

# SPIRIT MESSENGER

AND

## HARMONIAL ADVOCATE.

Behold! Angels are the brothers of humanity, whose mission is to bring peace on earth.

VOL. I.

NEW-YORK, JANUARY 8, 1853.

NO. 13.

### Rebelations of Nature.

#### THE LAW OF AFFINITY.

BY A FRIEND.

The great questions that are generally before the public, in reference to any particular act or principle, are,—How it looks! What will folks think of it? Isn't it a violation of human law? and not whether it is right or wrong. As every candid mind must know that the great and only question in regard to any act or principle should be, Is it right? the following pages will be devoted to an explanation or an elucidation of the way by which any person can judge whether any act or principle be right or wrong.

*First. Human opinions, customs, or laws, are no test of what is right or wrong, true or false.*

In order that the above proposition may be clearly understood, know that whatever is true, is true though all mankind believe, think and act to the contrary; and that whatever is false, can never be made true by the opinions, feelings and acts of men. This fact may be clearly demonstrated by the history of past ages. Gallileo, in exercising freedom of thought, and allowing no opinions, sects or creeds to trammel the free outpourings of mind, ascertained that the earth was round; that it had two motions, annual and diurnal; that the revolution on its axis once in twenty-four hours produced day and night; that its revolution around the sun caused the change of seasons. When he published these sentiments to the world, he was considered a heretic, and treated accordingly. Nothing was too bad to say against him or to do to him. He was denounced and persecuted equal, perhaps, to any advocate of new things, that has ever lived after him, Christ only excepted; and the only reason why he was persecuted more was, because the truths he presented were more startling and in opposition to the opinions of men. But the world moved, though the people did not believe it. Day and night continued to succeed each other in harmony with nature's law, though the people did not believe it, and persecuted the man who knew it. Spring and autumn, summer and winter, continued to make their varied changes, though mankind imprisoned the first believer and discoverer of the cause of these changes. Yes, and the changes were produced and the cause existed, even before Gallileo learned the truth.

The discoverer of the true circulation of blood was no less a being of ridicule and censure by the whole medical faculty, than was Gallileo. Yet the truth was true notwithstanding; and all men can but rejoice and bless the day the discovery was made—yes, praise and honor the man.

So with him who learned the power of steam. When the

idea was first conceived, it was ridiculed, and the great mass of mankind considered it to be a thought as erroneous and fanatical as human nature was heir to. But yet *there was* power in steam, unknown before, and the world is now enjoying the blessings derived from the discovery, and honor the instrument now, as much as they ridiculed before.

So likewise with the greatest Reformer that ever lived—one that brought "life and immortality to light," by unfolding the principles of nature—spoke peace to disconsolate souls by showing them the way in which they should go, and explaining the laws which they were daily violating, and bidding them follow his precepts. Yes, the meek and lowly Jesus, who devoted his life for the amelioration of the condition of man, was persecuted beyond any that ever lived before or since. His teachings were so at variance with the teachings of the world, so spiritual and elevated, so high above the teachings of men around, that he was misunderstood; "light shone in darkness and the darkness comprehended it not,"—all manner of evil was spoken of him, and finally not content with the power of words, his persecutors used physical force and nailed him to the cross. Yet the truths which he brought to light were true, though the people being in darkness saw them not, and in their ignorance, sectarianism and bigotry, put him to death.

Some of the seed sown fell on good ground and though the growth of weeds have tended to retard its progress, yet the good seed has come forth, and yielded much fruit.

These are only a few of the many instances left on record, which show that the feelings and opinions of men are no test of what is right or wrong, true or false. No man has ever yet made a discovery or presented a truth unknown before, but what has received more or less censure according to the importance of the truth presented—the more important the truth, the greater the censure. Again, thus far we have spoken more of human opinions than of their penal enactments. The only difference between human opinion and law is, the latter is inscribed on paper, the former is not. One is just as liable to be wrong as the other. If one is wrong the other will be. One can not be in advance of the other. If the people get in advance of the penal code, the code can have no effect. Enact a law in arrear of public sentiment, and it will be trodden under foot. The Fugitive Slave Law is an instance. See what binding power it has upon that class of men whose sentiments and opinions are in advance of it. None at all. Law can not be enacted to enslave mind. The minds of some always have been and always will be in advance of human law. Law, like opinions, always has sanctioned some of the greatest evils and wrongs that have ever existed. The darkest and blackest crime that has ever existed in any nation, has been sustained by the power of



human law—I mean slavery: The law giving one man the right to enslave the body of his fellow man. Oh! that the minds of those dark faces could be enlightened, how quick they would break the chains that bind them. The law that has sustained the rum traffic, as it has been carried on, and of taking life for life, is getting far in arrear of the public mind and will soon be among the things that were. The law that holds two minds which have no affinity together for life, in violation of the law of God, is equally erroneous, and should be “*classed upon the catalogue of criminal laws.*” But it is evident that human laws can never make that *right* which is *wrong*, or that *wrong* which is *right*. If they could, Slavery would be smiled upon by heaven. Drunkenness would produce no evil effects, and angels would shout for joy over the contentions and inharmonies of the domestic circles. Right then is right, whatever may be the opinions, customs and laws of men; and wrong is wrong, however much it may be sustained and supported by custom, human opinion and laws. Right is a principle, and what is right in one case will always be right under like circumstances. Having determined that human opinions and enactments are no true criterion by which we can determine what is right or wrong, let us seek to know if there is any standard, by which we may determine the truth or falsity of our opinions, or the right or wrong of our actions. It is, perhaps, one of the greatest blessings conferred upon man, that he is not left in the dark, alone in this cold, bleak, ignorant world, without any compass to guide him on, or any light to light his pathway onward to a haven of peace and happiness. He has a standard by which he may always determine the correctness of his actions—a standard not instituted by human power, and which will prove truer and truer, grow brighter and brighter the more it is called into requisition and is used in determining the course of life to be pursued, the feeling to be manifested, and the acts to be performed.

That standard exists in the interior mind or soul, and may be so enlightened and cultivated as to ever furnish a true and safe monitor to truth and righteousness, peace and happiness. This monitor is the religious element. It has been acknowledged in all ages of the world, that such an element constituted a part of the human soul. All tribes of all nations, manifest, by some particular form or mode of worship, that such an element exists. It is just as manifest in him who bows in humble reverence to some material substance, as in him who worships the one living and true God. In the one ignorance had misdirected its proper development: in the other, it has shone forth in keeping with the laws to which it is subject. It is this element properly developed, which furnishes the only true standard or criterion by which men can judge of the merit or demerit of their own acts. It is the proper development of this religious element to which we now call special attention. This being the only safe and true light, which lighteth every man that cometh into the world, it is of all importance that it be allowed to shine in accordance with the laws and principles of nature. When it thus shines, it will grow brighter and brighter, dispense a radiance more illuminating, and yielding greater fruits of peace, goodness and righteousness, until the perfect day. By this its proper development may be known. If a harmonious course of action ever follows in its train—no contention, disunion, strifes, selfishness, are manifested in its unfolding,—then it may be safely inferred, that its light is ever present, and carries with it

the evidence that it has passed from death unto life, because the light comprehendeth the *true* course of action. It was thus with Christ. He was never at a loss to know what to say or do, and this light harmoniously and rightly developed, was ever manifest in all his acts and dealings with mankind. Although it directed him to go contrary and in opposition to the opinions and laws of men, yet he ever adhered to that perfect law which he carried in his own bosom, and which in consequence subjected him to the persecutions of men, and to an ignominious but glorious death. He had come out from the world—was separate from it. “*Be ye followers of Christ as dear children.*” This element or light which exists in every human soul, may be so obscured in darkness, ignorance and error, as to afford hardly any perceptible evidence of its existence. It is always manifest, when ignorance and error have obscured its true development, by the unholy fruits of contentions, strifes, inharmony and bitter feelings—*never* is “the soul’s calm sunshine felt, when ignorance and error enshroud it.”

We come now to consider by what means or laws this inherent element of the soul may be exercised or developed, so as to afford a sure passport to peace, harmony and happiness.

Here let it be understood that the interior mind or soul is the moving spring of all action—that it is the *life*, and that the body is but an outgrowth or a casket containing this life. That the soul, mind or spirit has as perfect an organization separate and distinct, visible with equal precision to spiritual eyes, as the outer or physical body. That it is when these distinct organizations are separated, or the umbilical cord releases its hold, that death is said to take place. Whereas the body, which in and of itself contains no life, returns to dust, and the spirit with whatever errors it has imbibed, still retains its organization and life, in the Spirit-world; there subject to the same laws which govern and control as here, and must be freed from its errors and ignorance ere harmony and peace can be its to enjoy.

We come now to inquire, *what is the first law which is necessary to be known, understood and kept, in order that this religious element may be developed aright?* I answer, *the law of harmony.* This has for ages been considered as one of the beautiful laws of gross matter—that it was this law which caused the myriads of worlds to revolve in their harmonious order—that it was the dispensations of an Allwise Being that brought such beauty and harmony in the arrangements of his works; but never have men conceived that the mind was subject to as wise dispensations as those of grosser matter,—never have they conceived but what minds could exist in violation of this law, and still be properly developed; yea, the proper and right development of mind has never been known. They have never conceived of a soul or mind that was anything. It was an undefinable nothing, subject to no law which affected it here, and the body or exterior was the only thing considered of importance, constituting the *man*. But it is just as essential that mind should be in harmony with mind, as it is that the earth should be in harmony with its sister planets. It is necessary that the earth should be in harmony with other worlds, else day and night, summer and winter, autumn and spring, would cease to make their varied rounds. The mind when inharmoniously situated, is thrown from its natural state, and the light existing there can not shed its proper luster, and will exist in an obscured state until harmony is produced. The mind that has once aspired to and



attained a harmonious position, will be thrown from its proper enjoyment the moment inharmony is produced by the association of uncongenial minds. Man never having been supposed to be subject to this law of God, he has never acquainted himself with its operations, and has almost put out the light which existed in the soul, in consequence of its violation. But notwithstanding his ignorance in violating the law, still God's justice was there, and duly administered the just reward, not as an especial act, but as an *effect* of a violation.

