

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 29, 1853.

NO. 16.

Revelations of Nature.

REALITY OF SPIRITUAL INTERCOURSE.

LECTURE FIRST.

Delivered at Hope Chapel, Jan. 18, 1853,

BY R. P. AMBLER.

[REPORTED PHONOGRAPHICALLY, BY T. C. LELAND.]

LADIES AND GENTLEMEN:—You have been invited to a free lecture this evening, for the reason that it is our desire to speak freely on a subject which is conceived to have an important bearing on the interests of the race, and because likewise it was our desire to repel, as far as possible, the charge of cupidity which is now frequently urged against those individuals who are willing to fearlessly present and maintain the new-born truths of this enlightened age. But it is not a part of our mission this evening to call into exercise the faculties of wonder and marvelousness, or to gratify the curiosity of those individuals who, like the ancient Jews, are simply seeking for a sign. The Spiritual Philosophy has a higher, and broader, and deeper work than this. It makes its appeal to the highest faculties of the human soul, and has for its mission, the elevation, the enlightenment, and improvement of the world. If it unfolds to the view of mortals an intercourse with the world of spirits; if it teaches us that earth is related to Heaven, and that mortals may listen to the whisperings of angels, it teaches this truth only that man may be thereby elevated and improved—that he may look up from the depth of darkness and degradation in which he has been so long confined, and may bask beneath the clear light of Heaven, breathing the pure atmosphere of freedom. Let it be impressed upon the earthly mind that Heaven is some far distant locality in the Universe, from which no voice, no echo, and no message can come to earth; let it be impressed that a great gulf has been fixed between the rudimental and the celestial spheres,—and earth becomes at once but a cold dark blank, on which no ray of Heaven can ever shine, and mortals must forever grope in darkness, degradation and misery, because no arm from Heaven can ever reach to save them. But let it be impressed, on the contrary, that a pathway has been formed from this dark sphere to the realms of brightness in the sky—that spirits departed from earth may speak again to their earthly kindred, and unfold to them great and glorious truths, which truths have power to save and redeem the world—and then shall humanity look up again; then shall the soul be filled with new-born aspirations; then shall glorious thoughts thrill through its depths, and noble purposes be born within its bosom. It is in this light, and

in view of this vast mission, that we desire to impress upon the public mind the great reality of Spiritual Intercourse.

In discussing the subject which is presented for our consideration on this occasion, it is purposed to consider the question of Spiritual Intercourse in an external view, or in relation to those wonderful facts which have occurred in different ages of the world. Living as men do in the world of sense, regarding every thing in the light of their physical senses, and forming a material and external standard of thought and action by which all truth is to be known and tested, it becomes important that we should refer the hearer first of all to the great facts which have been tested by the external powers.

We commence with the proposition that the phenomena of spiritual manifestations have occurred in all ages of the world. We wish it to be understood that these phenomena are not confined to the present age; that they are not known for the first time in this era of light and freedom; but that they have occurred in all past ages, even from the time at which history gives us its first data. And that this truth may be more fully impressed, we shall have occasion to refer to an ancient Book, whose authority will not be questioned by the majority of those who oppose the subject of spiritual manifestations. Reference is made to the Scriptures of the Old and New Testament; and in these writings we expect to find the confirmation of that great reality which is now denied and scoffed at by the mass, even of those who pretend most devoutly to receive these scriptures. I am aware that these writings have formed the basis of almost numberless creeds, systems of faith and doctrines in the world; and on this account they may be regarded by some as questionable authority on which to base the evidence of the reality to which allusion is made. But let us consider now the Scriptures simply in the light of a history—as a record of great and memorable events; and in this light we shall find abundant and unquestioned testimony to the truth which is affirmed.

Let us commence with the dream of Jacob as recorded in the book of Genesis. It is said that Jacob while journeying from Beersheba to Haran lighted at a certain place and tarried there all night because the sun was set; “and he dreamed, and behold a ladder set upon the earth and the top of it reached to Heaven, and behold, the angels of God ascending and descending on it.” Now in this dream, whose verity and authenticity will not be questioned by the Christian world, two significant facts are mentioned. In the first place, a spiritual ladder, or in other words, a pathway is formed between earth and Heaven. There is no great gulf fixed between these localities, but there is a line of connection extending from one to the other. Secondly, the angels of God are

passing up and down this celestial pathway; ascending to bear the prayers and aspirations of human souls up to the throne on high, and descending to bear the messages of celestial truth and wisdom down to the souls of mortals.

Again, passing over the experience and testimony of prophets, who, in dreams and visions, beheld the angels and conversed with them, let us take the testimony of Eliphaz, the Temanite, as recorded in Job, (4th chapter): "Now a thing was secretly brought to me and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face"—mark the language here used—"the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence, and I heard a voice saying, Shall mortal man be more just than God? shall a man be more pure than his Maker?" The amount of this testimony is simply that, on a certain night, Eliphaz was visited by a spirit that passed before his face, and that the voice of that spirit became audible; or in other words, fell upon the inner sense of the soul, and was faithfully recorded in the chamber of memory.

Again, let us refer to the commencement or introduction of the Christian dispensation. Shepherds were quietly watching their flocks by night. Silence, like a magic spell, was thrown over the slumbering breast of earth. The stars of heaven came forth as sleepless sentinels from their azure home; and, anon, those shepherds heard the music of angels in the sky, and they were afraid. But the angel speaks—"Fear not; for behold I bring you glad tidings of great joy, which shall be to all people;" and with that angel, it is related, there was a multitude of the heavenly host, praising God and singing, "glory to God in the highest, and on earth, peace and good will toward men."

Once more, let us refer to the statement which is made at the close of the ministry of Jesus. At the seventh day, or the first day of the week, Mary Magdalene and the other Mary, as it is related, went to see the sepulcher of Jesus; "and lo, there was a great earthquake, for the angel of the Lord rolled back the stone from the door, and sat upon it. His countenance was like lightning and his raiment was as the snow. And the angel said to the women, Fear not, for I know that ye seek Jesus who was crucified." Here, we think, there was a manifestation of spiritual power which should not pass unnoticed by the Christian. This, indeed, was a great and notable event. A stone was placed to guard the door of the sepulcher where the body of Jesus was laid, and an angel came and rolled it away, and sat upon it, and became visible, and even spake.

Shall we look still farther? The Apostle Paul will add his testimony. When brought before king Agrippa on the charge of favoring the Christians, he says, "At midday, O King, on my way to Damascus, I saw a great light, above the brightness of the sun, shining about me and around them who journeyed with me; and a voice was heard speaking to me in the Hebrew tongue, and saying, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest." Here, then, is an emphatic testimony to the fact that Christ, after he had ascended to his Father, returned and communicated to Paul, unfolding to him, in the most emphatic and remarkable manner, the

great and important mission which he was to accomplish on the earth.

Let us adduce now the last instance which is recorded in the book of Revelations. John, as it is recorded, on the Isle of Patmos, was in the spirit on the Lord's day; and an angel came and revealed to him the things which were to shortly come to pass; and at the close of his testimony he says,— "And I, John, saw these things and heard them; and when I had seen and heard, I fell down to worship before the feet of the angel who had shown me these things. And he said unto me, See that thou do it not; for I am thy fellow servant and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." From this it appears that the angel who communicated to John was one of the ancient prophets, and that the things which were shown to him when the interior vision was unfolded, were but the revealments of a spirit.

