erect, as he formerly did; the extent of the injury in his bodily frame bowed it a little to one side, and forward.

A few months rolled by, and then came the identical church trouble which the stranger had warned him of. He followed the advice, the truth was developed, the innocent acquitted triumphantly, and disgrace and hypocrisy revealed upon the person where they belonged. I do not feel at liberty to give the name of my friend who has been thus relieved by a kind angel, because I have written all this without his

knowledge or consent. He says little about this event to the outside believers of the world. I should have no objection to giving his name privately to any person who might wish to hear from his own lips the things I have briefly glanced over. I venture the belief that every philosopher who talks with this man will know that all which I have related is true. Now in conclusion, let me say, that I blame no one for entertaining a belief different from my own. No man can part with his own opinion, except it be in exchange for another which appears more valuable, because of being more reasonable.

Finally, dear friends, farewell, may intelligent angels continue to guard us—guide us—and teach us.

VALENTINE NICHOLSON.

Harveysburg, Warren County, O., Dec. 14th, 1850.

INSPIRATION.

BY WILLIAM FISHBROUGH.

[The following, originally written for the *Unicereatum*, we take the liberty of transferring to our columns, for reasons which will be manifest in its perusal. Mr. F. has elaborated many excellent articles, and we love to read him, on whatever subject he may chance to write.—*Ed. Sp. Phil.*]

In these days of growing liberality and expanding spiritual perception, many fine things are occasionally said respecting the inspiration of the artist, the poet, the philosopher, and the seer. It is beginning to be thought by many that the inspirations of these various classes of minds are identical as to their general character and origin, differing only as to their forms and degrees of manifestation; and that inspiration of the same general kind has existed in all ages and among all nations, preserving a record of only a few of its most conspicuous examples in the books which ecclesiastical councils have voted to connect together and call "The Bible." These thoughts are frequently uttered in the impulse of feeling or intuition, and in the absence of any well defined conception of what constitutes inspiration, or of what are its essential principles or modes of operation. But though they are true, and satisfactory to those in whose minds they are born, it cannot be expected that they will be generally received, or that they will exert their legitimate influence upon the world, until it is shown that they rest up-

on the basis of purely rational and philosophical principles. It is for the purpose of contributing in some slight degree to the establishment of this latter point, that the present article is written.

What, then, is inspiration? The word is from the Latin *in* and *spiro*, and signifies literally a breathing in. It is used primarily to signify the act of taking air into the lungs, and by figure of metonymy to signify the imbibition of any foreign influence, especially such as is elevating to the mind. In the most enlarged sense of the term, and according to the fundamental principle which it involves, it is obvious that inspiration may range through all the foreign influences, which address the mind or even the body, from the grossest to the most refined—from the air that is breathed into the lungs and which gives vivacity to the physical organism, to the refined influences of Nature's beauties, or the still more refined breathings from other worlds of existence. It is evident, therefore, that inspiration in some degree, and originating in the influence of some department of universal being, may be, and indeed is, the property of minds in all possible spheres of development and action, from the lowest to the highest, and that in its self considered the word is indeed very indefinite.

But let us direct our attention more particularly to the principles of inspiration, and to its mode of operation; and commencing with its lowest and simplest forms of manifestation, let us trace it progressively to its highest and most refined. It is based upon the correlation, and affinity, and sympathy of substance, being, and action. For instance, the whole terrene portion of the animal kingdom, including man, is constituted with lungs, which are a peculiar thoracic apparatus consisting of membranes, tubes, cells, and minute capillary vessels. Through these capillary vessels all the blood of the system flows in performing its circuit through the body. At the precise stage of the blood's circulation at which it passes through the lungs, it has acquired its maximum affinity for the oxygen and electricity of the external air; and as the whole pulmonary apparatus, with other parts of the physical system, is constructed upon the principle of reciprocal relations and functions, an expansion of the thorax ensues, the external air presses into the cells of the lungs through the thin walls of which the ca-

pillary vessels are ramified, and thus the blood receives its vitalizing element and proceeds on another voyage throughout the complicated avenues of the system. Here is an *inspiration*—resulting as we see entirely from the relations existing between the internal functions, and the external air. Did not these relations exist, the inspiration could not occur.

But the whole physical system is pervaded even to its most minute parts by an interior and intangible essence which is its life, and is the main spring of all its forces and motions. The peculiar vibrations and conditions of this essence give rise to all the internal phenomena of sensation, and when occurring in that portion residing in the cerebrum, they give rise to affection, emotion, and thought. The affections, emotions, and thoughts of the mind manifest themselves through the medium of many distinct *faculties*, almost all of which have objects in the outer or spiritual world which correspond to their nature and are adapted to the gratification of their wants—on the same principle that the air corresponds to, and is adapted to the wants of the lungs and the blood circulating through them. It is through the channels of these various faculties that man *breathes in* or is *inspired* with, the influences of their various and corresponding objects existing without themselves.

From the principle of correlation or mutual adaptation unfolded above as the basis of all inspiration, it follows that in proportion as the mind is expanded, elevated and harmonized, will be the expansiveness, loftiness, and harmony of its inspirations. The man who frequents scenes of vice and degradation, especially if he does it from internal attraction, *inspires* the influences emanating from those scenes, and for the time being incorporates them with his own spiritual system even as the air received into the lungs is incorporated with the fluids of the body. In like manner the mind which has not arisen superior to the influence of *military* scenes, receives inspiration from martial music and military evolutions, and is thus strengthened and confirmed in all tendencies to a military employment. Passing over innumerable intermediate grades of mental elevation, we will suppose a mind sufficiently expanded and harmonized to conceive of Nature in all her varied beauty and loveliness as forming one grand system of correlative and mutually dependent parts,

each of which is necessary to the completion of the whole. As he contemplates the universal Machinery with its varied and harmonious movements, ranging from the most ponderous globe that rolls in the abyss of infinite space, to the rising fragrance of the most delicate flower, or the gambols of the most tiny insect that hums at his feet,—and feels that he, too, is a correlative atom in this stupendous and united Structure, the universal order, harmony, *music*, that pervades the infinitude of creation, are prolonged through the sentient elements of his own being, and all his affections, thoughts, and actions, are carried along as by the flowings of a deep and rosiest tide, in the channels of Nature's laws. Here is an inspiration of the most elevated kind—one which if it could be *general*, would establish the same order, reciprocity, justice, peace, harmony, among mankind which prevail in all other portions of the great system of things.

Nor would we have it supposed that the inspiration derivable from Nature consists simply in the succession of thoughts excited by the appearance of outer and tangible objects, according to the law of mental association as *commonly* and *grossly* understood. As the human body is pervaded by an ethereal essence which is its life or spirit, so is every form and kingdom in Nature—so is the great globe itself—so is the solar system—so is the grand, united, universal System of things extending through the inconceivable abysses of space—pervaded by an invisible, vitalizing, energizing essence which is its Life or Spirit, and is the origin of all its forces and movements. Ascending progressively through the concentric circles of formation and movement, the inquiring and inductive mind finds no resting-place until it arrives at the centre of all centres—the great *cerebrum* in which is enthroned the Divine Mind, and from which emanates an influence which extends to the remotest and most inferior objects of existence, binding all things together as by a golden chain of sympathy, and forming of them one united Whole—the universal Body of which he is the Infinite Soul!

Now the human soul being, as has been elsewhere shown, an ultimate refinement of all material existences, has an affinity or correlation of nature with the vitalizing and energizing essences of all forms and creations in all Kingdoms

in Nature, and finally with the great Universal Soul, which is the Deity, its Parent and Archetype. Of this affinity it will be intuitively sensible in proportion to the development of its interior powers. Mingling its interior essence with the interior essence of other forms and creations, the human soul thus comes as it were into magnetic relation and sympathy with the souls of other things. Thus absolute causes existing in outer circumstances, or in any department of Nature, but which are invisible to the outer senses, may address themselves magnetically or sympathetically to the interior essence of the soul, and give the distinct foreshadowings of their effects to be developed in the future, even against all exterior probabilities, or may produce that intuitive course of thought and action which will harmonize the individual's condition with the unseen influences, and preserve him unharmed and undisturbed at the crisis of their outer development. This position might be verified by innumerable facts, and is known to be true by those whose interiors are sufficiently expanded to appreciate it.