First, then, man should seek to become harmonious with himself. It is one of the innate elements of the soul to seek and admire harmony. This innate love of harmony has enabled him to arrange discordant notes in accordance with this law, so that sound, when made by its arrangement, becomes sweet and melodious to the ear. So with the various vegetable productions of nature. They have been arranged in appropriate harmony, manifesting a devotional and reverential love of its law. Aye, the law itself has thus been manifest. So as harmony of sounds, odors and colors is, should man seek to be. No less is this law adapted to intelligences than to non-intelligences, and is manifest in far more beauty when mind becomes harmonious in accordance with this law. In no bosom is the soul's calm sunshine felt unless harmony lives there. Every heart that loves its God, will shine in beauty fair. Men in order to attain a true harmonious position, should study the law as it exists in nature; and when once satisfied of the existence of the law, and of its operations, they should strive to eradicate every thing from the mind that tends to produce inharmony, and if their position in relation to other minds or things is deleterious to its proper observance, they should choose immediately whom to serve, God or mammon. Each day as it passes away and brings him so much nearer to the eternal world, should find him *living* nearer his God, in the observance of this and all other laws of his being. By so doing the light which exists in the human soul, and lighteth every man, will shine brighter and brighter, and enable him to see clearer and clearer, furnishing him with the only *true* monitor, to direct him right, and *will yield* the fruits of righteousness, filling the soul with that perfect bliss which few *men* have ever felt. It would require a large volume to explain this law in detail, and show its operations in all the departments of nature. It is sufficient to know that such a law exist. Let every man, woman and child, desirous of being happy, and wishing to become acquainted with God, study to learn the operations of this law, in its bearing upon the great social compact.

In the limits perscribed for this article I shall present but one law more, which is of all importance to the man who is desirous of developing the true light, and shall attempt to explain its bearing more minutely upon the social and conjugal condition of mankind. *It is the law of affinity.* This law, like the other mentioned, has been unknown to the world as having any bearing upon men, but which notwithstanding has existed and had its binding power the same as the law of gravitation, or any other known law of nature. The law of gravitation like this law, existed from the creation of the world, although it was never known until the out-goings of mind, free and untrameled, discovered it.

This law as adapted to gross matter has been imperfectly termed the law of attraction. Attraction is said to exist between any particles or bodies; affinity between particular

particles or bodies. Attraction has been subdivided into different kinds, as acting under different circumstances. One kind has been denominated *chemical affinity*. Whereas affinity exists between all particles, and the only difference there is in its action, is, it is stronger in some than in others. The more refined the substance the stronger the attraction, or as we shall designate it, affinity.

This law, like that of harmony also, and all other laws of God, is a universal law. It is adapted likewise to all grades of substances. It is no less adapted to electricity, air and spirit or mind, than to particles of matter that compose the earth. Aye, as we have said, it is far stronger, or has far more power over mind than any less refined substance. Let us seek, then, first to know its effects as it is manifest in gross matter. And I wish the reader especially to know, that this is a law of God, and by striving to understand its operations, he seeks to know God, whom to *know* is *life* eternal. Think not that because you have never heard of this law before, and have not known that you were subject to it, that it is "fancy's delusion," but *dare* to open your eyes that you may see, and your ears that you may hear. Perchance you may be saved from a thousand miseries that you strive in vain now to escape, or above all, by the means, be enabled to learn how you can cause that interior light to shine, whose fruits are righteousness, and which well ever serve as a true monitor to guide you right in all your dealings with mankind, and thus bring you to live nearer to your God.

There are two principles or properties which belong to all substances: the positive and negative. The positive every where has an affinity for the negative, and the negative for the positive. Each positive particle of matter that composes the earth or any other body, has an affinity for another *particular* negative particle. This principle of particularity, is not as manifest, or does not exist with that perfection in gross substances, as in substances more refined. Yet I believe it always exists, though it may not be so perceptible and so easily defined. For instance, in the particles of matter that compose the earth, the *particular* positive and negative principles are not so discernible, yet even in as gross matter as the earth we believe they exist. Examine the chemical analysis of the soil. Wherever you find one particle of a particular kind, you will find another possessing the same properties, and those two particles will be united. Look also where the soil is termed mixed, examine closely and you will find that no particle, if as nature placed it, possessing the properties of black muck, will be united to that of yellow loam. I speak plainly, using the terms which are commonly used to designate particular kind of soil.

We see the same principle manifested still more clearly in the various gases and acids. We see existing between some of the acids where affinity exists of a particular kind, so strong an adherence as to be almost impossible to separate them; so accordingly is the repulsion equally as strong when no affinity exists. The gases likewise exhibit this principle of affinity in a still more forcible manner. As we have said, the more refined the substance, the stronger and clearer is the law manifested. The more we study nature as manifested in the physical world, the more we shall see the workings and adaptation of this law. We shall discover that without this law, confusion and inharmony would exist in the whole outward world. Aye, the entire structure of the earth and of all worlds would present a mass of chaos and confusion. Whereas each



particle now betokens wisdom, the perfect adaptation, goodness, and the ultimate perfection designed. Let the mind lay hold of the eternal *life* and live, when it is so bountifully spread out before it. And has a law, so clearly manifest, and so absolutely necessary in the arrangement of worlds and of all gross matter, no adaptation to mind? Is the Spirit or moving power of the clayey tenement less subject to a wise administration than inanimate matter? Has God left the very emanation from himself, without a law, by the knowledge and keeping of which, perfect harmony and bliss can be attained? Nay, nay, He is not so unwise, so unjust. Destined to be elevated above every thing else is that emanation from himself. Else the command would never have gone out, "Be ye perfect (in your sphere) as your Father in heaven is perfect." Seeing that this law of God is binding upon man, let us glance at the effects of its violation. Let it be here understood, that we do not suppose that men violate this law knowingly, because they are ignorant of it, but that its evil consequences, or penalty of the violation, is inflicted notwithstanding. They are in misery or unhappy, but know not the cause. Enter the domestic circle. See the wreck and ruin of domestic bliss. Bliss! alas! draw not the curtain aside, unless it be to enlighten, and lead its inmates to repent. Hark! listen to that broil, as it issues from those the world calls husband and wife. See, if the spiritual or inner being predominates, or that repulsive feeling, as it causes the unhappy victims to shudder. Perchance the dispositions of the violators are such as to keep from the gaze of the world the outward evidence of antagonistic affinities, but the inner and repulsive feeling exists, and can never be escaped while violation of this law continues.

Men and women, you that are desiring to be happy, and praying that you may be saved from punishment in the future world, cease to violate this law, that you may have that true light to direct you and be saved now. Why put off the *work* of salvation—why extend the *time* for being saved, to eternity. Be saved *now*. Be happy *now*. Know the Lord *now*. Acquaint yourselves with his works and be at peace *now*. If you have violated this law in your ignorance, there is no reason why you shouldn't repent in your wisdom. If ever there is a company of disembodied minds in heaven it will be in accordance with this law, or, as here, in violation of it, no harmony and happiness will be there. What a heaven many persons picture to themselves. A few limited, narrow, contracted minds, whose light has never been permitted to shine, associated together in violation of almost every law of God, with hardly a single faculty of the soul expanded or developed in accordance therewith. My God! what a heaven! It would be a hell for me. No, no, ignorant soul, such is not heaven, not happiness. I am constrained to say, from observation and knowledge, (for I write nothing but what I *know*), that four-fifths of those united in life as husband and wife, are united in violation of the law of God. It is written, what God has joined together, let not man put asunder. He joins together in accordance with this law. It is a condition. The law is before the world; let them seek to understand, and comply with it. Such is the *condition* of all salvation, that there is so much said about. But how many, think ye, reader, joined together in the sight of men, as husband and wife, are united by God, by the law of affinity? Have I over estimated the number? Is it possible, then, for two thus united in violation of God's holy,

righteous and just law, to be peaceable, harmonious and happy, while living in violation of it? On the contrary will they not wax worse and worse? Oh! how sad the sight to see two thus united in disobedience to God's requirements, and to know that such, after the grosser impulses are satisfied, (which repulsion as we have said was very slight,) and the interior soul, or mind, begins to act; to know, I say, that such by the opinions and laws of men are to be subject to a life of slavery; yea, to a life which is calculated to subdue and enshroud the only true light which is to light our path onward to the tomb.