Here, then, in accordance with the testimony that is furnished in the ancient writings which are termed the Holy Scriptures, we have abundant confirmation of the reality that spirits have in past ages communicated with the mortals of earth. But it may be said that these things were extraordinary; that they belong to a certain age; that although they occurred in past eras, they can not be said to occur now. But why is this? On what authority is such a statement presented? If spiritual manifestations were made in past ages; if spirits conversed with mortals in the by-gone periods of earth's history, why may they not do this at the present time? If these manifestations occurred in the past, then evidently a great principle was established, a great law was fixed, a great method was made known by which these things could occur; and hence, in the light of this testimony, it is in vain to say that these manifestations have ceased and can never more be known, either in the present or in the future. I appeal not now to your prejudices or prepossessions, but to the reason and consciousness of the soul. If spirits have in past ages communicated with the world in any manner, then why, in the name of reason, may they not communicate now? and why may not the communication be continued through all time?

A great and glorious reality is presented in these things; a reality which is founded upon the very nature of man, and upon the relations which he sustains to the celestial world. Man is possessed of a two-fold nature—a material body and a spiritual body. Through the first he is related to material beings; by the last, to angels and to God. By virtue of those relations which he sustains to the earth around him, he holds communication with material things, and reigns over all the orders of the inferior creation; but by virtue of those relations which he sustains with the celestial world, his soul pours out its voice of prayer, and angels come to answer his yearnings. It is necessary, by the very nature of man, that these relations should exist. The soul is something. It is a substance as well as the physical body. Hence, it may have relations, it may have powers, and it may have ties, as real, as substantial, and as enduring, as those which belong to the physical body; and if man can communicate with the orders of the inferior creation—if he can reign over the expanse of material nature by virtue of the relations which his body sustains to outward things, then can he also communicate with the superior order of celestial intelligences which rise above him to form the links by which he is connected with the Sa-

preme Mind. Man looks about him and sees a vast world of animate and inanimate objects; but if the soul could open its senses—if it could exercise its powers as the body exercises its faculties, could it not look up and behold a vast and unbroken chain of spiritual intelligences?—could it not see countless throngs of spiritual beings filling the azure dome of Heaven? and could it not likewise behold a radiant pathway leading from this darkened earth to the brightness of celestial spheres.

But again, man has glorious aspirations. He has faculties which lead him to look beyond the bounds of time and sense. He has powers which lead him to thirst and sigh for spiritual communion. These powers are as immortal as the soul itself. Deep-dwelling affections linger within the depths of the spirit. Soul answers to soul and heart to heart; links of unutterable sympathy bind mind with mind, and reach throughout the vast circle of human brotherhood. But when the spirit passes away from its earthly tabernacle, and its presence is felt no more through the organs of clay, shall these powers be destroyed?—shall these ties be all dissolved?—shall the sympathies of the soul perish from its depths? Nay, these powers are deathless as the spirit itself. They contain the very essence of immortal life; and they constitute an indissoluble link that shall bind the freed spirit to its earthly kindred. They shall draw it back again, and lead it to whisper to the friends whom it has left behind. They shall cause it to hover over the pathway of life, and smile upon the thoughts, and efforts, and labors of their loved ones upon earth.

It is said in objection to these views that spirits, after they have left the body, will naturally be unable to return. Why? It is said they have gone to Heaven; they have gone to God; and it cannot be expected they will return again and communicate with mortals. But where is Heaven, and where is God? Where is the abode of the spirit after it has passed away from its earthly temple? These are questions which must be satisfactorily answered before we can admit the force of the objection. It is truly said that the presence of God is everywhere, that his Spirit fills immensity, that it pervades the vast creation. Is He not then here, and there, and everywhere around us? And where is Heaven? Is it some far distant locality in the universe, where even the imagination of man may never soar? Is it some far distant star within whose precincts the departed ones are confined, and beyond whose limits they are not permitted to roam? By what authority do we present an assumption like this? It is said the spirit goes to Heaven. Well, then, it follows that there is a pathway leading from earth to Heaven, else the spirit could not go there; and if there is a pathway leading from earth to Heaven, then spirits may return from Heaven to earth through the medium of the same pathway.

But Heaven, we would remark, sustains those relations to the spirit which are analogous to those which earth sustains to the human frame. Now the earth sustains certain relations to the physical body; and the reason of this is that the body is composed of certain elements and materials of which the earth is formed. So in the same manner the spirit is related to certain spiritual or corresponding elements of Nature which constitute its destined home. The earth is constantly throwing off an atmosphere or emanation, whose presence is known from its external effects. This atmosphere is the material emanation which is constantly thrown off from every

object on the surface of the earth. It is the refined particles which are repelled from the surface of the earth on account of its rotation on its axis. But not only are the material objects of earth constantly throwing off a corresponding emanation, but, by virtue of the same principle, the refined elements and essences which reside within the external forms of Nature, are constantly throwing off their corresponding emanation. Now as this external atmosphere is related to the physical body, so the spiritual or interior atmosphere is related to the indwelling spirit. Hence when the soul passes out of its material tabernacle, it breathes in the spiritual elements which reside within the interior of the earth's atmosphere, and by means of these interior elements, a pathway is formed leading up from earth to the ethereal sky; and at that point where the atmosphere which rises from the earth ceases to ascend, there are, blending in beautiful and perfect harmony, the spiritual essences which are thrown off from the most interior elements of which the earth is composed. These elements, ascending beyond the atmosphere of the earth, constitute the home of the spirit. Here is light whose brilliancy has never been conceived by the earthly mind. Here is beauty whose splendor of coloring no human imagination can paint. Here is glory that fills the deepest aspirations of the new-born spirit. But there is no gulf fixed between earth and Heaven—there is no separation between this abode of mortals and that abode of angels; but, in accordance with the dream of Jacob, there is a ladder set upon the earth, which reaches even unto Heaven, and angels are ascending and descending upon it.

Thus we arrive at the great truth that spirits who have departed from this darkened world, may communicate again with their earthly kindred; and in confirmation of this fact, mysterious and wonderful phenomena are occurring in the present age. These phenomena bear a similitude with the phenomena which have occurred in all past ages, of which record is made in the Scriptures. They present a subject of interesting thought and inquiry to the public mind. They are now rapidly extending and diffusing themselves through every portion of this great country. They have been already subjected to the most keen and searching scrutiny. They have been investigated by minds of all classes, and the mystery, let it be observed, is as great and profound to one as to another. Ridicule has only seemed to accelerate the progress of these manifestations; denunciation has not served to impede their onward course, and even Science has failed to discover the fraud and imposture which are supposed to exist, and has likewise failed to detect the occult and subtle principles or powers of nature by which it is supposed that these phenomena are produced. It can not be rationally asserted that the hundreds of mediums and the thousands of believers in spiritual intercourse are all deceivers, for this would cast a dark shade upon the character of numerous individuals who have maintained the highest standing in the community, and who have manifested the strictest integrity of thought and feeling. Neither can it rationally be asserted that all these numberless individuals are deceived, deluded or insane; for, be it remembered that this is not a mere matter of faith and opinion, in which the imagination might reign over the realm of reason, or fanaticism might blind the judgment; but that it is a matter of fact—a matter which can be grasped by the external sense, which comes within the sphere of outward observation, and can be demonstrated with the same evidence which is requisite to prove our own existence.