The effects of the same influence, though in a grosser form, are manifested, sometimes but slightly and sometimes very conspicuously, in the various species of the animal kingdom. It causes the duckling the moment it is out of its shell to make for the water; it causes many species of birds and other migratory animals to periodically change their localities for such as are more adapted to the gratification of their wants, and to the performance of their natural functions in the system of being, and it gives rise to all other phenomena of animal instinct.

But instinct in the animal is but a grosser form of what in man is called intuition, arising as it does from the grosser operations of the same general cause—viz: the magnetic sympathy of the soul or energizing principle of Nature. The superior exaltation of intuition over instinct, is owing only to the superiority of the immortal microcosm of the human soul over the fragmentary and evanescent life of the mere animal. In proportion, then, to the development and exaltation of the soul will be the expansion and exaltation of its intuitions or inspirations, until it comes into immediate magnetic sympathy with the infinite and intelligent Soul of all souls, which is the DEITY.

There is another kind—rather another

form of the same general kind—of inspiration, which requires attention. This may be called *personal* inspiration. As the human soul may, as shown above, come magnetically into communion with the soul or energizing essence of outer things, and thus sympathetically receive the impress of the occult causes and principles which they embody; so it may with more facility come into magnetic connection with other and corresponding human souls, and sympathetically breathe in or inspire their very thoughts. This has been demonstrated in thousands of the most unquestionable cases, by the experiments in Human Magnetism, and we need not dwell upon the fact here. We know this to be true, and this may be known by all others who will institute the proper experiments, and who will be sufficiently candid to admit their legitimate teachings. But here, again, the inspiration will correspond to the quality and capacity of the mind, even as the inspiration of air corresponds to the nature of the lungs and correlative parts of the organism. A gross mind can come into sympathy only with gross minds in the body; a more refined mind may (who will deny it in view of the established principle on which it rests?) come into communion with the inferior minds out of the body, while the most refined mind may perhaps come into magnetic sympathy with, and receive or inspire the thoughts of the highest archangel. This is the kind of inspiration which is now likely to excite the most interest in the public mind. We would be pleased to dwell upon the interesting theme, but our limits at present forbid. It will from time to time receive attention hereafter.

We cannot close, however, without repeating the statement that one's inspiration will always correspond to the quality of his soul and its degree of elevation. In view, then, of the fact that inspiration of some kind is universal, let each one strive for that spiritual elevation which will enable him to receive his inspirations from above, and not from beneath.

PARTY SPIRIT.—A species of mental vitriol, which we bottle up in our bosoms, that we may squirt it against others, but which, in the meantime, irritates, corrodes, and poisons our own hearts.

Sweet oil and vinegar make an admirable polish for mahogany furniture.

SPIRIT WORLD.

Its laws and external communications; the conditions on which they are made; their nature and use.

From the Oldtown Index.

SPIRITUAL RAPPINGS.

Readers, we have a few words to say about the "rappings," having spent some four hours—or two different sittings,—at the house of La Roy Sunderland, in Charlestown, now in Boston, Mass., and give you the result of our investigations, leaving you to judge for yourselves whether we had sufficient evidence to do away with our skepticism and unbelief. We are not of the marvelous kind, credulous and excitable; but love to investigate and know whereof we affirm. We believe we are not easily humbugged, and can "see as far into a stone" as most of those wise ones who cry "humbug, collusion, fanaticism and insanity." In a word, we believe, touching this matter of spiritual "rappings," that it is not within the power of man to deceive and humbug us. Be it remembered, the "juggler" has little or no part to perform in this matter; we, ourselves, are the actors, performers, and agents to test these phenomena; we, and not him, or another individual around the table, knows of the consistency of our questions, or the accuracy and correctness of the answers; we know for ourselves whether they be correct or not. Now for what we heard or learned. After investigating the room and table, around which some fifteen to twenty gentlemen and ladies afterward were seated, and being all of us satisfied there was no "machinery" about the floor or table, we "formed the circle," by sitting around the table. (We were a stranger to all in the room, save Mr. S., and had made myself known to him but a few hours previous.) No sooner were we seated than the "raps" of various volume of sound were audible to all. After a few remarks by Mr. Sunderland, the question was asked, "Are there spirits here that will respond to this lady, or this gentleman?"—pointing to the individual referred to. If there were, there were "raps." Then these individuals would ask questions for themselves, and get the answers both by calling the alphabet, and direct affirmative answers by "raps," negatives by silence. This course was pursued until the whole circle had had their turn; all got responses.

Now for what we heard and learned ourselves, our questions and answers, &c. When our turn came, (individuals were asked in regular order, beginning at the

right hand and passing round the circle to the point begun at,) we asked;

1. Are there spirits present that will respond to me?

Answer—Raps—(meaning yes.)

2. Is that spirit rapping, a relative? [There were raps after we asked the first question before we asked the 2d.]

Ans.—Yes.

3. Is it father? (silence) Is it mother? (silence) Is it brother? (silence) Is it sister?

Ans.—Yes.

4. Shall I repeat the alphabet?

Ans.—Yes.

5. If you are my sister, will you tell me how old you were when you died?

The alphabet was then repeated, and the spirit spelt out, "About three years."

6. How long have you been in the spirit sphere?

Ans.—A long time—don't know exactly.

7. Do you know that I am your brother?

Ans.—Yes.

8. How long have you known me to be your brother?

Ans.—A long time.

We had a sister who died at the age of three years, some two or three years before we was born.

9. Is there another spirit here that will respond to me?

Ans.—Yes.

10. Is it father? (silence.) Brother, sister, friend? Is it mother?

Ans.—Yes.

11. Do you know I am your son?

Ans.—Yes.

12. Can this spirit tell me how long it has been in the spirit sphere?

Ans.—by alphabet—one year and a half.

And on calling the alphabet this spirit spelt out several words and sentences, such as, "Your dear mother loves you—she is with you, and is your guardian spirit—your sister is with me, and she is with you too," &c. Our mother died one and a half years ago.

We then asked for others, and got responses from spirits claiming to be a brother, and another a friend. We asked the spirit claiming to be a brother, to rap the number of years he had been in the spirit sphere. There immediately followed loud and distinct raps on the floor, several feet from all the company, twenty in number as we thought, though some counted only 18. We had a brother that died twenty years ago. These raps were mostly heard upon the

table, though at times on the floor, chairs and door. One other test and we are done for this time. We wrote some five or six christian names on a card, of friends, both dead and living. We then asked the spirit that claimed to be our friend, to rap when we pointed out the right name on the card. We then began by saying, Is this it?—pointing our pencil to the name,—Is this it? and when we came to the name of a particular and warm friend long since deceased, there were raps.

Mr. S. and family offer every facility to the skeptical, to see, hear and know for themselves, that there is nothing but spiritual truth in these developments; and their kind, courteous and perfectly unaffected deportment, carries conviction to visitors that they themselves are anything but deceivers and humbugs. Let all know for themselves.

Can Brother Hacker, of the Pleasure Boat, show us wherein we are humbugged in the "rappings?"

We advise all who are desirous of learning more of the spirit world, of their own spiritual natures, and of these wonders, to subscribe for the *Spiritual Philosopher*, edited and published in Boston, by La Roy Sunderland, a philosopher, gentleman and christian

MESSAGES FROM THE SPIRITS.

Through the several mediums for spiritual communication which are now established in many places, beautiful and consoling messages are being constantly received from the dwellers of the celestial spheres. These messages, being addressed particularly to private circles, are usually of greater interest to individuals or families than to the public. Some however, of a more general character, are occasionally given, which it is well to present to the world. The following was received in manuscript by H. R. Cooley, of Springfield, Mass., through the medium of Mr. Gordon, with whom the former is at present associated.

"Give those in darkness light. Continue to progress. Love God's works. Increase unity among men. Fear not in doing good. Keep before the world the immortality of the soul. We live in the spheres,—you are dwellers in the flesh. You shall be happy when God is ready to call you to dwell with us. Will you avoid all unpleasant words that tend to arouse the base passion of anger? Strive to live cheerful and happy. The world will be prepared to receive these communications soon. These are heav-

enly mandates from the angels. Believe in their creed—to love all good, all that is lovely.

In true happiness and unchanging love, your beloved sister,

EMELINE COOLEY."

In addition to the above, which it will be seen, breathes the spirit of celestial purity, we will here introduce a brief communication received by a gentleman of Troy, New York, from his father in the spirit world.