But look again. See that *true* husband and wife; they who God, in accordance with, or by the law of affinity, has joined together. Do you see any contentions, broils and strifes there? Look! see the peace, contentment, harmony manifested, and the smile of approbation and love, irradiating their countenances. How beautiful the sight. God's law is kept. No disunion and antagonistic affinities, but harmony and union—harmony in spirit, union in action. They are one, *truly* one—one in the sight of God. To whatever one aspires, the other does also. Wherever one *would* go, the other would also. If the other laws of their being are kept they are lighted by that light, which will ever lead them to love God supremely, their neighbor as themselves, and *go about* doing good. Angels look down upon such a scene with joy, and God smiles with approval; not especially, but as an effect of obedience. The laws and words of man can never make husband and wife. They may consider them as such, but in the sight of God it is adultery. No man can ever have but *one* wife. He may be united by man to a dozen, but it is a sure sign, that God has never united him to any. When joined by God *death* has no power to sever the tie. There is an affinity existing between the spirits that can never be torn asunder, though death makes its change. Hence we read the rebuke of Christ to the Sadducees, in reference to the question—whose wife should she be? "*Ye do err, not knowing the scriptures and the power of God.*" The Sadducees were unacquainted with the law of affinity, as applied to mind: had they been, they would never have asked, *whose* wife should she be? No woman can ever be the wife of but one man, and no man the husband of but one woman.

But says the reader, "What shall we do? You say four-fifths of the so-termed married, are living in violation of the law of God, daily are violating the command,—Thou shalt not commit adultery—How shall we remedy the evil?" I answer, First, seek to know the *truth* as brought to view by an *acquaintance* with God. Study his works as they are exhibited in nature. Have an internal desire to be directed in the ways of righteousness and truth. And if your family and other circumstances, and that internal light truly developed, lead you or make it necessary that you should still *abide* with her whom man has made to be your wife, live with her as with a friend, but *never* disobey the law of God, though you are compelled to stay with her. But if circumstances will permit you to separate, do so as you met, in kindness and *friendship*. The man should give the wife all the world's goods, be they more or less, and should exercise a friendly care over her worldly affairs, until she without seeking, should be united to a companion by the law of affinity. So the light as manifest to me would teach me to do. So *will* the christian do. But by all means the man who has violated this law should when acquainted with it, repent and forsake. No man-fearing



spirit should ever keep him from serving and obeying God.  
*"Ye can not serve God and mammon."*

It must be evident to every candid reader, that a knowledge of, and obedience to, this law of affinity, is of all importance in allowing this true development of the light which exists in the soul. In the language of another, "nothing will so deform the soul's internal powers as an uneasy, dissatisfied, impatient, combative, revengeful and non-conforming state of mind." If there is anything which is calculated to engender and cultivate such a feeling, it is an ignorance and a violation of the law of God, in uniting mind with mind; aye, such a state of feelings is the legitimate fruits of such a violation.

Let it be remembered, that no man or woman should ever seek for that affinity which is here described, but to know and understand its operations. Strive to live right, by following the example of Christ, and that light within will always direct aright: and in due time if you obey the direction of that true light within, and obey God's laws, God by his eternal law, will unite you to a congenial companion, which you will acknowledge is worth waiting for. Better far that you should live in eternal celibacy, than that you be tied to one in violation of this law. Whenever a unity takes place in accordance with this law, you will know it. It will be a unity of mind. It will be so elevated and spiritual, that you can but distinguish it from the unity of any gross matter. It will be a unity that God will approve, because it is his work.

There are some, aye a great many, that are incapable of feeling the love here referred to, in consequence of obscuring and enshrouding in darkness, error and ignorance, the light of the soul, and thus blotting out by transgression, the highest and noblest source of enjoyment. True and high enjoyment must be spiritual, must be elevated above the gross things of earth. There is no enjoyment in sensuality, no true peace save in the bursting forth of that true light which exists in the human soul.

I will now state one example, and the course recommended, to be pursued. B—— is united in the sight of men to one with whom there is no affinity of mind, no true union of souls. In their ignorance they became in the sight of the world, husband and wife. Men have considered, perhaps, that they have been happy together, but God knows, and they know, that there has ever been a separate feeling, the cause of which they did not know. There has never been a strong outburst of disunion, but the repulsion has existed deep in the soul, which was not manifest prior to the mingling of soul with soul. At times they have felt to blame each other, but now know they have violated God's holy law. Each had been well and good, had they not violated a fixed and universal law of their being. They have both prayed and desired that they might know the truth, and their eyes have been opened and the truth found. The true cause of the disunity in their feelings has been ascertained. They are not one. The world can never make them one. Clergymen may pronounce them one, but they are twain.

There is no enjoyment in thus living in violation of God's law for you or them. They can obey God, by violating the opinions of men. They can serve God or mammon. It is recommended that they obey God. Reader, have you any objections? Would you say obey men rather than God. The truth is true whatever you may say, think, or do. You may keep minds from receiving it, but you can not destroy it. "Crushed to earth, it will rise again."

## THE PROGRESS OF REASON.

There is no period in the history of the world, as far back as our knowledge leads us, which furnishes a parallel with the present age. The mind wanders in vain over the records of the past, to find an era presenting so many available agencies for the accomplishment of good ends, for the advancement of reason, and the attainment of truth. And we must turn from the iron age of the past to a milder civilization in modern times, to find the spirit of philanthropy and benevolence governing the actions of men.

The spirit of freedom is coextensive with that of reason, and as one advances, the other follows in swift pursuit; hence, in every country men are beginning to think and act for themselves, and their opinions are beginning to be regarded as legitimately and exclusively their own, unswayed by party or by sect. Every one feels himself singly, an independent being, cast upon the great ocean of life, where, amid its surges and troubled waters, he is taught to look to reason alone to steer his bark into the harbor of safety.

But in the olden time it was not so; it was the popular opinion that man was in no wise capable of self-government, that his faculties did not even approximate toward an independent agency; that himself was not a necessary constituent and parcel individually of the great structure of society, nor could they consider that an individual merely as such, was a necessary particle upon the great balance-wheel which propelled and regulated the movements of this structure.

Man, in those darker days, was not accustomed to think that in his single voice rested a power that might change his own condition for better or for worse; a power that might shake the pillars and strike at the very foundation of civil organization. But, on the contrary, he was taught to regard himself as a mere atom of an accumulated parcel, depending for their government, their actions, and even for their thoughts and opinions, both civil and religious, upon the whims and caprices of one whom they acknowledged, *ex gratia*, their ruler.

But after groping their way through darkness for ages, they are emerging into a light which is fast dispelling the gloom of their long night, and they are everywhere striving to throw off their manacles, both civil and religious. The voice of philanthropy has been heard in behalf of the great cause of humanity; and reason, potent reason, is assuming its place among the virtues of nations.

The "golden gates" which formed the barrier between the plebeian and the aristocrat, which divided mankind into castes, classes and circles, has been broken down, and the rights of all men placed upon equal grounds. And at this day it may be said that no superiority should be acknowledged save that of mind and morals. The "iron mark" which spoke of distinctions, has fallen from the brow of proud nobility, the scepter has departed from the hand of power, and now instead of the magic wand of bigotry, man's course is pointed, and his destiny guided by the unerring hand of reason. And as time rolls on in his resistless rounds, we may look with confidence to the coming of that bright period when all the antagonistic elements of passion and delusion shall have passed away. When civil and religious liberty shall pervade the universal family of man; when the bright "banner of peace" shall wave over all the world, and when the nations of the earth shall "learn war no more."

F. M. WALKER.



## Voices from the Spirit-land.

### TRUE PRINCIPLES OF REFORM.

R. P. AMBLER, MEDIUM.

The world has existed in a darkened and depraved state. Man has wandered from the paths of righteousness and truth; he has groveled in the dark depths of earthly corruption, and has sought not the exalted and sublime ends of his existence. A cloud all dark and dismal has rested over the bosom of the Past. Superstition established its fearful and ungodly reign—arbitrary authority ruled over the reason and consciousness of the soul, and the down-trodden and degraded masses struggled wildly in the web of destiny. Even now the shadows of that age of terror still linger on the earth. Corruption in a thousand forms yet steals over the earth-bound mind—the dark flood of crime and iniquity is pouring through the wide avenues of society, and from the tears of weeping eyes and the sighs of heaving hearts may be derived the mournful evidence that humanity remains yet unsaved. But the world will not and can not entirely despair. That prayer which went up to heaven in the long night of ages, is receiving its answer. Beautiful and divine thoughts are struggling in the breast of humanity, and pointing upward to the dawn of freedom.

The great subject which now awakens the attention of the people is that of Reform. A divine voice has issued from the profound depths of the soul, and the utterance is awakening the slumbering life of humanity. A mighty resurrection is taking place among the dead and stagnant elements of the social world—a new life is beginning to be breathed into the lethargy and anguish-stricken souls of men, and down to the deep foundations of human wrong is pouring that pure and regenerating influence which is to eradicate the evils of earth. This subject of reform is one which is commensurate with the interests of the race; it is one which should enlist the noblest powers of man in its investigation—which must be agitated in the very heart of the people—disturbing the stagnant waters of earthly selfishness—until the holy and righteous prayer of the philanthropist shall have received its answer.

It is a truth which will not be rejected by the thinking mind, that the world needs a thorough and radical reform. It will be of no avail for the reformer of this age to agitate the mere surface of society. A work far greater and mightier than this is to be accomplished—a work which shall eradicate the deep roots of existing evil, and remove the primary causes from which these have sprung. In the light of that glory which flows from the brow of the Future, it will be seen that the very foundations on which the social economy has been reared, are intrinsically rotten and corrupt—that the very fountain from which the streams of the earthly

life have flowed, is impure and poisonous, and that thus the beatings of the great world-heart itself have been faint, and wayward, and sickly. Hence there is something more to do in this age than to establish merely outward and superficial systems—something more to do than to erect institutions for the relief of physical suffering and the bestowment of alms on the poor—something more even than the enactment of arbitrary laws, the protection of earthly interests, and the outward government of the world; and this higher demand which extends beneath the surface of misdirected humanity, contemplates the renovation of those primary springs of life in the soul—those hidden sources of internal thought and action, which constitute the fountain of all social principles. The reforms which have been hitherto introduced into the world, have been too limited, too partial, and superficial in their character; they have been designed rather to cut off some of the outer branches from the tree of evil than to strike deep at the root from which it springs; and hence it is that the burden of filth and corruption has never been removed from the world, and the race has sighed beneath the weight of heartfelt miseries which have darkened the glory of its destiny.