But what are the facts and phenomena to which reference has been made? These have become so numerous and diversified in their character, that it would be impossible in the course of a single lecture to present them in all their great variety. We can only refer to a few of the most prominent among these different modes of spiritual intercourse. And first we remark that unusual and wonderful sounds occur in the presence of certain individuals who are called mediums. These sounds are given by some invisible power as a sign of intelligence, and though this medium, messages are sent from some invisible intelligence to the inhabitants of earth. We are aware that these sounds have been ascribed to many different causes. They are said to result from an ingenious trick on the part of mediums, or from some mechanical contrivance; and when this explanation has failed, or has been demonstrated to be false, then they have been attributed to the working of some unknown principle in nature. But it can not be supposed, with any degree of rationality, that these sounds result from any power or principle less than an organized intelligence. By some scientific men they have been attributed to the Od force, and to electricity; but let it be remarked that electricity is not intelligent, that the Od force is not capable in itself of embodying thought in human language; and if it be supposed that *these* are the agents by which such intelligible sounds are produced, then it must be supposed that they have come to be organized existents,—in which case they are obviously *spirits*.

A great mass of evidence might be adduced to prove that these sounds do not result from human agency, and that they manifest the existence and presence of an unseen intelligence. Of this mass I will present a single instance. About three years ago, I had occasion to visit the city of Rochester. In that city I was not known myself, and was not acquainted with a single individual. At that time, also, I was sceptical in regard to the subject of spiritual manifestations; and though I had heard much of the "mysterious knockings," as they were termed, I cherished no faith whatever in their reality. At the suggestion of some friends, however, I was induced to visit the persons reputed to be mediums in the city of Rochester. We were seated around a common dining table. I placed my hand on one side of this table, sitting opposite the individuals who acted as mediums. A succession of sounds, which I could well test by my sense of feeling as well as hearing, were made directly under my hand; and this was done in several instances, while I was looking under the table to detect the machinery, which did not exist, that I had suspected might be the cause. The sounds thus produced began immediately to manifest an intelligence. In this instance a name was spelled out by the alphabet, with which I was sure no individual in that company but myself was acquainted. After this I withdrew from the table, and occupied a position about three feet from the individuals who acted as media. The singular sounds were then made on my chair, and with a sufficient force to cause a considerable jar. In this situation, another communication was given, the raps being made on the rounds of the chair in which I was sitting, and another name was spelled which I am certain was unknown to any individual present except myself. Thus I can testify to the fact that sounds were made without human agency, and that they manifested an intelligence which was beyond the sphere of the minds of the individuals present. It may be said that there is or has been imposture connected

with these manifestations. This is surely not denied for a moment. It were strange indeed if such a discovery as this should remain all pure and unsullied in its contact with the gross world; but let us remember that *the counterfeit only proves the existence and the value of the true coin!*


There is another class of spiritual manifestations to which I may make a brief allusion. It is to the process of involuntary writing; and in referring to this class of manifestations, I may perhaps be allowed, without the charge of egotism, to refer to my own case—especially as I have been unwillingly made somewhat prominent in the public prints of this City. It was not my own expectation that I should ever become a medium for spiritual intercourse. Indeed I supposed that the very conditions of my physical system were entirely averse to any such result as this. About one year ago, however, on a certain evening, I sat in my room, with my hand reclining upon a table, and holding a pen. Presently, without any definite anticipation that I should become a medium through whom spirits could write, my hand began to move. At first I supposed this result was caused by some action of my own mind. The movement, however, became more perceptible, till at last my hand was carried across the paper. Then, presently, it was moved back again. I then commenced analyzing my own thoughts and the condition of my own mind, to see if there was not some occult power, or some voluntary movement which might have produced this result. Finding none, I remained passive. My hand still continued to move, and I exercised, to my knowledge, no volition whatever. Presently certain marks were made upon the paper, which I did not recognize, at first, as signs of intelligence, but which, on a more attentive examination, I discovered to be letters, words, and sentences, imperfectly formed, and in a style of writing entirely different from my own. Subsequently, on repeated sittings, as this invisible power obtained a more perfect control of my physical system, I began to receive directions and messages from this source, which were entirely foreign from any previous thought which had ever been engendered in my mind; and the process here indicated has been continued with increasing strength and positiveness, up to the present time.

Now, these being facts, to which I can personally testify, it is necessary to inquire by what power this writing was produced. I will not say that this was the work of spirits, if such is opposed to your reason or your sense of truth; but in return allow me to ask an explanation of the facts themselves. The writing exceeded, as I am aware, the powers of my own mind. Sentences were dictated, which, at the time they were written, I could not have subscribed to, and whole pages were dictated by this invisible intelligence, the meaning of which, at the time of writing, I did not, and could not, fully understand. How, then, again let me inquire, was this writing produced? Was it the result of some involuntary movement? What relation do the involuntary powers sustain to the mind? Evidently, they are only the passive and negative instruments of the voluntary powers? Is it not the voluntary powers of the mind that control it and the body? If the mind act at all, must it not be the action of those positive forces by which volition and consciousness are formed? Must it not be, in short, the action of those powers whose exercise can be tested and known by the experience of the individual? And if the mind is perfectly passive during the process of writing—if there is no conscious

ness of the exercise of volition, and still the hand moves, and still it writes, by what power, and on what principle is this effect produced, other than that which is attached to some foreign intelligence?

The subject of spiritual manifestations, we are aware excites the ridicule of some, and the marvellousness of others, while it calls forth the denunciations of those who have an interest in sustaining other more popular doctrines. But it is a subject in which the human soul is interested—a subject which makes its appeal to the very highest faculties of the immortal being. If man on earth sustains a relation to the dwellers of the celestial world, if the thoughts of the immortals may be breathed down to the human spirit, all surrounded as it has been by the darkness and the filth of earth, should not this fact be known?—should it not be considered worthy of the investigation of every rational mind? Most certainly it should. This subject occupies a pre-eminence at this moment over every other subject; for never as now have the relations which are sustained between soul and soul, been so fully understood; and never, as now, has the dignity of man and his union with the immortal world, been so fully and so gloriously manifested. Man has been created but little lower than the angels. While he stands upon the summit of Nature as the crown and glory of all the works of God, his brow is bathed in the light that descends from celestial spheres, and his soul is being opened to the sweet breathings of immortal intelligences.

And is not this great reality necessary to the welfare of man? Has it not a great mission to perform in the earth? Long ages have passed away while faith after faith, doctrine after doctrine, and system after system has been established; and still the world is unsaved, still the dark stream of corruption pours through the avenues of the social world;—still a dark and threatening cloud looms over the bosom of humanity;—still deep and dismal shadows of ignorance and error conceal the brightness that flows from the radiant Heavens. Is there not then something more needed than has been given in the past? The revelations of the past were wise and good in their place. They were needed. They performed a useful mission. But shall we say that these revelations are all that can ever be given to the world? Shall we say that the infinity of truth is already reached,—that the fathomless depths of immortal wisdom have been all explored, and that we can learn no more of the truths and counsels of God? Behold the expansive power of the human spirit? And when we see that it has aspirations reaching forth into infinity,—that it has powers which soar into the immensity of creation's light, shall we say that the revelations of the past can satisfy all its heavenward longings, all its profound yearnings, all its exalted hopes and all its pure desires through the great eternity which is yet before us? Must not truth be accommodated in every age to the development of the human soul?—and if the soul is subjected to the principle of progression like everything around us in the external world,—if its powers are ever expanding, its desires ever deepening, its aspirations ever growing higher and higher, then shall not brighter and more glorious truths than the past has ever known, be continually revealed?—and thus, rising up the scale of eternal progress, shall not the soul drink deeper and deeper still from those wells of immortal wisdom which have their springs in the radiant home of angels?

 Harmony prepares the heart for the abode of Peace.

What we Need.