"You are never alone. Your perseverance has gained for you an immortal crown. The spirits of the blest are watching over you. Man hath little to fear from the persecutions of the unbelieving. The times are fast changing,—the light is breaking upon the whole world. Your opposers will soon turn to the subject you have so long labored to convince them of, and hang their heads in shame."

In view of such pleasing and hopeful communications from the spirit-home, we may rejoice with joy unspeakable, feeling that the darkness which has so long overshadowed humanity is rapidly passing away, and that the day-spring of immortal Truth is already dawning upon the race.

R. P. A.

—*Spirit Messenger.*

THE SPIRITS IN 1649.

Mr. Editor,—Subjoined is an extract from a work by Dr. Plot, entitled "Satan's invisible World discovered," which at this time may interest your readers. The knockings, now so common in our city, and that so amaze the credulous among us, must be considered as mere boy's play in comparison with the "spiritual" doings here recorded.

It is said that tables and chairs move solemnly about the rooms in which the rappings are heard, in this city, and that the strength of a man cannot impede their movement. Some are disposed to doubt the statement, but will yield now, and swallow the pill easy. What would our sober, doubting citizens say, if scenes such as are described in the following extract, should be enacted by the spirits now in our city? But, fear, our spirits are mannerly and well behaved, and will never copy the diabolical conduct of Dr. Plot's Spirits of 1649. M.

"Soon after the murder of King Charles the first, a commissioner was appointed to survey the king's house at Woodstock, with the manor, parks, woods, and other demesnes belonging to

that manor. The Commissioners met upon the 12th October, 1649, and took up their residence in the king's own rooms. His majesty's bed-chamber they made their kitchen, the council hall their pantry, and the presence chamber was the place where they met for the despatch of business. His majesty's dining-room they made their wood yard, and stored it with the wood of the famous royal oak from the high park, which, that nothing might be left with the name of king about it, they had dug up by the roots and split, and bundled up into fagots for their firing. Things being thus prepared, they sat on the 16th for the despatch of business, and in the midst of their first debate, there entered a large black dog, (as they thought,) which made a dreadful howling, overturned two or three of their chairs, and then crept under a bed and vanished! This gave them the greater surprise, as the doors were kept constantly locked, so that no real dog could get in or out. The next day their surprise was increased, when, sitting at dinner in a lower room, they heard plainly the noise of persons walking over their heads, though they well knew the doors were all locked, and there could be nobody there. Presently after, they heard also, all the wood of the king's oak brought by parcels from the dining room, and thrown with great violence into the presence chamber, as also, all the chairs, stools, tables, and other furniture forcibly hurled about the room, their papers, containing the minutes of their transactions were torn, and the ink-glass broken. When all this noise had ceased, Giles Sharp, their Secretary, proposed to enter into these rooms; and in presence of the Commissioners, from whom he received the key, he opened the doors, and found the wood spread about the room, the chairs tossed about, and broken, the papers torn, but not the least track of any human creature, nor the least reason to suspect one, as the doors were all fast, and the keys in the custody of the Commissioners. It was, therefore, unanimously agreed that the power that did this mischief must have entered at the key-hole. The night following, Sharp, the Secretary, with two of the Commissioners' servants, as they were in bed in the same room, which room was contiguous to that where the Commissioners lay, had their bed's feet lifted up so much higher than their heads,

that they expected to have their necks broken, and then they were let fall with so much violence as shook the whole house, and more than ever terrified the Commissioners.

On the night of the 19th, as they were all in bed in the same room for greater safety, and lights burning by them, the candles in an instant went out with a sulphurous smell, and that moment many trenchers of wood were hurled about the room, which next morning were found to be the same their honors had eaten out of the day before, which were all removed from the pantry, though not a lock was found opened in the whole house. The next night they fared still worse; the candles went out as before—the curtains of their honors' beds were rattled to and fro with great violence, they received many cruel blows and bruises by eight great pewter dishes, and a number of wooden trenchers being thrown on their beds, which being heaved off, were heard rolling about the room, though in the morning none of these were to be seen. On the night of the 22d, a dog belonging to the keeper of the king's house lay in the room, yet, the candles went out as before, a number of bricks fell from the chimney into the room, the dog howled piteously, their bed-clothes were all stripped off of them, and their terror increased.

On the 24th, they thought all the wood of the king's oak was violently thrown down by their bedsides; they counted sixty-four billets that fell, and some hit and shook the beds in which they lay: but in the morning none were found there, nor had the door been opened where the billet-wood was kept. The next night the candles were put out, the curtains rattled, and a dreadful crack like thunder, was heard. But all this was nothing to what succeeded afterward. The 29th, about midnight, the lamps went out, something walked majestically through the room, opened and shut the windows; great stones were thrown violently into the room, some of which fell on the bed, others on the floor; and at about a quarter after one, a noise was heard as of forty cannon discharged together, and again repeated at about eight minutes interval. This alarmed and raised all the neighborhood, who, coming into their honors' room, gathered up the great stones, fourscore in number, and laid them in the corner of a field, where, in Dr. Plot's time, they were to be seen.

This noise like the discharge of cannon, was heard over the country for several miles around. During these noises, the commissioners and their servants gave one another over for lost, and cried out for help; and Giles Sharp, snatching up a sword, had well nigh killed one of their honors, mistaking him for the spirit, as he came in his shirt from his own room to theirs. While they were together, the noise was continued, and part of the tiling of the house was stripped off, and all the windows of an upper room were taken away with it. On the 30th, at midnight, something walked into the chamber, treading like a bear. It walked many times about, and threw the warming-pan violently on the floor, at the same time a large quantity of broken glass, accompanied with great stones and horse bones, came pouring into the room with great force.

On the first of November, the most dreadful scene of all ensued. Candles in every part of the room were lighted up, and a great fire made. At midnight, the candles all yet burning, a noise like the bursting of a cannon was heard in the room, and the burning billets were tossed about, even into their honors' beds, who called Giles and his companions to their relief, otherwise the house had been burned to the ground. About an hour after, the candles went out as usual, the crack as of many cannon was heard, and many pailsful of green stinking water were thrown upon their honors' beds; great stones were also thrown in as before, the bed-curtains and bedsteads torn and broken, the windows shattered, and the whole neighborhood alarmed with the most dreadful noises. One of their honors this night spoke, and in the name of God asked what it was, and why it disturbed them so. No answer was given, but the noise ceased for awhile, when the spirits came again and, as they all agreed, brought with it seven devils worse than itself. One of the servants now lighted a candle and set it in the door way between the two chambers, to see what passed, and as he watched it, he plainly saw a hoof striking the candle and candle-stick into the middle of the room, and afterwards making three scrapes over the snuff, scraped it out. Upon this the same person was so bold as to draw a sword, but he had scarce got it out, when he felt another invisible hand holding it too, and pulling from him, and at length prevailing,

ck him so violently on the head with pummel, that he fell down for dead the blow. At this instant was rd another burst, like the discharge he broadside of a ship of war, and at interval of a moment or two between h, *no less than nineteen such discharges e heard.* These shook the house so lently, that they expected every mo- nt it would fall upon their heads.— e neighbors, being all alarmed, flocked the house in great numbers, and all ned in prayer and psalm singing, ring which the noise continued in e other rooms, and the discharge of nmons was heard as from without, ough no visible agent was seen to dis- arge them. But what was the most arming of all, and put an end to their roceedings effectually, happened the ext day, as they were all at dinner, hen a paper in which they had signed mutual agreement to reserve a part of he premises out of the general survey, nd afterwards to share it equally among hemselves, (which paper they had hid under the earth in a pot, in one corner of the room, and in which an orange tree grew), was consumed in a wonder- ful manner, by the earth's taking fire with which the pot was filled, and burn- ing violently, with a blue flame, and an intolerable stench, so that they were all driven out of the house, to which they could never be again prevailed upon to return.—*Prov. Post.*

From the Boston Post.

MYSTERIOUS RAPPINGS.

[The communication below, relative to this subject, is from a gentleman of undoubted integrity, intelligence, and respectability; and we know that he writes in sincerity and truth, as even those not personally acquainted with him would naturally infer from the style of his remarks.—*Ed. Post.*]

"Truth is stranger than fiction."