Let the truth be deeply impressed upon the mind that all true and radical reform is dependent on the development and perfection of the human spirit. Man is moved in all his actions from the motives and impulses which are excited either in his animal or spiritual nature. In case the animal nature predominates over the spiritual, then the outward actions, partaking of the character of the source from which they naturally spring, will be correspondingly low, selfish, and unrighteous; while, on the other hand, in case the spiritual powers gain supremacy over the animal, the blessings of purity and love for which the world has labored and sighed for centuries, will be naturally and necessarily experienced. Thus it is rendered perfectly obvious that the intrinsic character which an individual may sustain, and the degree of mental and moral action which he will manifest, depend on the state and development of that internal germ, from which all high and glorious thoughts are born. It follows, therefore that the primary and important end to be attained in the regeneration of the world is the unfolding and expansion of the human soul; inasmuch as it is this internal power in its true and harmonious development, which can alone subdue and destroy the propensities of the animal nature. When the human soul is comparatively uncultivated as it has been in all past ages, being left to slumber beneath the huge mass of corruption and error, it is then that you behold the brute instead of the godlike man—the likeness of inferior beings, instead of the bright and beautiful image of God. O let it be known, and felt, and realized, that the true life of man is within—that it is the unfolded spirit which makes the real



nobleness of his nature ; and then will it be seen that the only method in which it is possible for the world to be regenerated and redeemed, lies in the development and expansion of those interior powers that dwell in the unseen and enshrined divinity.

But permit us to more fully illustrate our idea. According to the belief of an ancient teacher, "there is a natural body and there is a spiritual body." The one is connected by the links of a kindred nature to the brutes that perish on the earth, while the other bears relationship with the glorious spirits and angels which dwell in the expansive dome of heaven. By means of the union and embodiment of these two natures, man constantly maintains an intermediate position between the world of changing matter and the realm of unfading light ; and it is from this mingling of material and spiritual elements, that the various discords, anomalies and irregularities of human action proceed. When the sensual nature of man predominates over his higher faculties—when lust and sense assert their supremacy over the internal consciousness of the spirit, then is the darkness of earth made visible in the dense clouds of iniquity ; but when by a development of the germ of purity in man, the gleamings of the soul are made to flash out amid the darkness of corruption, and the living spirit rises superior to the enthralling power of sense, then is exhibited the infant angel—the child and heir of God—which is ready to be welcomed into the mansions of a higher sphere. In view of these truths do you still inquire with relation to the cause of human wrong and sin ? The answer is obvious. It is the undue preponderance of the animal nature, and the absence of a true and living spirituality. The great error by which the world has been so long benighted, lies in the exercise and cultivation of those faculties which connect man with the animal creation, while at the same time it has neglected the development of those sublimer spiritual powers which unite him with the angels.

Here, then, is the cause of human depravity and woe. Man is not utterly lost by virtue of any positive and innate principle of evil, for the germ of the Divinity is ever living in his soul. But the sublime powers which exist inherently in man and would lead him in the radiant pathway of angels, have been comparatively unexercised and undeveloped—the crushed and buried image of God has been suffered to slumber in its earthly grave, and the light and life which would have shone so gloriously forth upon the wastes of humanity, have been darkened and almost extinguished. And when thus the veil of materiality has been thrown over the perceptions of the soul—when the excited and overpowering lusts of the flesh have triumphed over reason and conscience, and the mighty and godlike powers of the spirit have laid dormant and weak in their prison-home, can you wonder that the world has been darkened and corrupt—that human wrong and evil have prevailed !

But what is the remedy to be employed ? the world is asking ; and the response to this is, that the remedy must consist in the removal of the cause ; or, in other terms, the unfolding and perfection of that inward being which constitutes the divine energy of the immortal man. The prevailing theory of reform teaches that to make men do right, they must first be made to think and feel right ; and this is true. But let it be inquired, what is the true source of thought, and feeling, and action ? and the answer is, that these are simply the movements and results of an internal principle ; and it will be seen that the character of all thought, feeling, and action will depend on the development of the spirit from which they flow. Hence that true and radical reform which the world needs, will descend to that which resides beneath the external brain—which lives back of the pulsations of the heart—which exists antecedent to all outward action,—thus reaching and stirring the pulse of the inward life to the unfolding of the immortal nature. No other reform can be so deep, so radical as this. In the cultivation and expansion of the human spirit, vice, crime, and sin would be removed from the earth ; for thus the springs of corruption would be closed, the clear fountain of purity opened, and the beautiful angel in the human form would reign in triumph over all perverting lusts.

But let not this glorious truth be concealed in a robe of mystery. When the development of the soul is presented to your thoughts, think of it as a philosophical reality, and not as a theological dogma. Long enough has the world been perplexed with theories which possess no tangibility. It has been the severe and constant effort of the church to save souls, and yet the church has never taught that there is anything substantial in the soul to be saved ; and while it has been the professed object of popular preaching to do good to the soul of the sinner, it has never, with all its assumed authority, explained what spirit is, but has left it as an undefined and shapeless nothing, which, though altogether an immaterial substance, is still supposed capable of enjoying the delight of a material heaven, or suffering the pains of a burning hell. Let all this unmeaning mysticism be banished from the world. If the spirit be anything, it is a substance governed by definite and established laws. Therefore, the development of the spirit is a purely material process, carried on by the application of certain suitable and congenial influences. As the human body unfolds and matures in obedience to certain established principles of nature, so this universal law of progress applies also to the indwelling soul, of which the form is an external embodiment. In short, the spirit is to be unfolded like the flower or the plant. It is to be removed from all perverting and unfavorable circumstances, and placed only in those situations where it can be breathed upon by the light of celestial love and truth.



## THE SPIRIT MESSENGER.

R. P. AMBLER, EDITOR.

NEW-YORK, JANUARY 8, 1853.

## SOCIAL REFORM.

A subject will, sooner or later be forced on the minds of the people which embraces in its scope the highest interests of the human race. We refer to the reorganization of the present structure of society. That there are evils—momentous in their force—interwoven in the existing social constitution, and that these evils are to a great extent the offspring of wrong conditions and unrighteous influences, is a fact which is rapidly forcing itself on the attention of the people. The time is near at hand when the world will perceive more clearly than it now does, the causes of its prevailing evils; and when these causes have been seen and recognized—existing as they do in the inharmonious and conflicting elements of the social structure—the cry of reform will deepen and become more powerful until it shakes the foundations of earthly institutions and brings a living, practical answer to human prayer. On this subject we find the following remarks in the “*Artisan*” of this city, which we present as containing many truthful and forcible suggestions.

There are few things so well done but that they might have been done better. And there are few things so poorly done but that they might have been worse. Many conclude from this that things as they are now are well enough, and as well as they *can be*. There are others who aim at perfection, who, with imperfect mortal hands strive to do work of perfect wisdom. There are others still who advocate reform, improvements, and civilization, but aim not at perfection. These social Reformers are almost as numerous as the inhabitants; each has a theory, each a balm for every one of society's wounds—a one idea for every different disorder—a theory which, like Brandreth's pills, “cure all ill flesh is heir to” in the social compact. With one, it is land reform; with another, hard currency; with another, the impractical illusion of “harmony of interests;” with another education; with another, Christianity, of pure *principles*, but not followed. How far each of these will correct the evils, is a question to be decided by posterity. Undoubtedly, most of them have a beneficial effect, while none is supremely omnipotent in ameliorating man's condition. There are but few who aspire to the standard of Reformers who are worthy of the name. He who can see an evil and concoct a theory is immediately dubbed a Reformer, and with this endorsement goes out to the world prejudicing the cause of those who are truly Reformers, and retarding the world's progress. The Reformers of old

had prisons and death to stare them in the face, but they quailed not before them; they stood in the presence of things, and were not ashamed. Their bodies were cast to the beasts; their ashes were strewn to the four winds of heaven, or cast into the sea. But though men die, principles never do; and their teachings have flourished in triumph over their graves. We have men among us who quail not before the inquisitor's torture or felon's doom, but shrink before that all-exacting tyrant, public opinion. We need men to come forth and beat down the partition wall which divides the two classes, upper and lower, and, standing in the gap, expose themselves to the fire of both belligerents, and, perhaps, fall under the odium of both; if a few fall, their places are readily supplied by others. The Reformer who comes forth to reform society and elevate the masses must know no defeat this side of annihilation. When the battle rages fiercest, and the blows fall heaviest upon him, and his voice has but little farther influence, and the cause seems about being lost, and his labors useless, let his cry be that of the dying hero of the Chesapeake—“Don't give up the ship.”

There are principles enough already known, which are as true as heaven, as firm as the Rock of ages, and productive of man's true and substantial happiness. We need no theories; let these principles be but expanded, lived up to, and enforced, and social evils shall be “among the things that were.” First and foremost among these is, “Liberty, Equality, Fraternity.” Jesus taught, “Whatsoever you would that men should do to you, do ye even so unto them.” He founded a religion whose believers are in every land, from pole to pole, from ocean to ocean—kings and starving paupers, infants in sweet slumbers, and angels' chanting seraphs' lays, and he taught them *all* to say “OUR FATHER.” He recognized but one family, and all brethren—but one Father, and He God. The founders of the Republic recognized the same principle when they declared “all men are equal” before the law. That all men are brothers, is true—not because Christ taught it, but Christ taught it because it was true.