It is a melancholy and undeniable truth, that the great sum of human unhappiness, misery, and degradation, arises from the ignorance and mental weakness of humanity. It becomes, therefore, the duty of all well-wishers of their race—all who would aid in building up fallen man, and restoring him to his true condition—to exert every faculty of their being in the prevention of those causes which lead to the unhappiness of mankind. The evils of society may be traced to one source, viz: The inferior mental condition of so large a portion of the race. Take any of the numerous cases of frenzy or intemperance which meets the eye at every turn, examine into its growth and development, and it will be found to have its origin in ignorance and weakness of mind. All of the great host who become insane through religious anxiety and excitement, are weak indeed; and did they but know that the only salvation consists in repentance and reformation,—that what is past can not be recalled—did they but understand the philosophy of Evil—not one of them need ever have been sent to an asylum to get back the lost use of their mental powers. And the thousands of drunkards—did they but know wherein true happiness consists, there would be no intemperance. Some, in their reflections, may know that drunkenness is misery, but unless they have a sufficient command of thought to have this fact ever present with them, they will continue to be drunkards.

The great object, therefore, is to produce by culture and discipline that mental vigor and stamina which will place every person above the reach of the gross appetites and base passions that are the natural outgrowth of ignorance. Education can do this for every child; therefore let all know how to abolish these misfortunes. What the people need is mental development, intellectual and moral stability, a comprehensive view of all things, to guard them against the shocks of life, and enable them to be happy men and women under all circumstances.—*The Token*.

Calamities of the Imagination.

Addison, in treating on this subject, says:—"As if the natural calamities of life were not sufficient for it, we turn the most indifferent circumstances into misfortunes, and suffer as much from trifling accidents as from real evils. I have known the shooting of a star spoil a night's rest; and have seen a man in love grow pale, and lose his appetite, upon the plucking of a merry thought. A screech-owl at midnight has alarmed a family more than a band of robbers; nay, the voice of a cricket hath struck more terror than the roaring of a lion. There is nothing so inconsiderable which may not appear dreadful to an imagination that is filled with omens and prognostics. A rusty nail or a crooked pin shoots up into prodigies."

There is consolation in everything, if we have but the philosophy to find it out. Misfortunes can be turned to advantage by the wise man, and the severest pains to the means of after enjoyment. Weak, vain, and wayward as we are, we have the power to render ourselves thrice our natural selves. We can do much more than we suspect, but we will not, and because of this, we imagine our destiny beyond the circle of our proper effort.

Voices from the Spirit-land.

THE EARTH-LIFE AND ITS OBJECTS.

M. E. RANDALL, MEDIUM.

What, and for what, is the Earth-life? Let mortals study and solve this question. Think you that a God of Infinite Wisdom has placed such a being as man upon the earth simply to see him toil, struggle and suffer on through a few years, and then pass away, or return to him in a worse condition than he was at first? Does this thought accord with your ideas of Infinite Goodness? What, then, is man, and for what end is he placed upon the Earth? Who shall answer? "All things are possible with God," is often repeated from pious lips; but as this is generally understood, it is not true; for God can no more work without appropriate means, than man can; therefore, man's human life is a means through which God works to some end; and as the Projector is infinite in wisdom and power, it of course follows that the means are precisely adapted to the desired end.

Man seems, by his acts, to suppose the whole object of his present life to be, to gain an ascendancy over his fellow man, by appropriating, each to himself, as much of the common wealth of the world, as his ability allows him to grasp,—seeming to feel that unless he can succeed in overreaching his neighbor in ways that shall render himself conspicuous among them, that his life is vain and all his efforts abortive. But stop,—oh, Brother of earth, and reflect for one moment. Come and let us reason together. Can you persuade yourself that the Infinite and Eternal Author of all flesh, has placed man here in such conditions that a few—a mere fragment of the whole should become elevated and fitted for his presence, while the mass are to remain dormant and useless? God has often been compared to a wise husbandman. Let us look at him in this capacity. What would you think of the husbandman who should project the plan of raising a beautiful field of corn, who, instead of preparing every part of his ground alike according to the best knowledge he possessed, should proceed to enrich here and there a little space, preparing it in the nicest possible manner, entirely neglecting all the other portions, and after planting his ground, still continuing his partial culture, in favor of those parts so nicely prepared at first? Would you not say this man was either exceedingly unwise, or that he had some other motive than to obtain an abundant harvest? A reasoning man would suppose that he must be experimenting for future use, rather than trying to raise a perfect crop of grain. And do those who advocate the partial dealings of God with man, ever reflect that they are thereby accusing Him of being so unjust as to treat some better than others, or of being so unwise as to need to make experiments before he can

know the results of different modes of treatment? It is good rather, to cherish the idea that God, as a husbandman, prepares all his ground with a wise and impartial hand,—selects and plants good seed, in the best possible manner, *knowing*—not hoping—that the harvest will be abundant. Let us continue the comparison of the husbandman, by saying that God, through an incomprehensible succession of ages, has been preparing the Earth for the reception of those precious germs of himself, which you name human spirits. These are, so to speak, kernels from the great store-house of Omnipotence, and hence perfect as germs, for the desired purposes of the great Planter. At length, the ground is ready for the reception of the seed; that seed is sown by the All-Wise Projector—warmed and nourished by the sun and showers of His own Love and Wisdom. It germinates and springs into active being? All is beauty and harmony in its infancy; its youth is vigorous, and now with such watching, who shall dare predict a failure? Ah! Mortal, who art thou, that thou wouldst set thy predictions against Omnipotent Power? Verily, thou art but as a blade of corn, and canst thou say to the whole field, "stay thy growth, for I alone, am worthy to reach towards Heaven?" Vain being! learn that God planted all thy fellows as well as thee, and nourishes both them and thee until the harvest. Now I am prepared to give you a glimpse of the aim and object of the Earth-life. Earth has been sown with the germs of God, and the object of the Earth-life is the reproduction and individualization of God. Not that all are to be perfect at the end of their Earth-life; but a *perfect* man is a miniature God, destined to eternal growth. Do not all Nature and Revelation declare the same? And who has power to gainsay it? Then, oh, my brothers, learn *wisdom*; wallow no more in self-abasement, but look on high. Behold thy prototype, and scorn an act or thought that is not in harmony with this—thy glorious—thy exalted destiny. In striving to make thyself a brute, thou dost dishonor thy Parentage, and sow to thyself the seed of bitterness. Happiness is as legitimately thine own, as color is the property of sun-warmed vegetation. Both may be temporarily destroyed by darkness and error, but the SUN and TRUTH soon restore all to their legitimate ORDER. A SPIRIT BROTHER.

—[*New Era*.]

Fruits of the Soul.

The flower of peace has begun to bloom, and will soon expand, and diffuse its fragrance into the troubled bosom of mortals, cheering them on to brighter abodes, to the lofty eminence of spiritual enjoyment. There are blessings descending from the Divine Being, borne by immortal hands to wandering hearts. Let not this truth be buried in a robe of mystery, but let it expand, let it enlighten, and build up the inner-man, that there

may flow forth from the open fountain of the soul, thoughts great and exalted, feelings God-like and serene, actions pure and righteous. Let progress be your watch-word; look forward with confiding faith; seek the light of Heavenly love; look for a birth triumphant—for you must be born again—marvel not—work on, until your spirit can commune with spirits in Heaven, from whom has been presented to your understanding, Truth, Love, and Wisdom. From the heavenly abode of redeemed souls, the voice of welcome has descended to the hearts and homes of mortals, and in the sweet accents of holy fervor, you feel that you have been called to look upward to the realms of bliss which are open to every longing soul. And you will often retire from the gaze of the prejudiced eye, to drink from the sweet fount of angelic communion. It tones of Love would spirits whisper to such minds, “be firm, exercise the powers given you; prove to God and your fellow mortals, that you are free that you know your duty and will perform it; allow your minds to reflect on your immortal destiny and to aspire for the Wisdom that you need.” Thus will you be strengthened in spiritual knowledge, and be enabled to advance in all that is calculated to elevate you above the influence of error, and weakness, to the peaceful home of the Redeemed. —[*Spiritual Era*.]