Mr. Editor—On Tuesday last, while receiving responses from the spirit world, the following communication was made to me by the use of the Alphabet:—

"I want you to write an account of the meeting at your house for the Post."

In compliance with this request, which purported to come from the spirit of a deceased mother, I offer the following:

Being desirous of investigating the mysteries now so prevalent in our midst, and to do it under circumstances best calculated to prevent collusion, I applied last week to Mrs. Cooper, the daughter of Mr. Sunderland, and an acknowledged

"medium," to go alone with me to my own house for the purpose of eliciting responses from another "sphere." Without knowing who or how many would meet there, or how rigid might be the scrutiny to which she would be subjected, she readily consented, and for a small compensation accompanied me to my house. A circle of four ladies and four gentlemen was formed around the table, Mrs. C. making the ninth person present.

Fearing that the novelty and exciting nature of the scene might somewhat disturb my equanimity, and thus prevent the best selection of questions, I had previously arranged in writing a set numbering twenty-two. In less than one minute after our conversation had subsided, the "rappings" were heard, rather faintly at first, but increasing in force and intensity as we advanced. I then in a distinct voice asked the following questions, and received the following answers and communications. Any number of raps, after a question, denote an affirmative answer, while silence denotes a negative.

Is the spirit of my mother present? Yes. Will she give her signal?—five raps. (This signal had been adopted a month before.)

Does it afford joy to my mother to hold these communications?—raps.

Does she still feel a mother's affection for her children?—raps.

Is it love for them that prompts her to make these responses?—raps.

Are these spiritual manifestations calculated to make us better and happier in this life?—raps, raps.

Are they designed to give us more perfect ideas of a spiritual existence hereafter?—raps.

Will the spirit of my mother continue to manifest her presence here at my house?—raps.

Has she any power to procure the attendance of other spirits who may be interested in our advancement?—raps. (This appeared to be done in the course of the sitting.)

Is there in my family any suitable medium for these manifestations? (Here the alphabet was called, and she spelled out—"There will be soon.")

Does the spirit of my mother meet the spirits of my deceased children in the spirit world?—raps, raps.

Can she tell whether they can make responses?—raps.

Does she enjoy the society of her own children who are now in the spirit world?—raps.

Will my mother's spirit communicate by the alphabet at this time?—no response.

Will she do so at a future time?—raps.

Will my mother answer any question that will identify her spirit as the one making these responses?—raps.

Will she spell by the alphabet her given name? No answer.

Will she rap the number of years she has been in the spirit world? No answer.

Will she designate by raps how many of her own children have died?

(At this question three distinct raps were heard, and *three* was a correct answer.) No one except myself knew this, and I consider it a perfect test, so far as one instance can go, of the impossibility of collusion.

Will the spirit rap when I point at the name of my deceased father?—raps.

In connection with this question, I had written in a platu, large hand, seven of our family names, and among them, that of my father. I then pointed to each successively, asking at each, "Is this the one?" At the sixth name a faint rap was heard. This was my own name and not my father's. I then asked if the spirit would rap if I pointed without speaking. Being answered in the affirmative, I then pointed at each name with a brief pause on each. On reaching the fourth name a distinct rap was heard, and the fourth was my father's name. I am positively certain that Mrs. C. did not know this, and I am equally certain that no one of our company was concerned in carrying on trick or deception. My last question was—Does the spirit of my mother wish to communicate a message to any of her living relatives or friends? On the signal given that she did, the alphabet was repeated with the following result:—

"Dear friends and children, be patient. You shall have these manifestations universally in due time."

After this, five other spirits were invoked by the company, and made responses. Two of them responded correctly to test questions. The spirit of my own son, who when five years old, rapped three times to denote the number of years he had been in the spirit world, which was correct.

The spirit of the nephew of a gentleman present rapped *twenty-two*, as his age when he died, and this the gentleman said was correct—in short the whole scene was excitingly interesting, satis-

factory and convincing, leaving no doubt on the minds of those present that these things were in truth the works of powers above all human, and not of any earthly contrivance or execution.

The above responses have nothing to distinguish them from the thousands reported as having been made in other parts of the country, but occurring as they do, in our very midst, and in a private family to whom reference can be made for further corroboration of the facts, this account of them may serve more effectually to elicit attention than similar relations from abroad. It will show, too, how easy a matter it is to procure an opportunity to investigate the subject at one's own fireside—in the presence of those only in whom he can confide, with the medium as the only object of his careful scrutiny.

There are several approved mediums in the city, and probably any good mesmeric or clairvoyant subject would be found a medium, were the proper course pursued to test the fact.

If these mysteries are genuine, let us explore them; if they are impositions, let us expose them. He will indeed be a *made man*, so far as a character for shrewdness will make him such, who can satisfactorily show the exact *modus operandi*, supposing them to be of human contrivance.

I wish there were more among us who, like Horace Greely, would give the subject a three days' investigation, and then have the courage to avow their opinions. But many, I suspect, from the fear of being ridiculed, and called weak and credulous, will be prevented from not only avowing a belief in their reality, but even from instituting an inquiry into their truth.

I consider what I have done an initiatory step in the work of penetrating the mystery; but I hope others of deeper penetration will pursue it, till we shall be able to prove it either false or true.

Many things in the way of argument might be said to establish a belief in the possibility of these mysteries being of spiritual origin—but arguments prove nothing. Facts, and the evidence to support them, are the things on which our belief must be formed; and we certainly can obtain these in no other way so well as by personal observation. Let all, then, put themselves in the way of witnessing these mysterious manifestations, and not call them tricks and impossibilities until they have done so. Then, I most unhesitatingly venture to predict, they will admit the force and

truth of Hamlet's oft quoted saying, that that there are more things in heaven and earth than are dreamt of in our philosophy.

Dec. 12.

SPIRITUAL PHILOSOPHER.

BOSTON, SATURDAY, DEC. 28, 1850.

RETROSPECTIVE.

The present week, closes the sixth month and first volume of the *Spiritual Philosopher*. And now, upon the threshold of a new year, it seems quite appropriate, that we should pause for the purpose of examining the ground over which we have passed.

For some five or six years, the editor had contemplated the publication of a paper, in this city, devoted to the EXPOSITION OF NATURE. And hence, I hailed the appearance of the *Universalum*, with unmingled emotions of joy, believing it the paper wanted by the universal heavens. When it ceased, I felt as did multitudes of others, the loss of a near and dear friend. And, for sometime after, I indulged the hope, that it might be revived, under new and cheering auspices. However, "hope deferred" made the heart sick, and finding no probability of its supply by any similar periodical, I began to inquire of its former friends, what should be done? Mr. William Fishbough will remember the correspondence I had with him upon the subject, and the considerations I endeavored to hold out to him, for engaging in the undertaking. But, finding no other person ready or willing to begin the work, after conferring with Mr. W. M. Fernald, Mr. S. H. Loyd, Mr. A. J. Davis, and other friends of the Harmonial Philosophy, I found if anything was done, I must do it myself. I received no pledges, no promises of assistance from any one, till after issuing my prospectus, in April, 1850. And it affords me pleasure, in being able to say here, that the first word of encouragement, I ever received from any one, was a letter, from Mr. Andrew J. Davis. That letter not only contained the first subscribers I ever received for this paper, but the following laconic sentence: "*I hope your effort will be attended with success and gratification.*" And so it has, indeed.

Success and gratification I had experienced before, in the enterprise of editing and publishing a weekly newspaper. Like the present, it was commenced without subscribers or friends. And, in despite of unprecedented opposition from sectarian bigotry, it numbered, at one time, over six thousand subscribers, and was continued for the space of six years or more. But what was the success or satisfaction in publishing that paper, to be compared with the present? No

more than the temporal is to be compared with the *ETERNAL*. But, I shall be asked, what is meant by "success and satisfaction," when the publication of this paper, is a heavy bill of expense to me, from week to week, as, indeed, it is likely to be, even if it had fifty thousand paying subscribers. For, a much larger number of papers are given away, then have been paid for by subscription; having undertaken the work, with a determination to meet the entire expense of the publication for one year, in case it should not be paid for by subscribers. However, it seems I did not fully count all the cost; I did not estimate the labor of a clerk, errand boy, writing wrappers, doing up the mail, and taking it to the post office in my arms, as I have done, from the first (save and excepting the assistance offered me by two beloved daughters, one of whom, from efforts to serve her dear father, has prostrated her system with disease, so that she has not been able to sit up, or leave her bed for the last eight days.) And yet, how have we been prospered? No assistance in editing, no human counsellor in conducting the paper, and help failing me, where I had most looked for it yet, how signally and wonderfully have our humble labors for the spirit spheres, been crowned with "success and gratification."