One would hardly believe, from viewing life in our large cities, that the religion of Christ was known, or that the Government founded on the maxim “all men are equal” did rule; for we have colleges noted as seats of learning, and thousands almost as ignorant as beasts; we have magnificent palaces with cloyent luxury, and lowly hovels with squalid poverty; we have hundreds rolling in luxury, and thousands crying for bread. To correct this, we need to practice the teachings of Christ—to educate the masses—to enforce the principles of Government—to act our instincts as men. We have in every county in our States poor-houses, to which we send all those who can do no work, or can get no work to do, and we feed them and clothe them. We tax the property of the rich to pay these expenses.



Thus we see, that even now, to a limited extent, we take away from the rich to feed the poor. We do this from our instincts as men—we would not be *men* did we do less. Thus we see that the principle is settled—ungraciously, but, nevertheless, settled—that society has the right, and exercises it, of taking from him that hath, and giving to him who hath not. This principle must be extended according to the emergencies that may arise; for every person in the shape of a man, who performs the *duties* of a man, is entitled to its *rights*; and society and government, as the trustees of all, must enforce the performance of those duties, and protect man in the enjoyment of those rights.

Education must be disseminated among all; for knowledge is power. The enterprising man of business who is to-day a bankrupt, is to-morrow again "master of his thousands;" for he had knowledge (and *knowledge was power*) to enable him to gain that which was lost. Kings, from their thrones cast down, bless their fate that they have knowledge; for it is the power that doth reinstate them. Aristocrats rule the earth, because they have knowledge, and that is *POWER*.

#### LIGHTS AND SHADOWS.

The bright morning of Freedom's glorious day is breaking in the eastern sky. Backward roll the dark shadows of earth's mental and spiritual night. The sun of human liberty is rising from the dark night of ages, and huge mountains of oriental mythology are even now tinged with its golden rays. Higher and still higher shall that orb ascend, sending its light into the gloomy forests of earthly error, revealing the gross and frightful forms which have sought refuge in its darkness, and unsealing his spiritual vision to the perception of those brighter and more beautiful forms of divine thought, which are even now descending the shining path that leads from the rudimental to celestial spheres. And lo! those forms are clothed with their own bright garments of love, truth, and wisdom, and they bear to the earthly soul the golden cups of affection filled with the sparkling waters of life.

For centuries the Church has prayed beside altars crimsoned with the blood of sacrifices, animal and human, for the reign of righteousness, peace, and unity. And still her temples resound with mourning over the desolations of Zion, and the heart-rending cry goes up from her bosom, "Lord, save us, or we perish!" Aye, the Church has labored and brought forth, but she complains of her own offspring; for, amid the darkness of past ages, she has given birth to Error, Superstition, and Ignorance—children that can not bear the light of day, but crouch beneath the shadows of ancient mythology. The light of the present reveals the deformities which were concealed by the darkness of the past, and the mantle of mystery which has been thrown

around the huge, dark forms of the former night, is now too thin and transparent to cover their nakedness. So the hidden things of darkness shall be revealed, for these are the things of ignorance which shall pass away beneath the radiance of immortal truth. It is evident that ignorance alone is mystery, since that which is known is not mysterious; and hence as the light of knowledge increases, the veil of mystery which the Church has thrown over its books, and creeds, and revelations, shall be torn away.

It has been supposed that the doctrines of the Church are divine, chiefly because they are incomprehensible. The doctors of theology inculcate the idea of tri-personality of the Divine Being, and when an explanation is required, they well tell you that you are prying into the hidden things of God—that it is a mystery. Again they declare that Christ was God, and that the sentiment is revealed in their cherished book. If you inquire how an infinite Being can be confined within a finite human form, you are silenced by the fearful expression "hold thy peace, and be still—it is a mystery." And thus has the cry of mystery echoed through the gloomy temples of the old theology, having the effect to blind the mental perceptions of men—to stifle thought, suppress investigation, and fetter the aspirations of the soaring mind. But that cry can no longer silence the voice of Reason and Intuition. God is speaking now in the inner temple of the human soul, and all the hoarse clamors of bigotry and intolerance shall not be sufficient to drown his mighty whisperings. Let us listen to that voice and obey its divine teachings, though the Church, as it is wont to do, and as it ever has done, may utter its fearful anathemas; for the time is at hand when all the mythologies and theories of the past shall be brought to the bar of Reason and receive their judgment in the temple of Truth and Justice.

S. J. F.

#### THE NEW PHILOSOPHY.

A correspondent of "*Light from the Spirit-world*" offers the accompanying just and forcible remarks on the subject of the new philosophy:—

New doctrines, however true, and however beautiful, never please men of the olden School. They fancy the world has been losing wisdom, instead of gaining it, ever since they were young.

The present Harmonial Philosophy, Spirit-manifestations, &c., are either true or false—if true, it is manifestly the duty of the Clergy to prove it, to embrace it as truth, and to teach and explain it to the best of their ability—if false, they should show it clearly, and expose the error and delusion. The truth or falsity of this new doctrine, can not be shown without close and honest investigation; do the clergy show an eagerness, nay, even a willingness to investigate the subject? on the contrary have they not, with a few exceptions, blindly



opposed it without investigation ; frequently in utter ignorance of the subject they are opposing, and too often with illiberal harshness, and unchristian-like warmth of temper, crying Humbug, Delusion, Infidelity, Evil Spirits, Devil, &c.? This method of proceeding, would do better in Italy, or Spain, and in some parts of South-America, or in the palmy days of the Inquisition, but will not do in this enlightened age in the "United States." I will venture to say that of the few clergy, without respect to name or sect, who have honestly and closely investigated this new spiritual Philosophy, a great majority have embraced it. It has reached the old and hardened infidel, when church creeds and forms, nay, all the schools of modern Theology could not move him ; it has done more to prove the Immortality of the soul, and to divest Death of its horrors, than all the sermons, church creeds, and forms since the world began ; and yet it is asked, what good has it done ? The honest investigator never stops to ask whether a thing is popular, or fashionable, or what will my friends say, or the church, or the world, or will it agree with the sectarian creeds and doctrines heretofore taught me ? But is it truth ? If so, I will embrace it, and leave the consequences with God. Let the clergy thus investigate the new Philosophy and Spiritual Manifestations, without regard to church creeds, or sectarianism, and it is quite possible they may learn things that they never "dreamed of in their Philosophy."

#### From the West.

LOUISA, Ill., Dec. 6, 1852.

MR. EDITOR : The Harmonial Philosophy, so far as it has been introduced by spiritual publications and the works of A. J. DAVIS, (*Nature's Divine Revelations and the Great Harmonia*), has released quite a number of individuals in this region, from the prevalent material and theological fetters that have so long held the universal mind in thralldom. There is an awakening of mind to a consciousness of its power and superiority—an earnest desire to flow forth with the influence of the Omnipotent Spirit that breathes around—of which it feels itself a part.

The arrival of the MESSENGER is anticipated with pleasure, and is perused with delight by myself and friends who have access to it. We feel it to be an indispensable disseminator of light and knowledge.

I shall be most happy in circulating my paper, and using every exertion for attaining and forwarding subscriptions for the same. Respectfully Yours,

LYMAN STRONG.

☞ We look back upon the past and behold the pathway which has been traveled ; but in turning our eyes to the future, we discern but the veil of brightness that conceals the coming glory.

#### To Subscribers.

We would again refer to the terms stated in the first number of the current volume, according to which the MESSENGER will be sent to individuals for no longer period than corresponds with the amount of subscription. The paper is now established on a permanent basis, and will be mailed regularly to all paying subscribers, but will be discontinued in all cases where the term of subscription has expired.

The back numbers of the present volume can be sent to all new subscribers, and specimen copies will be furnished gratuitously on application at this office. We would solicit the aid and coöperation of all our patrons in increasing the circulation of the MESSENGER, as we are convinced from the testimonials which we are constantly receiving that it is performing a silent but effectual mission in the work of human enlightenment.

#### Mr. Fishbough's Lectures on Spiritualism.

A violent storm having prevented the delivery of the first Lecture of Mr. FISHBOUGH, at the time and place appointed, the proposed course will be delivered at *Friendship Hall, 149 West 16th-street, near 7th-avenue.* First Lecture on next Monday evening, (Jan. 10,) and the second and third on the two succeeding Monday evenings.

Subject next Monday evening—Spiritual Manifestations in different ages and nations, prior to the beginning of the 18th century.

Lectures to commence half past 7 o'clock. *Admission Free, and a Collection taken.*

#### Spiritualism in Wisconsin.

☞ A correspondent writing from Waterloo, Wis., gives the following cheering account of the progress of spiritual truth in that vicinity :—

"Much feeling is manifested here in relation to the new theory of spiritual intercourse. Although it is but a short time since the first development was made in this place, it seems to have gained a strong hold in the hearts and minds of the people. It meets however, with strong opposition from the Church ; but the Church has lost its potency—it is no longer able to war successfully with Reason, or suppress the rising and invincible spirit of investigation. Sectarianism and bigotry may retard the progress of truth for a season, but its light they can never extinguish."

☞ The era of light and freedom has been ushered into the annals of recording Time ; and the year which has but lately commenced, will doubtless contain in its history such evidences of spiritual progress as the world has never received.