Dignity of the Spirit.

BY SPIRITS.

The Spirit feels no dignity in the dark depths of the embodied being; nor is it to be found on the shallow heights of popular elevation. Its true dignity is seen when it bursts the chains that hold it, and rises in the strength of its own aspirations. It is when the Spirit is moved by the congenial influx of heavenly freedom and knowledge, that it freely enjoys perfect dignity. It sees that in the lofty home of the disembodied brother, no idle submission is demanded—none recognized. He sees there no reward for obedience to the command of long-silenced rulers; but finds that on the purity and dignity of each spirit depend the happiness of all. If the reader be one of the submissive temperaments, it will not be difficult to obey Spirits for a moment. They merely wish you to look calmly and reasonably upon the objects of your worship. Has the power that taught you thus to fall in devotion, told you truly of your God? And does reflection never alarm the struggling germ? Oh! why will you look blindly for God! Why will you look for him in the gorgeous temples of idolatry?—why in the chilly sanctuary of creed? Why will you thus weary the spirit? It knows no freedom—feels no dignity. Cast off, then, these entanglements, and taste of the blessings prepared for the developed mortal. Harmonize with the truths now presented; and progressing through your earthly tenement, you will be

accompanied by angels to a home not made with hands, eternal in the Heavens.—[*Light from the Spirit-world*.]

The Work of Death.

BY SPIRITS.

Were the inhabitants of Earth to withdraw themselves awhile from the cold idols of their devotion; were they to venture beyond the limits of their lesson, and let Reason, for a moment, have its sway, the triumph of spirits, in the cause of God and Truth, would be complete. But man will not turn. He knows his faults, and fears the edict of his leaders. He becomes strong in ignorance, faithful in submission. But the voice uttered from the sublime throne above, is as eternal as the truths it proclaims. This voice speaks freedom to Earth, and progression to the disembodied spirit. These truths tear from the breathless forms of superstition the mantle of sanctity, and bury beneath the sod the attractive ornaments of fashionable devotion. They stretch beyond the barriers of creed, and wipe from the gilded altar the bloody remembrance of a brother's martyrdom. They gather the sickly relics of mouldering tradition, and cast them 'mid the general havoc. Look where you will, for succor, you can not hide from these truths. They have been boldly declared, and their messengers form a world, complete and powerful as yours is weak and imperfect. But spirits wish not to command or enforce. They love to persuade and reason with mortals. They will not disturb the soul, but Error must be overthrown. This is the work of Truth—this the work of spirits.—[*Light from the Spirit-world*.]

The Beauty of Heaven.

R. P. AMBLER, MEDIUM.

The beautiful of Earth is but a shadow of the beautiful in heaven. There is a union and a similitude between the earth-life and the life of angels. Though the one is enveloped in shadows, while the other is clothed in robes of celestial radiance, there is still the same interior essence in the bosom of both worlds, the one being veiled, in darkness, and the other robed with light. The attractive forms which adorn the earth are but the symbols of a sumblimer glory, which is seen in the beautiful images of the silent land. There are scenes there which the mortal eye may never behold,—scenes which the earthly mind could not even grasp or comprehend in all the blindness and gloom of its undeveloped condition. It can be only said that the brightness of Earth is the shadow of the angel-home; and while mortals gaze on the forms of beauty that adorn the temple of Nature, let them dream—for the ideal is the precursor of the real—that flowers and streams, and sunlight, with all that is bright and lovely, shall surround in perfected being the pathway of the freed soul.

THE SPIRIT MESSENGER.

R. P. AMBLER, EDITOR.

NEW-YORK, JANUARY 29, 1853.

The Adaptation of Spiritual Realities to the Interior Powers.

A divine and beautiful thought shines through the gloom of by-gone ages and gleams on the brow of the Present. Man is beginning to look beyond the earth for the light to which his soul aspires. The relations which have long bound him to the world of sense, are weakened by the stronger ties which unite the immortal being to its destined home. Hitherto the bright world of invisible life and thought, where the angels dwell, has been shadowed by the vague and indefinite conceptions of the mass; it has been located far away in some distant and inconceivable portion of the Universe, which human thought may never reach in its soarings, and it has been regarded by those who are content to rely on the authority of priest and sage, as an unexplored and undiscovered country 'from whose bourne no traveler may return.' This conception originated in the undeveloped condition of man. It was the offspring of that sensuous thought and feeling which bind the very soul to earth. It is the result of that gross materialism which has rested like a cloud over the face of the human world, and which has ever dimmed the vision of the spirit as it would look forth into the great deep of creation's life. When the veil of sense is drawn away from the inner temple—when the powers that belong to the spiritual nature of man are properly exercised and developed, and the soul with unclouded view can gaze into that pure and lofty sanctuary which is prepared as its future and eternal home, then are discovered the intimate and beautiful relations which unite the mortal with the realms of the immortal, and which connect the angel with the human being.

To the gross and sensual man whose immortal energies are still slumbering beneath the mass of earthly corruptions, it is almost impossible, even with the most convincing evidence, to demonstrate the presence and influence of spiritual beings. In such an individual the very faculties which are necessary to grasp and retain this conception are in a buried and inactive state. Demonstration might be piled upon demonstration—the external senses might all be gratified with the proofs of an invisible agency, and yet the earthly and material mind would seek no farther for a cause, than the darkened world of matter in which it lives and gropes. How was it when Jesus performed his miracles in the sight of multitudes? How many of the benighted Jews believed, even though they saw the mighty works which he performed? However convincing and satisfactory might be the evidence furnished,

the material mind would always seek some apology for a want of faith; and it was said of the Jews, so bigoted and hardened were they in their unbelief, that they would not accept even the evidence of their own senses, though one should rise from the dead.

Yet as it has been in the past, so is it in the present—a prominent evidence of superintending wisdom, that the proof of spiritual intercourse is adapted to the plane of human development, and makes its appeal primarily to the external sense. Accordingly a vast amount of material evidence in the form of facts and testimony has been presented to the world as bearing on this subject. Hundreds and thousands of individuals in almost every portion of this country have borne testimony to the workings of an unseen agency, purporting to be the intelligencies of another sphere. And the same privilege which has been enjoyed by these individuals, is offered to every honest and sincere investigator. If the manifestations of spiritual power are not given in the corners of the streets or in the presence of promiscuous assemblies, they can be witnessed at places and under circumstances which are far more favorable to the discovery of truth. It is necessary that certain conditions should be complied with before these manifestations can occur. Spirits are not independent of all law—they do not act in opposition to the established principles of the Universe, but are dependent on the presence of certain intermediate agencies and connecting links, through which they can come into communication with the human body or with the substances of the outward world. When these conditions are supplied, as they are, or may be, in the presence of a suitable medium, the phenomena which purport to emanate from a spiritual source may be witnessed and tested.