Here, language fails to convey any just expression of the gratitude that swells in the deep recesses of my soul. Assistance and "gratification!" Yes, indeed, and such as it had never "entered into my heart to conceive," such as my external eyes had not seen, nor my external ears heard, during the preceding forty years of my earthly pilgrimage. And, well do I know, how very difficult it would be for many of my readers, to believe all I could say of the assistance, which I believe to have been vouchsafed to me from the heavenly world. Nay, many friends of the Harmonial Philosophy, many who have been favored with angelic conversations, do not know, and, if I were to tell them, they would not believe. Nor did I once, believe anything of the kind, as possible for any human being. How, then, could I anticipate it for myself? Why, the truth is, I had no more conscious anticipation of such assistance, direct and palpable, audible, sensible, and ocular, from the *Spirit World*, than I had of seeing the dead body raised to life again. How true it is, therefore, that I have been "led in a way that I knew not of, crooked places have been made straight before me, and rough places smooth."

"Hosts of friends in the spheres above," co-operating with me, in my humble labors, counselling, advising, cheering, comforting, as the exigencies of the case seem to require, from week to week, and from day to day. Not made conscious of the presence of my own immediate guardian angels merely;

The object of the foregoing remarks, are not so fully the result of my conviction of their correctness, as a desire to see the subject elucidated, and the cause of truth promoted, which I feel satisfied you will aid in accomplishing, to the extent of your power. JOS. S. BURR.

Port Washington, Tuscarawas County, Ohio, Dec. 10th, 1850.

ANSWER.

The so called "Spiritual manifestations" that I have witnessed, I am certain were not induced by any human power. Mesmerism, in no one of its varied phases, had anything to do with them.

Friend Burr labors under a misapprehension in regard to the facts of which he writes. Mr. A. J. Davis was a mesmeric subject, and, perhaps, the best that was ever known, in many respects. But Mr. Davis was never a "medium," for audible responses from the spirit world.

The Fox girls were not "mesmerised" before they became "mediums;" indeed, they had never heard of the term, that we know of.

I have heard the "noises" when alone more or less, for the last three months.

It is not true, that only a certain class of persons can hear the responses. Not a single individual, whether Jew or Christian, Pagan, skeptic, or believer, has ever been at my house at the proper time, who did not hear the mysterious sounds. Not one.

And will friend Burr himself tell me how "mesmerism" can move a large table across the room?

As to "waiting with patience," that is what we have all had to do. Each shall be served, when his time comes.—*Ed. Spirit World.*

UNITY.

New form and order of Society, Harmony, Attractive Industry, Sufficiency, Happiness and Heaven.

TRUE MARRIAGE.

BY A. J. DAVIS.

The principles of matrimonial association are universal and eternal. The law of association or affinities develops the true relation which subsists between one atom or individual and another; and the corresponding association of the particles or Spirits thus drawn together, is an outward expression of true marriage.

The law of Conjugal Union is first represented in the structure of the Divine Mind; next in his inconceivable re-

lations to the Universe. The essential elements of the Divine Mind are embodied in the form of Love, and his Celestial attributes are embodied in the form of Wisdom. Love is the female, and Wisdom is the male principle; these, in their divine relation and unity, generate the whole universe of matter and mind. The subsequent manifestations of this divine matrimonial relation are less sublimely grand and perfect, but not less demonstrative and unmistakable. In the natural elements are corresponding exhibitions of true marriage. Electricity indicates positive and negative relations: Magnetism is the male or positive principle, and Electricity is the female or negative principle. The Atmosphere is constructed upon the same principles: Oxygen is the female, and Nitrogen the male. Water, also, is thus made: Oxygen is the female, and Hydrogen the male; and between them life, nourishment, atmosphere, and kindred elements, are generated and evolved.

There is a beautiful matrimony between particles in chemical compositions;—they seek out and ultimately associate with one another. Plants are congenial in the same manner; and so are the various classes and species of organizations in the animal kingdom. To the outward searcher after truth, I would recommend an investigation into the marvelous revelations of the sciences of Chemistry, Botany, Zoology and Ornithology; because these various departments of inquiry furnish incalculable examples and confirmations of the beauties of true marriage.

As is the Divine Mind, so are the ultimate productions of Nature—his children! Every individual, abstractly considered, is an embodiment and representation of Love and Wisdom. The elements of the human soul are organized into an image of Love or Life, and the attributes of intelligence are unfolded into an image of Wisdom, or Guardian Power. Therefore every human soul is constructed upon male and female principles; the male is positive, and the female is negative.

But each and every individual, considered relatively, is not Love and Wisdom alone and complete within himself or herself, but is only one of these principles, and hence experiences an affinity for its apparently opposite or dissimilar self. It is when, and only when, an individual realizes its dependence upon another individual, that sensations of dissatisfaction, discontent, and incom-

pleteness unfold themselves in the spirit. Congenial association is now loudly and imperatively demanded by the isolated and seeking heart. Heart calls to heart—The female is alone without her true companion; and the male is alone without the female; the female is seeking for its Wisdom principle; and the male is seeking for its principle of Love.

There is no happiness separate from true conjugal association. One Spirit cannot resist the attraction to another Spirit; it is simply Wisdom searching for Love, or Love for Wisdom. It is not strange that the heart seeks its true associate; because when we comprehend and realize the truth that the Deity, his Universe, and the Human Soul are constructed and subsisting upon the principles of male and female, positive and negative, or Love and Wisdom, it is easy and natural to understand the attraction which the dependent Soul feels toward its true companion. It is Soul seeking for Soul, Life for Life, Love for Wisdom, Spirit for Happiness. Yes, it is when the soul realizes its relations to, or dependence upon, others, and especially its particular dependence on one, that it begins to seek for itself.

Conjugal Love must be responded to by Conjugal Love; else the Spirit will be unhappy. The properly unfolded female character is an embodiment of Love; and the male character, when properly unfolded, is an embodiment of Wisdom. The female, being Love, possesses within her soul the immortal springs of beauty and loveliness; but if she is, by means of uncontrollable circumstances, associated with a companion whose powers and attributes are not sufficiently great and noble, or kind and generous, to extract from her sentiments of continual respect and admiration, then will she most certainly manifest uneasiness and generate discord. It is depressing to scan the multitude of marriages which have resulted from no higher causes than the infatuations of passion and evanescent personal charms—of popularity, of individual position, the superficial accomplishments of education, the advantages of wealth and convenience, or from the so frequent coercion or incitement of accidental outer circumstances. In the world every where are visible these superficial and ephemeral marriages,—marriages! did I say? No! not marriages, but worldly legalized attachments—legalized adulteries and bigamies; which not only distract and deform, but arrest the development of beau-

ty and happiness in the thus enslaved Soul.

True marriages are natural, inevitable, harmonious, and eternal! By the assistance of interior perception and comprehension, I was enabled to ascertain the glorious and consoling truth, that every spirit is *born* married. When I gaze upon an infant, a youth, a lonely individual, the voice of intuition and true philosophy says—"that infant, that youth, that lonely individual, has somewhere an eternal companion!" Therefore I perceive and understand that a meeting and recognition of such companions are an outward expression of true marriage. No ceremony, no promise, no written or legalized agreement, can unite that which is internally and eternally joined; nor can these solemnities unite that which is internally and eternally separated. If two are legally married, and if this outer expression of unity has no other primary cause than the fascinations of feature, the advantages of position or wealth, or the accident of circumstances, then is the female unconsciously living with another Spirit's companion; and so also is the male living in perpetual violation of the law of Conjugal Association; and consequently both are rendered dissatisfied and unhappy. The best evidence that two individuals *are not* naturally and eternally married, is that, by dwelling together, they generate discord, discontent, disrespect, and unhappiness; and the best evidence that two *are* internally and eternally married, is that, by dwelling together, they generate harmony, respect, admiration, and contentment. The laws of Nature, or God's laws, are superior to human enactments and juridical proceedings: yet until mankind are more refined and acquainted with the laws of mind and matter, we must submit to human legislation, and human laws must be permitted and obeyed; but herein is a great, and, at present, necessary evil which *all* should strive to understand and overcome; that human laws may be made no other than Divine; and then, notwithstanding the misapprehensions and local transgressions of them which might sometimes occur, there would not exist one-tenth of the discord, licentiousness, and unhappiness that now mar the face of humanity.