## Facts and Phenomena.

## THE "SPIRITUAL" PHENOMENA.

Having heard, sometime since, that certain very remarkable occurrences in connection with the alleged "Spiritual Manifestations" of our day, had been witnessed by HON. JAMES F. SIMMONS, late U. S. Senator from Rhode Island, and widely known as peculiarly fitted for keen and clear-sighted observation, we lately applied to a literary friend in Providence, who, as we knew, had taken a deep interest from the outset in these "Manifestations," for a true account of Mr. Simmons's experience in the premises. Her answer—which we think will repay a careful reading—is as follows :

PROVIDENCE, Tuesday, December 7, 1852.

HORACE GREELEY, Esq.—*Dear Sir* : I have had no conversation with Mr. Simmons on the subject of your note until to-day. I took an early opportunity of acquainting him with its contents, and this morning he called on me to say that he was perfectly willing to impart to you the particulars of his experience in relation to the mysterious writing *performed under his very eyes in broad day-light, by an invisible agent*. In the fall of 1850, several messages were telegraphed to Mrs. Simmons, through the electric sounds, purporting to come from her step son, James D. Simmons, who died some weeks before in California. The messages were calculated to stimulate curiosity and lead to an attentive observation of the phenomena. Mrs. S., having heard that messages in the hand-writing of deceased persons were sometimes written through the same medium, asked if her son would give her this evidence of his identity. She was informed (through the sounds) that the attempt should be made, and was directed to place a slip of paper in a certain drawer at the house of the medium, and to lay beside it her own pencil, which had been given her by the deceased. Weeks passed, and although frequent inquiries were made, no writing was found on the paper. Mrs. Simmons, happening to call at the house one day, accompanied by her husband, made the usual inquiry and received the usual answer. The drawer had been opened not two hours before, and nothing was seen in it but the pencil lying on the blank paper. At the suggestion of Mrs. S., however, another investigation was made, and on the paper was now found a few pencilled lines resembling the hand-writing of the deceased, but not so closely as to satisfy the mother's doubts. Mrs. Simmons handed the paper to her husband. He thought there was a slight resemblance, but should probably not have remarked it had the writing been casually presented to him. Had the signature been given, he could at once have decided on the resemblance. He proposed if the spirit of his son were indeed present, as alphabetical communications received through the sounds affirmed him to be, that he should *then and there* affix his signature to the suspicious document.

In order to facilitate the operation, Mr. S. placed the closed points of a pair of scissors in the hand of the medium and dropped his pencil through one of the rings or bows, the paper being placed beneath. Her hand presently began to tremble and it was with difficulty she could retain her hold of the scissors. Mr. Simmons then took them into his own hand, and again dropped his pencil through the ring. It

could not readily be sustained in this position. After a few moments, however, it stood as if firmly poised and perfectly still. *It then began slowly to move. Mr. S. saw the letters traced beneath his eyes. The words, JAMES D. SIMMONS, were distinctly and deliberately written, and the handwriting was a facsimile of his son's signature.* But what Mr. S. regards as the most astonishing part of this seeming miracle is yet to be told.

Bending down to scrutinize the writing more closely, he observed just as the last word was finished that the top of the pencil leaned to the right. He thought it was about to slip through the ring, but, to his infinite astonishment, *he saw the point slide slowly back along the word 'Simmons' till it rested over the letter i, where it deliberately imprinted a dot.* This was a punctilio utterly unthought of by him; he had not noticed the omission, and was therefore entirely unprepared for the amendment. He suggested the experiment, and hitherto it had kept pace only with his will or desire; but how will those who deny the agency of disembodied spirits in these marvels, ascribing all to the unassisted powers of the human will, or to the blind action of electricity—how will they dispose of this last significant and curious fact? The only peculiarity observable in the writing was that the lines seemed sometimes slightly broken as if the pencil had been lifted and then set down again.

Another circumstance I am permitted to relate which is not readily to be accounted for on any other theory than that of a spiritual agency. Mr. S. who had received no particulars of his son's death until several months after his decease, purposing to send for his remains, questioned the spirit as to the manner in which the body had been disposed of, and received a very minute and circumstantial account of the means which had been resorted to for its preservation, it being at the time unburied.

Improbable as some of these statements seemed, they were, after an interval of four months, confirmed as literally true by a gentleman, then recently returned from California, who was with young Simmons at the period of his death. Intending soon to return to San Francisco, he called on Mr. Simmons to learn his wishes relative to the final disposition of his son's remains.

I took down these particulars in writing, by permission of Mr. S., during his relation of the facts. I have many other narratives of a like character from persons of intelligence and veracity, but they could add nothing to the weight of that which I have just reported to you. An eminent clergyman of the Episcopal Church said, not many days ago, to one of his communicants who had unwittingly become a medium, "When I talked with you a year since in relation to this matter, I was disposed to think that the whole thing might be resolved into a combination of mesmeric influences, imposition, collusion and credulity; now I am constrained to adopt a very disagreeable alternative, and to believe that it is a device of the arch-enemy."

As a sign of the times, I received yesterday from our friend Bronson Alcott, the eloquent platonist of Concord, the prospectus of a course of lectures, the *Dæmon*—using the word, I trust, in the good old Socratic sense, as a term for spiritual or immaterial natures. Is it not Emerson that says :

"Close, close above our heads  
The potent plain of Dæmons spreads;  
Stands to each human soul his own,  
For watch, and ward, and furtherance.



Sometimes the airy synod bends,  
And the mighty choir descends,  
And the brains of men thenceforth  
Teem with unaccustomed thoughts."

These lines, or something like them, I think, are in a poem on "The Dæmonic and Celestial Loves," in which the word Dæmon is applied to spiritual intelligences intermediate between merely human and purely celestial natures.

I learn by a paragraph in a late number of the *Tribune*, and also through various private sources, that experiments in what is regarded as the operation of electric forces on matter, are becoming quite frequent among the curious. The theory of "detached, vitalized electricity," as propounded by Drs. Taylor, Richmond, and others, has many adherents. "Before we erect an altar to this unknown God," says one of the ablest writers on the new Manifestations, "it would be well carefully to test the rationality of our theory." A very erudite and valuable work on "The Spiritual Medium," with the Greek title "To Daimonion," has been lately published, attributing all the mysterious phenomena of the present day, to the abnormal excitement of the nervous principle, an agent intermediate between Mind and Matter, which may indeed be powerfully wrought upon by minds in the body, but which since the days of the Apostles, has been hermetically sealed to the influence of all disembodied and spiritual intelligences. He accepts these wonders, because they rest on unimpeachable authority, but ascribes all to "natural causes," unmindful that a close and thoughtful study of natural science inevitably introduces the student into the domain of spiritual and occult forces. "That which God has joined, can no man put asunder." The author quotes largely from the ancients, and cites many learned authorities, which, however, often prove too much for his theory. He has brought together many valuable facts, but throws no new light on them by his speculations. He admits that the thoughts of absent persons seem often transmitted through the medium, but doubts if they be really so transmitted. He confesses to fears and trepidations, and his fears evidently falsify the report of his reason. He assumes that it is "sinful and dangerous to transcend the established sources of knowledge (?) granted us by our Creator—to get out of the path in which he has made us to walk." He says, "Let us leave these investigations to men trained to the work. Let a Pliny, an Agassiz press forward to view this agitated Vesuvius, ere we trust our own feet on the quivering crust! It may be that even they will peril themselves in the attempt. Certainly *we* shall peril ourselves."

The author's whole argument is a special plea for the authority of the Bible, not only as the great central light, but as the *only* light that God ever did, or ever *will* suffer to shine on His children. Forgetting "that Light that lighteneth every man that cometh into the world"—that influence of the Spirit which shall yet be "poured out on all nations," he assumes that all "knowledge of the spiritual world, of God, and of the preparation we need for a future existence, must be gained, if gained at all, from sources outside of ourselves, from supernatural revelation." By which he means exclusively the revelations recorded in the Bible. "All our personal knowledge," he affirms, "are the observation of material things by the senses, and the intuitions or deductions of the reason as to spiritual things." In support of this materialistic philosophy, which would limit the powers of the soul to the observation and the understanding, he cites Plato, as

reported in "Lectures on Theology, by G. C. Knapp, D. D., translated from the German by Rev. Leonard Woods, Jr." But if *we*, too, may be permitted to cite Plato, we would quote his beautiful creed, "The world is good in a state of becoming." Could we bear in mind this sublime truth, we should not so readily limit the powers of Nature and of the human soul to any fixed or arbitrary standard.

I would not undervalue the position of the men who regard these things with distrust and awe. Caution and calm self-possession are imperatively called for. Let the timid stand back and wait till the path is made smooth for their feet. For me, I would make many a costly sacrifice. I would peril all but faith in God and "the fellowship of the Holy Ghost," to gain a knowledge of the life that lies beyond the dark valley; and this not so much for the satisfaction of my own soul's thirst, as for the desolate and doubting hearts that are "without God and without hope in the world"—they to whom the soul's future exists only as

"A wild, weird clime,  
Out of space—out of time."

But to me these experiences, so far from exercising a disturbing influence, have been fraught with benignity and beauty; they have taught me the great truth that a life beyond the grave is not *merely* a life of ecstatic reverie and devout abstraction; that it is also a life of development, of progress, of tender human charities—of enlarged sympathies—of increasing susceptibilities to beauty and to love; that it strengthens all inherent affinities, all pure and lofty relations of soul with soul. I have received the confirmation of every devout hope, of every heavenward aspiration.