But, as we have remarked, even this sensuous evidence, however convincing or satisfactory in itself, will make but a slight appeal to the mind that is already steeped in materialism—to one that has no conception of spirit-life, or of the relations which the disembodied intelligences of the Second Sphere sustain to the world of material substance. Hence it is that even in the presence of this evidence, and in view of all the facts which have been given to the world, there is an incessant cry of humbug and delusion. The truth is that even the senses will not convince when reason is blind; and it is not until a proper spirit of investigation has been awakened—until the philosophy of life and spirit has been in some measure comprehended, that the facts and phenomena connected with spiritual manifestations can be justly appreciated. Therefore the pioneer which is necessary to go in advance of spiritual phenomena, is Reason; and when this has been sufficiently expanded and developed to receive some of the prominent and fundamental principles on which the grand reality is based, then will the facts and testimony presented be

weighed in the scale of justice, and then will the conclusions to which the mind arrives be the calm convictions of a discriminating judgment.

It is an encouraging reflection that the world is now nearly prepared to listen to the appeal of reason on this subject. A great thought is stirring in the human soul. Men are beginning to comprehend the reality of that which they had only dreamed before; and now—in this era of light and freedom—the great truths pertaining to spiritual existence and intercourse are dawning on the world. It is for this reason that the subject of an intercourse with spirits is constantly forcing itself on the attention of the people; and it is by feeding this spirit-flame enkindled in the soul—by causing Reason to exercise her highest function in the discovery of great principles, that the pathway is to be prepared and lighted that leads up to the temple of immortal truth.

R. P. A.

THEORY OF THE RAPPINGS.

MR. EDITOR:—

Interested as I am in every rational explanation which can be given to account for the well-known phenomena called spiritual manifestations, I have perused with interest the following letter published in the *New-York Tribune*, on which I would request the liberty of making a few comments:

EDITOR OF THE TRIBUNE:

Sir—I have just witnessed some "Spiritual Manifestations" that may interest your readers, and perhaps furnish the philosophy of the singular phenomena thus denominated.

After witnessing various tippings and movings of furniture, and after having myself taken a ride on a table around a room with no apparent motive power but the delicate fingers of a young lady resting on the top of it, I was induced to examine still further.

I invited this young lady and another in the vicinity, who was "a medium," to experiment with me alone at my room. In a few minutes my table began to move about. I requested the young ladies to *will* it to move in certain directions, and found that it was under the control of their volition, but only at certain times. At other times it seemed to move without being guided by them, and as I conjectured by *currents of electricity*, that interrupted their power for a time and then ceased and they recovered it again.

We then tried spelling with the alphabet, and with success. One of the young ladies, conjecturing that in this, too, her will might have some influence, without mentioning her design, willed that the word "mother" should be spelled by the knocks. It was done. We, tried other words in the same way and with uniform success. The knockings seemed to be on the surface of the table. Either one of the mediums would mentally *will* to have a word spelled, and then the other, without knowing what it was, would call over the alphabet, and the word selected was uniformly spelt. A gentleman and several ladies were called in, and the thing was repeated with the same success.

My impression is that any person who is "a medium" in

the room, and in some peculiar cases, persons *out* of the room, even at a great distance, might regulate the spelling by their will. Certain phenomena of *clairvoyance*, which I have witnessed, comes in to account for this part. I think we have the key for much which has been mysterious, and one which probably, in due time, will end the whole theory of *super-naturalism*.

Respectfully yours,

CATHARINE E. BEECHER.

The hint or suggestion offered in the above letter is doubtless the most rational of any hypothesis which has been presented in favor of the theory of human agency as the cause of the manifestations. But does this hypothesis cover the entire ground? It is assumed that the *will* of the medium produced the movement of the table; but if so, why was not this movement under the control of the medium at all times? If the will was the cause of motion, then certainly no movement could be produced that did not result from the definite action of the will, inasmuch as the effect must in all cases correspond to the actuating cause. But we are told that the movement of the table was under the control, of volition, "only at certain times;" from which it is evident that, while the table in some instances moved in accordance with the will or *desire* of the medium, the movement was not caused by the *force* of the volition, else would it have been obedient to this force in all cases. To conjecture that the table was moved by "*currents of electricity*," at times when it did not seem to be under the control of the will, is simply to enter the misty region of speculation; and even were this admitted, we might still inquire by what power these invisible currents were set in operation, and we should find perhaps in answer that, allowing electricity to be the means employed, there must be a still higher actuating intelligence by which the results are produced.

As to the spelling of certain words that were formed in the mind of the medium, this may be only another among the numerous beautiful experiments in which it has been demonstrated that spirits can perceive and spell the silent thoughts of the mind. If I understand correctly the position of spiritualists, the "theory of *super-naturalism*" is precisely the thing which they are aiming to overthrow, so that in this light the prophecy contained in the last sentence of the above letter is perfectly correct, and will be fulfilled when it is shown to the world that spirits communicate to their friends, in accordance with the beautiful and established principles of Nature.

Yours &c,

C.

TRUTH.—If the old Error was feeble and hopeless in its death, the new Truth is mighty in its birth, and immortal in its aspirations. The shadows of the ancient Night vanish like the ghosts of departed hours, and the hosts of Ignorance are paralyzed at its approach; the things that remain become the auxiliaries of its progress, and the newly discovered motors are chained to its triumphal car.—*Shekinah*.

Cleveland Harmonial Benevolent Society.

[The work of spiritual enlightenment continues to advance rapidly in the western portions of the country. As an evidence of the tendency to organize an action among spiritual believers in that section, we present below, the Constitution of the Cleveland friends as published in the *Plain Dealer*.]

PREAMBLE.

Whereas, Practicable benevolence is among the most elevating traits of the human character ;

And whereas, Charity, brotherly love, and a due regard for the poor and needy—the sick and the maimed—(as well in mind as in body,) were among the practices of Him who was the most spiritually enlightened of any who have dwelt in the human form, and whose teachings, acts and deeds, history and tradition have been handed down to us for imitation ;

And whereas, Both nature and enlightened spirits proclaim the same doctrine, that is, that God is our common father, and that we are all brethren, as well as that we owe to each other services, which a certain state or condition may require ;

And whereas, Owing to the present artificial state of society, (in which the doctrine of might gives right is recognized,) some gather more than enough of this world's goods and treasures to secure their earthly necessities, while others do not obtain sufficient for theirs ;

And whereas, Avarice and selfishness controls a large proportion of those who have an abundance and divide not ;

And whereas, We find in our city and country those who are unfortunate, poor and needy, sick and suffering, for the necessities and comforts of life

And whereas, Such a state or condition is calculated to lead to vice and crime, with all the horrors and miseries which follow in their train, and also to stultify and wither the unfolding spirit destined for higher and brighter spheres, when that spirit shall be freed from its outward form ;

And whereas, The New or Harmonial Philosophy and Spiritual Dispensation, (which is now being opened to the inhabitants of this earth,) teaches us all these things, (as well as a knowledge of our future state and condition,) and enforces the performance of our duties to our suffering brothers and sisters in the flesh, as well as our duty to ourselves and our common father ;

Therefore, By the Cleveland Grand Harmonial Circle, be it

Resolved, That we form a society for benevolent purposes and adopt the following

CONSTITUTION :

ART. 1. This Association shall be known as "The Cleveland Harmonial Benevolent Society."

ART. 2. The objects of this Society are, and shall be, to aid and relieve the poor and needy in all such ways as is com-

patible with true charity and benevolence, both in sickness and in health.

ART. 3. The officers of this Society shall consist of a Chairman, Secretary, (who shall also act as Treasurer,) and a Committee of Benevolence and Distribution, all of which shall form a Board of Directors and Control.

ART. 9th provides, That there shall be no distinction of the sexes recognized as qualifications for voting or holding any office in this Society.

ART. 11th provides, That any person, male or female, may become a member of this Society by subscribing to this Constitution.

In the by-laws it is provided among other things, that the moneys, and other means of this Society, shall be raised by voluntary donation, subscription or contribution.