Every individual is born married; every male and female, every Love and Wisdom, has a *true* and *eternal* companion. This marriage is solemnized by Supreme sanction, and is sanctified by Angelic harmony. It depends not upon personal

beauty, or education; neither upon wealth, position, situation, time, age, or circumstance: it is the spontaneous and inseparable conjunction of affinity with affinity, principle with principle, and Spirit with Spirit.

In reply to the question—"Will *all* the individuals married in this life, continue to live together in the Spirit World?" I received the following vision: In England, in the city of London, I saw a gentleman undergoing the metamorphosis called death. He had been for several years married to an uncongenial companion; they had frequently and severely injured and insulted each other; and were quite dissimilar in their temperament, habits, attractions and desires. From the scene of this departure, my perceptions were directed to a dying Turkish lady, in Constantinople, who, according to the Eastern custom of Polygamy, had been a favorite wife of the Sultan. The two deaths, or transformations, occurred at the same moment; and when the two spirits were emancipated from the body, and from the superficial restrictions of society, they ascended, and by the irresistible attraction of conjugal or spiritual affinity, and in accordance with the law of perfect spiritual adaptation, they approached each other, and, rapturously embracing, manifested the fullest realization of the beautiful fact that they were eternally *one*.

It is consoling to the enlightened Philanthropist to imbibe and comprehend the truth, that a *true* conjunction of souls is the invariable and inevitable consequence of a residence in the second Sphere, where deformities and injustices are overcome and forever exterminated. *There is but one only and true marriage*; and it is highly possible that the unfortunate individual who may have had several companions on earth, has not yet met with the real sharer and associate of the Spirit's eternal joys and peregrinations.

That Spirit which is still seeking and praying for congenial companionship, should rest perfectly assured that it has somewhere a mate—somewhere an eternal associate! Life will not always be incomplete. Let the seeker remember this; and, being already in principle joined to some true and faithful one, let the heart be glad; and let it realize, by means of anticipation, the final meeting, which, if circumstances and earnest desire do not consummate it on earth, will be inevitably developed, perfected, and confirmed in the higher country. And

those who are unfortunately situated in their worldly-legalized marriage relations—they should, also, rest in the sublime and unfailing assurance of eternal principles that a due separation is in the future, and that a due *meeting* will be the issue of an introduction into the Spirit-home. Perhaps the true companion has already gone before; if this is so, it is probable that the spirit remaining here will feel drawn toward the higher world, when searching for its companion. There is a holiness in this natural and true marriage—which is a consequence of our being, an inevitable result of our own existence—that when once conceived of by the heart and understanding, must make every spirit on earth rejoice, and insure purity and faithfulness in that soul which would live for the *one* whom God hath given, and "keep itself unspotted from the world."

Where the *true union* is enjoyed, there cannot exist the slightest cause of jealousy, of coldness, of estrangement, of disrespect, or alienation; for perfect and entire confidence wreathes every thought which the one entertaineth of the other; and by a commingling of their mutual love, the truly joined—the God-made one—can consume every unfriendly and discordant impulse which might arise in their undeveloped bosom. The Love-principle, or the female, is the actuating, the prompting, the life-giving portion of the eternal *Oneness*; and the Wisdom-principle, or the male, is the governing, the guiding, and harmonizing portion; and thus the twain are *one* in essence and organization. Love, or the female, with her immortal and impetuous springs of life, beauty, and animation, is, if misguided and unassociated with Wisdom, unspeakably lonely and very liable to misdirection; on the other hand, Wisdom, or the male, with his immortal attribute of harmony and government, is, if unassociated with, and deprived of, the life-giving elements of Love, a mere ice-berg, a mere isolated oak, cold and unbeautiful. But these reflections are more properly connected with the consideration of the *mission* and *influence* of the male and female principle, or the sexes, which consideration may be found in other parts of this work.

The reader should be impressed with the conviction that the Law of Association which moves alike the Universe and the human Soul, will determine and proclaim who is his, or her true companion. No clergyman, no testimony, no legalized contract, or record in Church or

State, can determine upon the proper conjugal associate, nor develop the everlasting affection which the Spirit demands. The evidence is within. Search yourselves. If ye are truthfully married, then will ye have mutual or parallel attractions, corresponding desires, and similar constitutional tendencies; and where the one goes, the other will go; and on earth, as in the higher spheres of existence, ye will have *one home, one purpose, one destiny, one God and one religion.*

Where a union is perfect, there is no conflict; when Wisdom decides, love will respond. If a wife loves her companion, she will involuntarily keep his commandments, which to her are wisdom's ways; and if a husband loves his companion, he will treat her *not as an inferior, not as a superior, not as one incapable of exercising reason; but he will honor and protect, and guide, and develop her indestructible sensibilities, and be to her soul a haven of rest.*

Every heart prays and pines for that holy and protecting love which will not change, however varying may be the vicissitudes of human life, but which strengthens ever, in sickness and in health, in youth and in maturity, in prosperity and in adversity, and which, while it strengthens, fails not to represent those noble and beautiful qualities of the soul which distinguish the sexes and characterize the stronger Man, and gentler Woman; and this distinction must be marked and perpetual in order to experience the blessings consequent upon the existence of perpetual love and honor, one toward the other.

The true marriage is first Natural, then Spiritual, then Celestial, in its progressive growth. And the eternally conjoined have an unailing evidence of their destiny by experiencing a continually unfolding love for one another, which grows stronger and stronger as they pursue life's path and near the Spirit Home. But here let it be impressed, that with some on the earth, *misunderstandings* may occur, and, by their fearful and invidious influence, even the truly married may be moved to separate on the way, until they arrive *where misunderstandings* cannot exist. These *misapprehensions* may proceed from the dissimilarity of individual education, or from habit and acquired superficial desires; but from whatever outer cause they may arise, search ye within; and, if ye are conscious of entertaining a living and growing affection for the offending spirit,

strive to extinguish all differences and unfriendliness instantaneously by a mutual flash of that love which is immortal.

The human Soul is capable of inconceivable expansion; its sensibilities are pure and almost immeasurable. The female Spirit feels a boundless, undiminishable love; the male is conscious of a high and insurmountable wisdom; and these embodied principles irresistibly seek and implore the presence of one another. To every individual, its counterpart—the one most loved—is the purest, the greatest, and the most beautiful of all human beings; others may be beautiful and attractive, and may possess many more accomplishments; but, *to the lover, the one beloved* is the most beautiful; because there is *felt* an inwrought adaptation of desire to desire, impulse to impulse, organization to organization, Soul to Soul! This philosophy of marriage is that which angels know—the only true marriage, which originated with the Divine Mind; which is sometimes prophetically or incipiently indicated on the earth; which is enjoyed in all spheres of angelic and seraphic life; and which is spontaneously established by the sublime Law of Association that conjugally unites Atom to Atom, Spirit to Spirit, Angel to Seraph, and God to the Universe.—*Spirit Messenger.*

Original.

ASPIRATION.

"Let not your hearts be troubled; ye believe in God believe also in me."—JESUS.

Lord, when my sky is overcast
With clouds that gather thick and fast,
And when along my earthly path
The storm shall break in seeming wrath,
And darkness shall my form enfold,
Then, let me hear, like them of old,
"Let not your hearts be troubled; ye
Believe in God, believe in me."

And, when in some unguarded hour
The tempter, with seductive power,
Steals on with victory half achieved
Before his presence is perceived,
Then, high above the inward strife,
O let me hear those words of life,
"Let not your hearts be troubled; ye
Believe in God, believe in me."

When fading sight and feeble breath
Shall herald the approach of death,
And life expires amid the gloom
That shrouds my path-way to the tomb,
Then, may thy love dispel each fear,
And whisper in my dying ear,
"Let not your hearts be troubled; ye
Believe in God, believe in me." G. T.

Dedham, Mass., Dec. 23, 1860.

He that will not reason is a bigot; he that cannot reason is a fool; and he who dares not reason is a slave.

From the "System of Contradictions in Political Economy."

THE COMING ERA.

BY P. J. PROUDHON.