Minds predisposed to excitement, unaccustomed to reflect on the mysteries of life, and unsettled in their religious faith, will doubtless be thrown into confusion by these new truths. There are victims to every new discovery—every new conquest of the human mind. Hundreds of lives are yearly sacrificed through the application of Steam power to marine and inland transportation. Through the introduction of the various improvements in machinery and the mechanic arts, thousands are thrown out of employment, and die of poverty and starvation.

California was not settled without loss and danger. Many victims lie at the foot of her golden mountains, and line the banks of her opulent rivers. The great reformers in science and religion thought life and liberty of little moment when weighed in a balance with the truths they were born to utter. And shall we, to whom the veil is at last lifted—we to whom the children of another sphere descend with messages of peace and love—shall *we* falter because some temporary evil attends the unfolding of this dispensation? Shall the pale horse of Death be overthrown—shall "the drear-white steed" be quelled without a conflict!

The Manifestations of our day are not fortuitous and abnormal. They indicate a law, to which by patient research we shall yet attain. God has not introduced phantasms into His universe to mislead and beguile us. All that exists by His permission is controlled by His providence. We must endeavor to distinguish between the use and the abuse of these mysterious agencies. An enlargement of the domain of thought or action always implies new responsibilities, and demands higher virtues from him who would use them wisely and beneficently.

New views of Nature are opening to us—wonderful



glimpses of her modes and methods of process and development. On one hand the marvel and the mystery of Matter is inciting to more accurate and curious researches in the department of Physical Science. On the other, the occult psychical energies that lie folded up within us are pointing to a rich and unexplored domain of our mysterious inner life; and the knowledge of this winged, expansive nature, that has so long lain dimly dreaming within its chrysalis, is revealed to us precisely at the epoch when the rapid progress of physical science threatened to banish the last faint vestiges of our faith in spiritual causation and spiritual influence.

The mysterious phenomena of the present day came to us unsought and unlooked for. Immersed in materialism, and in the hurry and tumult of actual life, we are constrained to pause and regard with reverence and attention the evidences of a spiritual existence and an immortal destiny which are accorded to us. No partial result of observation or experience can decide for us the aim and tendency of this marvelous dispensation. We await the unfolding of God's benignant purpose in serenity and hope.

You may use, at your own discretion, what I have written.  
Your friend,  
—[Tribune. SARAH HELEN WHITMAN.]

## Poetry.

### THE DEATH OF THE YEAR.

BY GEORGE D. PRENTICE.

List! list! what fearful tone was that which rose  
Upon the wind of midnight? Nature sounds  
No knell o'er earth for the departed year;  
Yet when its last breath passed into the void  
Of the by-gone eternity, I heard  
Echoed within the chambers of my soul  
A sound, perchance the shadow of a sound,  
Wild, strange and dismal, as it were a wail,  
A low and blended wail, from all the graves  
And sepulchers of ocean and of earth  
Upon the stilly air. Oh, was it not  
The solemn voice of old Eternity  
Uttering one cry, one wild and deep lament,  
For his dead child?

The year, alas! is gone  
Forever from the world! He seemed too strong,  
Too mighty e'er to die. He laid his hand  
On breathing millions, and they sunk beneath  
The green grass of the grave; he blew aloud  
The trumpet-blast of battle, and dark hosts  
Met in the mortal shock, and when the flame  
And smoke of conflict had gone by, they lay  
Like Autumn's red leaves on the plain; he passed  
O'er Earth, and at each wave of his broad wings,  
Volcano, earthquake, whirlwind, storm of flood  
Sprang on beneath the silent spell, and wrought  
The fearful errands of their destiny;  
Yet now, his own great mission done, he dies  
On scorched and broken pinions with the dead,  
There, there to sleep.

What is Time?

A giant-power stern, vast, and bodiless,  
That we may feel, but never see. We gaze  
With aching eyes into the past, and there  
We see a thousand shapes of light and gloom  
Floating like atoms in the palid beams  
Of mournful memory, but the perished year  
Is all unseen. From thence we sadly turn,  
And gazing on the Future, we behold

Dim, countless phantoms, trooping from its dark  
Unfathomed ocean, to the lonely shore  
Of earthly being, but the coming years  
Are all invisible. And then we pause  
And gaze above, around, beneath, and lo!  
Our eyes are startled by the mighty deeds  
Of the now passing time; the iron weight  
Of the stern presence rests upon our souls;  
We feel the awful specter touch our brows  
With his cold death-like finger; and we hear  
The deep and mingled roar that rises up  
From all his mighty doings on our earth;  
And yet he has no form to cast its gleam  
Or shadows on our sight.

The parted year

Called forth from earth a blooming Paradise  
Of sweet spring flowers—he waived his autumn wand  
And they were not. He woke in human souls  
Myriads of hopes and joys and burning loves,  
That seemed like things of immortality—  
He touched them as they died. Another year,  
The gift of God, is cast beneath the skies,  
And what is darkly hidden in the still  
And silent depths of its mysterious months,  
We may not know—thank God, we may not know,  
We only know that with each passing month  
And day and hour, the low, deep wail of grief,  
The maddened cry of agony, the shout  
Of fierce ambition, the loud thunder-shock  
Of bloody conflict, and the knell of death  
Will echo, each, its one brief moment o'er  
The sea of time, and then be swallowed up  
And lost forever in the onward sweep  
Of its un pitying waves.

The midnight skies

Are weeping silent tears as if they grieved  
For the old year, and the pale stars look sad  
And tremble, as if living, sorrowing hearts  
Were throbbing in their breasts. In vain! in vain!  
The faded year is nothing now. The flowers,  
The birds, the waves, the thousand melodies  
Of vernal life and nature will come back,  
But he returns no more. The winds may search  
For him in their journeyings; the grand  
Old ocean with its thunder-tones may call  
Forever to him in its ceaseless dash  
Beneath the heavens; the bright and burning stars  
With their high tones of Eden minstrelsy  
May speak his name in their eternal sweep  
Along their flaming paths; the comets wild  
May seek him by the baleful blaze they spread  
Through realms of ancient night; but none of these  
Shall ever find him, for he lieth not  
In all the universe of God. Years die,  
And centuries die, and there will come a day  
When the dread angel of the Apocalypse,  
Standing on land and sea, will lift his hand  
And swear that time shall be no more.

Yet thou,

Oh man, wilt never die. The earth will pass  
Like a wild dream away, the very heavens  
Be rolled together as a scroll, but He,  
Beneath whose feet the sun and stars are dust,  
Hath said that thou shalt never die. Those great  
And awful words of the Omnipotent  
Are caught up and reëchoed to thy soul  
By all the world of nature. A deep voice,  
That tells thee of thy immortality,  
Speaks in the breeze and in the hurricane;  
Blends with the gentle music of the stream,  
The loud rush of the cataract, the peal  
From the dark bosom of the cloud, and all  
The thousand mystic cadences of night,  
Deep mingles with the everlasting roar  
Of ocean in its wild unrest, and swells  
Forever in the angel-symphonies  
Sung by the stars around the midnight throne.  
Louisville, Ky., 1852. [So. Ladies' Book.



## Miscellaneous Department.

### MY FAIRY WIFE.

AN APOLOGUE.

A merchant married a Fairy. He was so manly, so earnest, so energetic, and so loving, that her heart was constrained toward him, and she gave up her heritage in Fairyland to accept the lot of woman.

They were married; they were happy; and the early months glided away like the vanishing pageantry of a dream.

Before the year was over he had returned to his affairs: they were important and pressing, and occupied more and more of his time. But every evening as he hastened back to her side she felt the weariness of absence more than repaid by the delight of his presence. She sat at his feet, and sang to him, and prattled away the remnant of care that lingered in his mind.

But his cares multiplied. The happiness of many families depended on him. His affairs were vast and complicated, and they kept him longer away from her. All the day, while he was amidst his bales of merchandise, she roamed along the banks of a sequestered stream, weaving bright fancy pageant-tries, or devising airy gaities with which to charm his troubled spirit. A bright and sunny being, she comprehended nothing of care. Life was abounding in her. She knew not the disease of reflection; she felt not the perplexities of life. To sing and to laugh—to leap the stream and beckon him to leap after her, as he used in the old lover-days, when she would conceal herself from him in the folds of a water-lily—to tantalize and enchant him with a thousand coquetties—this was her idea of how they should live; and when he gently refused to join her in these childlike gambols, and told her of the serious work that awaited him, she raised her soft blue eyes to him in a baby wonderment, not comprehending what he meant, but acquiescing, with a sigh, because he said it.

She acquiesced, but a soft sadness fell upon her. Life to her was Love, and nothing more. A soft sadness also fell upon him. Life to him was Love and something more; and he saw with regret that she did not comprehend it. The wall of Care, raised by busy hands, was gradually shutting him out from her. If she visited him during the day, she found herself a hinderance, and retired. When he came to her at sunset he was preoccupied. She sat at his feet, loving his anxious face. He raised tenderly the golden ripple of loveliness that fell in ringlets on her neck, and kissed her soft beseeching eyes, but there was something in his eyes, a remote look, as if his soul were afar, busy with other things, which made her little heart almost burst with uncomprehended jealousy.

She would steal up to him at times when he was absorbed in calculations, and throwing her arms round his neck, woo him from his thought. A smile, revealing love in its very depths, would brighten his anxious face, as for a moment he pushed aside the world, and concentrated all his being in one happy feeling.

She could win moments from him, she could not win his life; she could charm, she could not occupy him! The painful truth came slowly over her, as the deepening shadows fall upon a sunny Day, until at last it is Night: Night shone

with her stars of infinite beauty, but without the luster and warmth of Day.