Again—That the objects of this Society extends beyond its members. It reaches all classes, without regard to sect or religious belief.

The Society have in contemplation the establishment of a Dispensary, where *each day* the sick and afflicted may receive advice, medicine and attention free of charge.

After the adoption of the Constitution, John Outhwaite, was elected Chairman of the Society and Board, and Dr. A. Underhill, Secretary, with a committee of five of benevolence and distribution. This committee are authorized to receive contributions of clothing, provisions and money, as well as distribute them to the poor and needy. Other objects are contemplated, one of which is the forming of a sewing society by the female members.

The Cleveland Grand Harmonial Circle meets every Sunday at 10 1-2 o'clock, A. M., and 2 1-2 o'clock, P. M. The morning meeting is for mediums and believers, and the afternoon for all who seek for light and truth, knowledge and wisdom

THE SPIRITUAL FAITH.

In place of other matter with which the space in this department might be supplied, we are moved to insert the following extracts from a letter addressed to the editor of "*Light from the Spirit-world*," which we are sure will be perused with pleasure :—

The hearts and instincts of the race, so long perverted by traditionary errors, are quick to sympathize with this new movement. It plays upon the tenderest chords of our hearts and promises a solution of the greatest of all questions, and a realization of the most absorbing of all topics. The phenomena now so numerous occurring, and to explain which no theory is half so rational, philosophical and credible as the spiritual one, reverse the most cherished and long established systems of mental philosophy, science and a vast mass of man-made religion, and bring back the race to the knowledge of a world of spirits, interdiffused amidst and above the natural world. of which all early tradition is

full. The belief in a world, of spirits above us, and thus interdiffused, is simple, easy of belief, and is the native inborn faith of all nations and people, unsophisticated by the subtlety and delusion and bewilderment of modern civilized philosophy and religion. This faith is the birth-right of all undepraved, good and simple natures, which have not been misdirected and bedeviled by false creeds and false consciences. Their instincts, affections, and their intuitions, teach it to them, and this is the reason all warm hearts, and free and candid heads, are so ready to return to their "first love."

Simple and natural as this belief is, yet it is accordant with the truest philosophy and religion, and makes a theology and religion of philosophy, and a philosophy of theology and religion; and I see no philosophy or religion in all the wide circuit of theory and belief that does, or will, so thoroughly and completely satisfy all that the soul wants, as this one. Supply and demand is a law of things, and extends throughout the universe, and for all natural and spiritual wants, the Divine bounty has made ample provision. As in social science, through the antagonism of interests and exclusiveness of men, our natural wants have been meagerly supplied, so in spiritual science, where heretofore fiercer antagonisms and more exclusiveness reigns, our spiritual wants are supplied with stones instead of bread. But in the new philosophy of spiritual things, every void of the heart is filled with its appropriate nutriment.

The spiritual theory is the most consonant with common sense of any religious belief the world ever saw. Why, look at all the old systems of religion. What a stretch of credulity of "faith" it requires to affirm any or either of them! How they outrage science and belie philosophy at every step! How God disparaging! Yet inculcated by education, proclaimed by authority, supported by learning, inseminated by precept, ennobled by fashion and enforced by example, so wrought into the very texture of our being and so common and every day, and so shrouded in the haze of familiarity that their devotees no longer see their absurdities and delusions, but are spell-bound by them, they constitute the standard of truth and philosophy, while the Mahomedan, the Brahmin, or even the uneducated Indian can see their absurdity!

The spiritual theory is the natural faith of the race—the faith of all well developed hearts and unsophisticated heads—the common sense theory of all good old men and women and the children of Nature everywhere, who have not had their hearts chilled and their brains twisted by man-made creeds, and false religions, and learnings. The instincts of the common people are ever ahead of the philosophy of sages; and the true philosopher, after performing the circuit of human knowledge, if he is a true philosopher, comes back to, and reduces his philosophy to simple and unperverted instincts of the children of Nature.

W. S. COURTNEY.

Facts and Phenomena.

ADDITIONAL TESTIMONY.

MALONE, N. Y., January 5, 1853.

BRO. AMBLER:

I have enjoyed the privilege of witnessing a few spiritual demonstrations in this place of a satisfactory nature, through the mediumship of Mr. Woon, of Woodstock, Vt. As for myself, I am fully convinced that the communications which I have received originated in some source foreign to the earthly mind; and I may truly say that the evidences of this fact have been so conclusive in their character as to admit of no refutation in the honest and candid mind.

Last Friday, on the 31st ult., as I was engaged in my shop, I was visited by Mr. B—, a traveling companion of Mr. Wood, who stated that a name had been given through the latter purporting to come from the spirit of JOSEPH WEST, which, as the writing seemed to be that of an old man, was supposed to be the name of my father. I replied that this was the name of my brother in the Spirit-world; and, on my repairing to the room, I found to my astonishment a perfect facsimile of my brother's signature. As I was about to leave, the hand of Mr. Wood began to tremble, and on placing the pencil to the paper, the words "suicide," "opium," "N. Y.," were written. Mr. Wood then inquired if my brother committed suicide, to which I answered in the affirmative, which was true as the words written would indicate. On the following evening a communication was given signed, "Joseph West," in which were stated the circumstances of his death, of which I was not myself a witness, but which corresponded perfectly with a letter that I received from his wife, who now resides in Schenectady. It is worthy of note that the medium through whom this communication was received is an educated Lawyer and his partner a graduate of Burlington College, Vt., while the communication itself, which was exceedingly characteristic, was very imperfect, unpunctuated and ungrammatical. This fact, therefore, that the communication was not correctly written, instead of being an objection, as some might suppose, was, under the circumstances, the best evidence of its genuineness. Besides, it should be mentioned that I had not even thought of my brother for a long time, and was not present when either the name or communication was given; so that it is evident the message did not emanate from my own mind through the action of any mesmeric or psychological principle.

Quite a number in this place are becoming interested in the subject of Spiritualism; and I trust that the fire of truth which is beginning to shine forth from the robes of earthly darkness, will increase to a wide and mighty plane, until the chaff of human theories and speculations shall be consumed.

R. M. WEST.

MEDICAL CLAIRVOYANCE.

Permit me through your columns to present to the public the following facts and the wonderful powers of *clairvoyance*, a perfect test of which I have experienced in my own family, through the powers of Mrs. METTLER. The facts are these:—My daughter some three years since, became afflicted with inflammation in her eyes, produced at first, as we suppose, by getting a piece of lime in one of them. This inflammation continued to increase until both eyes became greatly inflamed, depriving her almost entirely of her sight. She then took cold, and this increased the inflammation with renewed distress and sufferings. At this time we called in a physician of known skill; he treated her case for *three months*. At first, under his treatment, there were indications of a little improvement. This, however, was only temporary, for in a few days they became worse again, and I have no doubt had the treatment been continued, she would have lost her eyes entirely. We then called in the second physician, and under his treatment, for some length of time, there was no perceptible change for the better; we then had about given up the case as hopeless. Still feeling it our duty to try further, we called in the third physician, who after treating the case some time, left it without any improvement for the better. Our faith, by this time, in the regular faculty, was of course quite exhausted, as well as the hope of her ever becoming any better. During the attendance of these physicians, there was a spot or felon upon the eye, which was continually increasing, and the inflammation became so extreme that it was with great difficulty that she could distinguish one person from another. She could scarcely open her eyelids, and that only in the dark. Of course, now all hope for her restoration was at an end, and thus she remained suffering intensely.