If I am not deceived, my readers must be convinced at least of one thing, that Social Truth is not to be looked for either in Utopia or in the Old Routine; that Political Economy is not the Science of Society, and yet, that it contains the elements of such a science, even as chaos before the creation contained the elements of the universe; and finally, that in order to arrive at the definitive organization which would appear to be the destiny of our race upon this globe, it is only necessary to make a general equation of all our contradictions.

But what shall be the formula of this equation?

Already we have been enabled to perceive, that it must be a law of *Exchange*, a theory of MUTUALISM, a system of Guaranties, which dissolves the old forms of society civil and commercial, and satisfies all the conditions of efficiency, progress and justice, which criticism has pointed out; a SOCIETY no longer merely conventional, but *real*, which substitutes for the present piecemeal divisions of property, a scientific distribution; which abolishes the servitude machinery and prevents the crisis engendered by new inventions; which converts competition into a benefit, and makes of monopoly a pledge of universal security; which by the power of its principle, instead of demanding credit for capital and protection for the state, subjects both capital and the state to the uses of labor; which by the truthful honesty of its exchanges produces a real solidarity among nations; which, without interdicting individual enterprise, and without prohibiting domestic expenditure, incessantly restores to society the wealth that private appropriation diverts from it; which by the rapid turning over, the outflux and influx of capital, insures the political and industrial equality of citizens, and by a grand system of public education produces,—while constantly elevating the general level,—an equality of functions and an equivalence of skill; which regenerating human conscience by justice, well being and virtue, insures harmony and the equilibrium of generations; a society, in a word, which being at once organized and transitional, avoids what is merely provisional, guarantees all, yet leaves the way open for improvement.

This theory of MUTUALISM, that is to say, of exchange in kind, of which the

simplest form is the loan of articles of consumption, is, when the collective being of society is regarded, a synthesis of the two ideas of appropriation and of communism; a synthesis as ancient as the elements of which it is composed, inasmuch as it is only a return of society to its primitive practices, across a labyrinth of inventions and systems, the result of six thousand years of meditation upon this fundamental proposition, A. equals A.

All is prepared to day for this solemn restoration; everything announces that the reign of delusions is ended, and that society is about to return to its natural sincerity. Monopoly has swelled to a world-wide size; and monopoly embracing the world cannot remain exclusive; it must either popularize itself or explode and disappear. Hypocrisy, venality, prostitution, robbery, form the very foundations of the public conscience, and unless humanity learns to live upon that which is its base, we must believe that the era of justice and expiation draws nigh.

Already Socialism, feeling the unsatisfactoriness of Utopian dreams, applies itself to realities and facts; laughs at its own follies in Paris; plunges into discussions in Berlin, Cologne, Leipsic, Breslau; rages in England; thunders from across the Atlantic; stands ready for martyrdom in Poland; makes governmental experiments at Berne and Lausanne. Socialism, penetrating the masses, has become transformed; the people care little for the honor of particular schools; they demand work, knowledge, well-being, equality. Little reck they of the systems, if only the end they seek is gained. When the people have set their will upon a certain good, and the only question is how to obtain it, we have not long to wait before it comes; prepare to see the grand masquerade break up and vanish.—*Translated for the Spirit of the Age.*

SCIENTIFIC.

Magnetism, Education, Health.

ELECTRICAL EEL.

Among the remarkable objects of Natural History, in the Museum of the Royal Polytechnic Institution, London, may be seen, swimming upon a shingly bed, under a glass case, the *Gymnotus*, or Electrical Eel. The power which animals of every description possess in adapting themselves to external and adventitious

circumstances, is here marvelously illustrated, for, notwithstanding this creature is surrounded by the greatest possible amount of artificial circumstances, inasmuch as instead of sporting in his own pellucid and sparkling waters of the River Amazon, he is here confined in a glass prison, in water artificially warmed; instead of his natural food, he is here supplied with fish not indigenous to his native country, and denied access to fresh air, with sunlight sparkling upon the surface of the waves—he is here surrounded by an impure and obscure atmosphere, with crowds of people constantly moving to and fro and gazing at him; yet, notwithstanding all these disadvantageous circumstances, he has continued to thrive; nay, within ten years he has increased in size, and is apparently very healthy notwithstanding that he is obviously quite blind.

This specimen of the *Gymnotus Electricus* was caught in the River Amazon, and was taken to England by Mr. Potter, where it arrived on the 12th of August, 1838, when he displayed it to the proprietors of the Adelaide Gallery. In the first instance, there was some difficulty in keeping him alive, for, whether from sickness, or sulkiness, he refused food of every description, and is said to have eaten nothing from the day he was taken in March, 1838, to the 19th of the following October. He was confided upon his arrival to the care of Mr. Bradley, who placed him in an apartment the temperature of which could be maintained at about seventy-five degrees Fahrenheit, and acting upon the suggestions of Baron Humboldt, he endeavored to feed him with bits of boiled meat, worms, frogs, fish, and bread, which were all tried in succession. But the animal would not touch these. The plan adopted by the London fishmongers for fattening the common Eel was then had recourse to; a quantity of bullock's blood was put into the water, care being taken that it should be changed daily, and this was attended with some beneficial effects, as the animal gradually improved in health. In the month of October it occurred to Mr. Bradley to tempt him with some small fish,—the first gudgeon thrown into the water he darted at and swallowed with avidity. From that period the same diet has been continued, and he is now fed three times a day, and upon each occasion is given two or three carp, or perch, or gudgeon, each weighing from two to three ounces. In watching

his movements we observed, that in swimming about he seems to delight in rubbing himself against the gravel which forms the bed above which he floats, and the water immediately becomes clouded with the mucus from which he thus relieves the surface of his body.

When this species of fish was first discovered, marvelous accounts respecting them were transmitted to the Royal Society; it was even said that in the River Surinam, in the western province of Guiana, some existed twenty feet long. The present specimen is forty inches in length; and measures eighteen inches round the body; and his physiognomy justifies the description given by one of the early narrators, who remarked, that the *Gymnotus* "resembles one of our common eels, except that its head is flat, and its mouth wide, like that of a cat-fish, without teeth. It is certainly ugly enough. On its first arrival in England the proprietors offered Professor Faraday (to whom this country may possibly discover, within the next five hundred years, that it owes something) the privilege of experimenting upon him for scientific purposes, and the result of a great number of experiments ingeniously devised, and executed with great nicety, clearly proved the identity between the electricity of the fish and the common electricity.—The shock, the circuit, the spark, were distinctly obtained; the galvanometer was sensibly affected; chemical decompositions were obtained: an annealed steel needle became magnetic, and the direction of its polarity indicated a current from the anterior to the posterior parts of the fish, through the conductors used. The force with which the electric discharge is made is also very considerable, for this philosopher tells us we may conclude that a single medium discharge of the fish is at least equal to the electricity of a Leyden Battery of fifteen jars, containing three thousand five hundred square inches of glass, coated upon both sides, charged to its highest degree. But great as is the force of a single discharge, the *Gymnotus* will sometimes give a double, and even a triple shock, with scarce any interval. Nor is this all,—the instinctive action it has recourse to in order to augment the force of the shock, is very remarkable.

The Professor one day dropped a live fish, five inches long, into the tub; upon which the *Gymnotus* turned round in such a manner as to form a coil inclosing the fish, the latter representing a diameter across it, and the fish was struck motionless, as if lightning had passed through

the water. The Gymnotus then made a turn to look for his prey, which having found, he bolted it, and then went about seeking for more. A second smaller fish was then given him, which being hurt, showed little signs of life; and this he swallowed apparently without "shocking it." We are informed by Dr. Williamson, in a paper he communicated some years ago to the Royal Society, that a fish already struck motionless gave signs of returning animation, which the Gymnotus observing, he instantly discharged another shock, which killed it. Another curious circumstance was observed by Professor Faraday, the Gymnotus appeared conscious of the difference of giving a shock to an animate and inanimate body, and would not be provoked to discharge its powers upon the latter. When tormented by a glass rod, the creature in the first instance threw out a shock, but as if he perceived his mistake, he could not be stimulated afterwards to repeat it, although the moment the Professor touched him with his hands, he discharged shock after shock. He refused, in like manner, to gratify the curiosity of the philosophers, when they touched him with metallic conductors, which he permitted them to do with indifference. It is worthy of observation, that this is the only specimen of the Gymnotus Electricus ever brought over alive to this country. The great secret of preserving his life would appear to consist in keeping the water at an even temperature, summer and winter, of 75 degrees Fahrenheit. After having been subjected to a great variety of experiments, the creature is now permitted to enjoy the remainder of its days in honorable peace, and the only occasions upon which he is now disturbed, is when it is found necessary to take him out of his shallow reservoir to have it cleaned, when he discharges, angrily enough, shock after shock, which the attendants describe to be very smart, even though he be held in several thick and well wetted cloths, for they do not at all relish the job.