She drooped; and on her couch of sickness her keen-sighted love perceived, through all his ineffable tenderness, that same remoteness in his eyes, which proved that, even as he sat there grieving and apparently absorbed in her, there still came dim remembrance of Care to vex and occupy his soul.

"It were better I were dead," she thought; "I am not good enough for him."

Poor child! Not good enough, because her simple nature knew not the manifold perplexities, the hindrances of *incomplete* life! Not good enough, because her whole life was scattered!

And so she breathed herself away, and left her husband to all his gloom of Care, made ten-fold darker by the absence of those gleams of tenderness which before had fitfully irradiated life. The night was starless, and he alone.—[*London Leader*.]

### PHYSICAL RECREATION.

Bodily exercise is one of the most important means provided by nature for the maintenance of health, and in order to prove the advantages of exercise, we shall show what should be exercised, and the modes by which it may be adopted.

The human body is in reality a machine, the various parts of which are beautifully adapted to each other, so that if one suffers, all must suffer. The bones and muscles are the parts on which motion depends. There 400 muscles in the body each performing a specific duty. They assist the tendons in keeping the bones in their places, and put them into motion. Whether we run, walk, sit or stoop, bend the head, arm or leg, or chew food, we may said to open and shut a number of hinges, or ball and socket joints. It is a provision in nature that, to a certain extent, the more the muscles are exercised, the stronger they become; hence mechanics, laborers, farmers and others, are stronger and more muscular than those whose lives are passed in easy, light and professional duties. Besides strengthening the limbs, muscular exercise has a decided beneficial influence on the circulation of the blood, and on respiration. The larger blood vessels are generally placed deep among the muscles, consequently when the latter are put in motion, the blood is driven through the arteries and veins with much greater rapidity than when there is no exercise; it is more completely purified, as the action of the insensible perspiration is promoted, which relieves the blood of many matters, and thus diffuses a feeling of lightness and cheerfulness over body and mind.

Recreation should be taken which will exercise all the muscles. Most of our city employments compel the workers to stand or sit in unnatural positions, using only a few of their muscles, while the others remain comparatively inactive. Tailors, sawyers, shoemakers, engravers, watchmakers, and many others, such as cotton-spinners and dress-makers, present either awkward movements in limbs or eyes, or are sickly and sallow looking. Such parties are commonly affected with indigestion, giddiness, headache, or diarrhoea. Merchants, store-keepers, lawyers, writers, &c., pass weeks without exercise in the open air, and when opportunity offers, they have lost the inclination. These parties suffer from indigestion, costiveness, cancer of the stomach, and stagnant circulation



of the blood and all its attendant maladies. Now, there is no remedy for the evils referred to, but taking advantage of the summer, and enjoying as much bodily exercise and outdoor recreation as possible. It is quite a mistake to consider the labor of the day as equivalent to exercise. Work, of any kind, is a mere routine process, carried on with but little variety of circumstance, and a mere change of scene and air is beneficial. To derive the greatest amount of benefit from exercise it should be combined with amusement, and thus a botanic and rural hunt is both pleasurable and recreative. If this important fact were born in mind by parents, teachers and employers, many less would be the victims of licentiousness, drunkenness and disease.

### THE SIMPLICITY OF GREATNESS.

We have often been led to observe that the pervading characteristic of genuine greatness is humility. The truly great man is never presumptuous nor ostentatious. With all his wisdom, there is no pedantry; with all his virtue, there is no prudery; with all his wealth, there is no boasting display. His speech is simple as wise; his life undissembling as pure; and his habits all marked by plainness rather than by pretension. The innate nobility of the truly great mind scorns the pomp and pretence which pass for greatness with the vulgar and indiscriminating multitude. The practised dignity of *mein*—the studied preciseness of speech—the decorum which seldom smiles—the gravity which never jests—these palpable indices of assumed greatness, are held in contempt by the really great man. He is always simple and natural,—his language unadorned, and his manners unaffected. Not the laborer in his poverty is more humble—not the untutored child in his purity more unconstrained. No man is beneath his love and sympathy; he fears no abasement from association with those whose social rank is less conspicuous than his own. In his intercourse with his fellows, he never betrays consciousness of his superiority. He has reverence for virtue in rags, and a quick discernment of worth in obscurity. His veneration for a manly character is impulsively shown, but he has no respect for the conditions of birth and fortune, and no toleration for that mushroom greatness which grows out of illustrious men's graves, or for that which is even more willingly recognized, springing from crowded coffers.

In the world's estimate of men, the pretensions of ignorance, and the opinionative pride of learning pass for more than the unostentatious acquirements of knowledge and the effrontery of conceit wins the distinction due to sinking merit. The world remembers that much pretence is the infallible sign of slight possession; and that the elements of greatness in human character spring up beneath the shadows of life, and shun the glare in which arrogance thrives. The person who by genius, or shrewdness, or good fortune has attained a position above his fellow men, and seeks constantly to impress upon observers the immeasurable distance between them and himself, however great his eminence, is devoid the highest attributes of a great man. He has not the inborn nobility which is satisfied with a sense of its own existence,—the magnanimity of spirit which is above the vanity of eclat,—and the gentleness of heart which shrinks from inflicting pain, or awakening envy in his humbler fellows. The aristocrat who suffers his wealth to be a barrier between him and less fortunate humanity, however respected, is but a base-minded

egotist. The scholar in whose wisdom is drowned his sympathy for the unlettered world, is more profound in his research than in his understanding. The man into whom is born a great soul, can never be separated by wealth from the poor, nor will learning raise him above an acknowledgment of his intimate relations to those favored with a less eminent degree of mental cultivation. The quality of his greatness which adds grace and splendor to more brilliant attributes, is his unaffected simplicity and freedom from pride.—[*Portland Transcript*.

### Moore and his Mother.

The mother's care of Moore's early years, and unabated love through her advanced age, was truly beautiful. They were requited, too, with the fullest measure of grateful affection and undying respect by the son. When Mr. Moore (the father) died, having held for years a Government appointment of barrack-master, friends sought to secure for his widow a pension; but Moore claimed the privilege of her support, and declined the kind agency which would have debarred him of a son's greatest pleasure. His habit was to write twice a week, at least, to his mother; and the postman's knock at the expected period was an anxiously watched moment in the old woman's fleeting hours. Any visitor could tell, on entering her drawing-room, as she sat in the winter by the fire, or in summer at her window, whether the bi-weekly want was supplied. A shade upon her aged brow told either that the letter had not come, or the news was not good; whilst a radiant smile proclaimed that she had got "Tom's letter." These letters, short though they might be, often but a line, were the cherished treasures of her old age. How beautiful, and the more beautiful because true, are the lines which he wrote in her pocket-book, in 1822:—

"They tell us of an Indian tree  
Which, howsoever the sun and sky  
May tempt its boughs to wander free,  
And shoot the blossom, wide and high!—

Far better loves to bend its arms  
Downward again to that dear earth,  
From which the life that fills and warms  
Its gretafal being first had birth.

'Tis thus, though woo'd by flattering friends,  
And fed with fame (if fame it be,)  
This heart, my own dear mother bends,  
With love's true instinct back to thee."

With what fond pride were those lines exhibited to those who had won the mother's confidence! A willing listener, one who did not soon tire of "Tom's" repeated praises, was sure of such a mark of favor.

### IDLENESS A SIN.

[A fair correspondent of the *Ohio Cultivator* writes thus, in the Lady's Department of that paper:—]

DEAR COUSIN OF THE CULTIVATOR:—Not long since, I heard a lady express a sentiment which suggested a train of thought, which I hope has not proved altogether unprofitable to me: therefore, I will give it you.

A young girl, who had a few months previously returned from school, casually remarked that she had thought of



teaching. She said that by working a little harder she might have time—that she did not think it was right for any one to neglect the opportunity where good, in however small a degree, might be the result of their labors, merely because it was “pleasant to be idle,” and that teaching was, when entered into with the right spirit, profitable alike to teacher and pupil.

“Indeed, I would do no such thing,” said the lady. “I would advise you not. Your father is able to support you without, as long as you will want to stay with him. It is folly for those in your circumstances to think of making such slaves of themselves, when they might live in ease and comfort without.”

Do not the principles expressed by this “lady” too often make a nonentity, I might almost say, of those sufficiently endowed, *naturally*, to become ornaments to society and their sex? Ask history, ask your own consciences whether it were more desirable to become an intelligent, self-relying woman, than a “nice lady,” with all her dainty privileges. Would Mrs. Martha Washington now occupy the place she does in the respect of the nation, had she been afraid of the sight of a cannon, or too “sensitive” to meet, with ready and willing heart and hands, the trying realities and vicissitudes of the times, as well as assume with all honor the courtly graces befitting her station?

An intelligent woman, of our own times, very pertinently remarks:—“We seem to be merging, in every branch of reform, to a ‘crisis’ which, I apprehend, is to induce an entire change, to usher in a new era in the world’s history; and there never was a time when woman was called on so peremptorily to act well *her* part, as now in the great moral revolution which is upheaving every fabric, and laying in its stead the foundations of a building which will stand firm and enduring as the everlasting hills; for its base is truth, and its frame-work good deeds, which are the legitimate fruits of a hearty embrace of that which appeals to an enlightened reason; and this must be our ‘polar star,’ our guide, fearless of consequences.”

How exceedingly necessary, then, that those just coming into the field be prepared to meet intelligently any contingency of the times in which they may live. My cousins of the *Cultivator* circle, let us be ready to do whatever comes within our capacities, for thereby will we be cultivating and enlarging those properties of mind and heart which will make us susceptible of higher, more elevated perceptions of the great, the true and beautiful.

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New York, May 8, 1852.

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