The Gymnotus Electricus is not the only animal endowed with this very singular power—there are other fish, especially the Torpedo and Silurus, which are equally remarkable and equally well known. The peculiar structure which enters into the formation of their electrical organs, was first examined by the eminent anatomist John Hunter, in the Torpedo; and, very recently, Rudolphi has described their structure with great exactness in the Gymnotus Electricus.

ELECTRICITY.

"A salad of mustard or water cress, may be produced in a few minutes, by the assistance of electricity. The process is, to immerse the seed for a few days previously, in diluted oxymuriatic acid, then sow it in a very light soil, letting it be covered with a metallic cover, and then bring it in contact with the electric machine. By the agents employed in this process, eggs, which require from nineteen to twenty days application of animal heat to hatch them—may be hatched in a few hours. Rain water, apparently free from any animalculæ, in an hour may be rendered full of insects."

INSECTS PRODUCED BY ELECTRICITY.

—A communication was read in March last, before the Electrical Society, London, from Mr. Weekes, detailing "Experiments in which certain insects known as the *Acarus Crossi* appeared incident to the long continued operation of a voltaic current upon silicate of potassa within a close atmosphere, over mercury." This latter method was adopted to obviate the objections brought against certain former experiments conducted in the open air; namely, that the ova might have been derived from the atmosphere. Mr. Weekes' experiment (using a tumbler of the solution under an air bell in a groove of mercury,) was commenced December 3, 1840; at the end of October, 1841, he detected the first insect; on the 25th of the following month, five were discovered, since when they have been repeatedly seen. The creatures seem to love darkness,—scampering off and hiding from the light of the sun. The apparatus had not been disturbed once during the operation. For the same period another bell-glass, filled with oxygen, and arranged over a similar solution had been subjected to voltaic action. On February 27, 1842, eight or ten fine *Acaris* were observed for the first time; the insects in this experiment appeared decidedly larger and more vigorous than those in the former."—*Littel's Museum*, May, 1842.

Note.—Flint is the most common substance in all our formations, it is a constituent part of most volcanic rocks, and enters into the composition of many of the mechanical rocks; thus sand is frequently nearly pure flint, and sandstone a mechanical composition of sand. Pure flint is seldom found in strata, but it is common in nodules, or lumps in chalk; and in this case it is clearly a concretion from water holding flint in solution, which it is made to de-

posit about some foreign object, as a shell-fish, &c., for in the centre of these nodules, some such object can generally be seen. Now we think it possible, and only so, that the same water which will hold the flint in solution, may contain the seed or eggs of the insect, infinitely small no doubt; and these eggs may thus be deposited with the flint, and thus shut up, or combined with it, without air, and excluded from other vivifying substances, as the galvanic fluid, may remain inert, as a toad in a block of marble; or various vegetable seeds within the bowels of the earth, for ages; as in our forests, or as shown by new turned up earth, even from any depth, bearing some plant. We think the subject important, highly interesting, and that positive conclusions should not be drawn till every objection can be weighed; while at the same time experiments should proceed with boldness, prudence and candor.—*Bencon*.

MISCELLANEOUS.

MOTION OF ANIMALS.

Animal motion is wonderful, though from its perpetually meeting the eye, we take little account of it. The pholis, (a shell fish,) has the power of perforating the hardest marble by means of a fleshy substance, apparently no way suited to so laborious an employment. It increases its cell as it increases its size; and constitutes a perfect example of the first rudiments of animal motion. The only impulse an oyster possesses arises out of its power of opening and shutting its shell. The muscle moves by means of a muscular substance resembling a tongue. The crab moves sideways, and the water-fly swims upon its back. The serpent undulates, and the lion ant moves backwards; it has no power to make the smallest inclination forward. Marine birds can walk, run, fly and swim. Some animals can only walk, others only run, and others only gallop; the horse performs all these motions. The tiger and the crocodile dart; the reindeer runs, but never gallops; the armadillo walks swiftly, but can neither run nor leap;—while the great ant-eater climbs much better than it can walk. The sloth is a large animal, and yet cannot travel fifty paces in a day; an elk will run a mile and a half in seven minutes; an antelope a mile in a minute; the wild mule of Tartary has a speed even greater than that. An eagle can fly 10 leagues in an hour, and a canary falcon can even

reach 253 leagues in the short space of 16 hours. Man has the power of imitating almost all motion but that of flight. To effect these, he has in maturity and health 90 bones in his legs and thighs, 62 in his arms and hands, 60 in his head and 67 in his trunk. He has also 434 muscles in the structure of his body, and his heart has 3,840 pulsations in an hour.—*Harmony of Nature.*

THE OLD MAN AND THE PRINCESS.

There was once assembled in Dr. Michael Shuppach's laboratory, a great many distinguished persons, some to consult him, and some out of mere curiosity; among them were many French ladies and gentleman, and a Russian prince with his daughter, whose singular beauty attracted general attention. A young French Marquis attempted, for the amusement of the ladies, to display his wit on the miraculous doctor; but the latter, though not acquainted with the French language, answered him so cleverly, that the Marquis had not the laugh on his side.

During the conversation, there entered an old peasant, meanly dressed, with a snow white beard, a neighbor of Schuppach's. The doctor directly turned away from his great company, to aid his old neighbor, and hearing that his wife was ill, set about preparing the medicine for her, without paying much attention to his more exalted guests, whose business he did not think so pressing. The marquis was now deprived of one subject of his wit, and therefore chose to turn his jokes on the old man, who was waiting while his neighbor Michael was preparing something for his old Mary. After many silly observations upon his long white beard, he offered a wager of twelve louis d'or that none of the ladies would kiss the old fellow. The Russian princess hearing these words, made a sign to her attendant, who brought her a salver. The princess put twelve louis d'or on it, and had it carried to the Marquis, who of course could not decline to add twelve others. Then the fair Russian went up to the old peasant, and said, "Permit me, venerable father, to salute you after the manner of my country." Saying this, she embraced him, and gave him a kiss. She then presented him with the gold which was on the salver, with these words, "Take this as a remembrance of me, and as a proof that the Russian girls think it their duty to honor old age."

APPLES FOR FOOD.

The importance of apples, as food, has not hitherto been sufficiently estimated in this country, nor understood. Besides contributing a large portion of sugar, mucilage, and other nutritive matter, in the form of food they contain such a fine combination of vegetable acids, attractive substances, and aromatic principles, with the nutritive matter, as to act powerfully in the capacity of refrigerants, tonics, and antiseptics; and, when freely used at the proper season of ripeness, by rural laborers and other, they prevent debility, strengthen digestion, correct the putrefactive tendencies of nitrogenous food, avert scurvy, and probably maintain and strengthen the powers of productive labor. "The operators of Cornwall, in England, consider ripe apples nearly as nourishing as bread, and more so than potatoes. In the year 1801, a year of scarcity, apples, instead of being converted into cider, were sold to the poor; and the laborers asserted that they could stand their work on baked apples without meat; whereas a potato diet required either meat or fish." The French and German use apples extensively; indeed, it is rare that they sit down, in the rural districts, without them, in some shape or other, even at the best tables. The laborers and mechanics depend on them, to a very great extent, as an article of food, and frequently dine on sliced apples and bread. Stewed with rice, red cabbage, carrots, or by themselves, with a little sugar and milk, they make both a pleasant and nutritious dish. If our friends will only provide themselves with plenty of choice fruits, we will venture that not one man, woman or child, in fifty, would care for animal flesh to eat. Who doubts for a moment, that many scrofulous and other diseases are traceable to a flesh diet? It is well known that much of the meat we eat is in a diseased state when slaughtered, and its effect may be well imagined. Yet our fruit is always in a healthy state, and cannot generate diseases in the human body; but it has a diluting, purifying and renovating tendency.—*Water Cure Journal.*

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