Finally, through the persuasion of a kind friend, as the last resort, we took her to Mrs. METTLER, on the 21st of May last. Mrs. METTLER, while in the clairvoyant state, gave a perfect and minute detail of the causes of her complaint, and then prescribed for her; and to our utter astonishment, after the application of her prescription, in less than two weeks, she could see quite well, improving almost as if by magic or miracle; and in less than four weeks she could see to read, and has continued so ever since. Will the Medical Faculty or any other Faculty explain this? After giving up all hope, the physicians exhausting their skill, to have a child so suddenly snatched from hopeless *midnight darkness*, calls forth my heartfelt gratitude to Mrs. METTLER. May her extraordinary powers continue, as she moves on in her mission, relieving suffering humanity of the most difficult forms of disease. Her system seems perfectly safe and without risk. Almost daily do I hear of some poor sufferer relieved or restored by this lady's powers. She seems to have all the worse

cases to attend, after they have passed through the physician's hands. Experimentally, sufferers as a last resort, call upon her, and with the most astonishing success. The cry of humbug is a miserable substitute for facts, especially when facts are daily multiplying in our own city, to say nothing of what is occurring all over the wide world.

GEORGE STAPLES.

—[*Hartford Times*.]

SPIRITUAL TEST,

At a private circle held at the house of L. LINDSEY, Esq., in this place, December 27th, 1852.

The spirit interrogated, purported to be the mother of a very intelligent and well educated lady from the state of New-York, who declines having her name made public, on account of the prejudices of her family connections.

The following questions were all answered correctly and in the same language, by two writing mediums, at two different circles, the latter a young girl in her fourteenth year, not having the least possible information respecting the questions having been answered by the former medium. The first question of the lady was, Is my father and mother in the Spirit-land? The answer was: "Your mother is; but your father is still in the flesh," which was correct.

Second question.—How long has my mother been in the Spirit-world?

Answer.—Between nineteen and twenty years.

The calculations were made, and the time was found to be just nineteen and a half years.

Q.—How many brothers and sisters have I in the Spirit-world?

A.—Five; but some of them are only half brothers and sisters.

Q.—How many are there of each?

[The answer was correct.]

Q.—How many brothers still remain in the flesh?

[The answer was correct.]

Q.—What was my mother's name.

[Her Christian name was instantly written in full.]

Q.—What was my father's name?

[It was also written in like manner.]

At this juncture the medium was unusually exercised, and commenced with the eldest of those in the Spirit-land, writing in full the given name of each brother and sister, following their ages down to the youngest.

Q.—What kind of a house does my father live in.

A.—A frame house. [Correct.]

Q.—What color is it?

A.—Yellow.

Q.—What church is my father a member of?

[The church was designated.]

These, together with a great variety of other questions connected with the events which transpired in the youthful years of the lady, were answered. At least

fifty or sixty questions were answered with but little hesitation. In several instances the medium was exercised and made to write tests which were entirely foreign to the mind of the lady at the time they were written. All the questions throughout, were answered correctly, and with a firmness that bespoke the presence of an invisible agent.—[*Spiritual Era*.

Ripley, O., Jan. 13, 1853.

Poetry.

THE RIVER'S PILGRIMAGE;

OR THE BEGINNING AND THE END.

BY HENRY CECIL.

A rapid-rolling river, one sunny, summer morn,
Came singing through the woodlands, and singing through
the corn,
And babbling in the meadows of the fairy spots it knew,
Where the blue bell, and the primrose, and the violet-clusters
grew;
And laughing to the reed-grass, as lover-like it passed,
And flinging up its fishes in the frolic of its haste;
And sparkling and darkling by many a shady pool,
And many a white-limbed bather rejoicing in its cool;
It sang among the cowslips, and sang among the corn—
A merry, rolling river, on a sunny, summer morn.

In the dim and silent forest a little fountain flows,
Clear as a living crystal, and mossy as a rose;
And it singeth to the silence, a tiny, tinkling tune,
And holds its fairy goblet to the thirsty lips of June;
He takes it in his child-hand, and drinks, and spillet still,
Till the little fount's o'erflowing is a light and laughing rill,
Now sparkling through the green leaves, or nestling in the
moss,
Or trembling when the squirrel leaps wantonly across.
And the green leaves shade it fondly, and the moss doth hush
it's cries,
And the dewdrops watch it ever with a thousand sister eyes,
And the showers play gently with it from smiling summer
skies;
And thus the baby river doth grow and gather strength,
And burst its tiny outskirts, and broaden out at length
To the lusty thing we saw it, in headstrong current borne,
With leap and play, away! away! that sunny summer morn.

A wild dark waste of waters, with stern unceasing flow,
Through dreary, desert moorlands and wintry hills, doth go;
And on by darksome cities, all foul with filth and sin,
Where its hoarse and sullen murmur is silent for the din,
And gloomy shadows plough it—the dusky laden barge
And the grim and frequent factory that frowneth on the
marge;

And black, rude roaring torrents assault it on its way,
And riot with its waters in bold and lawless play;
And shapes that haunt the fancy of the lost one in despair,
Disport in fouler revels with darker riot there.
And it hideth in its bosom dead corpses many a one,
Dim forms that leapt despairing from the presence of the
sun;

And the smoky wind upriseth with storms of sooty rain,
That lash the foaming current as it hurries to the main;
And it raves about the hill-tops, and sweeps the wastes be-
low,

Where the river rolleth ever its monotone of wo.

The wide, far-flashing ocean, it breaks upon the shore,
With the voice of many waters that tumble evermore;
On its dark and heaving bosom is the light of every clime,
And it warreth like Eternity with the rocky peaks of Time;
And the lands shed off their waters like life into its wave,
It turns them o'er, and shrieks for more, insatiate as the
grave.

See the broad rolling river, how haughtily it comes,
Like an army to the onset with battle-beat of drums!
Or a mighty man to wrestle with his fellow till he die,
With arms outspread, and backward head, and wary-watch-
ing eye.

But see! the mightier meets him, and grapples, leap for leap;
The strife is o'er, and with angry roar it dies into the deep.
Or it cones with languid current, a weary watcher, lone,
And hails the mighty mother with a welcome in its tone;
And she folds the moaning pilgrim to her large and heaving
breast,

And tunes her endless lullaby to the motion of his rest;
And he goeth—who knows whither? in the sea-track of the
foam,
And the wide, far-flashing ocean is his hiding-place and home.

Do we say the river *died*, in his struggle with the sea?
Or is he purified, and liveth endlessly?
O Death! how strange a bride were a spirit then for thee!
—[*Waverly Magazine*.

HYMN OF PARADISE.

BY T. L. HARRIS.

O'er Earth's mysterious firmament
A spiritual dome is bent,
And over this a shining tent

Of heavens celestial, manifold,
And set like thrones of flamy gold
Above the Zenith, from of old.

Creation's deep and solemn hymn
Ascends, through triune skies, to Him
Who shines upon the seraphim

From His divine-celestial throne;
In Light revealed, in Life unknown,
In boundlessness of Love alone.

Earthly from heavenly systems shine,
These from more ancient heavens refine,
And all subsist from One Divine.

The flowers that bloom in fairest skies,
From paradise to paradise,
Unfold their odorous harmonies.

And angel-nations, eldest far,
Find kindred in the youngest star
That trembles on the nadir's bar.

And, being notes of one full strain,
Sung before God in nature's fan,
Blend in the movement and refrain.

Lift up thine heart, lift up thine eyes,
Let all thy seven-fold spirit rise,
To search these wondrous mysteries.

A voice proceeds, a mystic sound,
From loving lips in heaven's profound,
And whispers, "Angels wait around."

Wait hovering o'er the burning lyre
Of inward mind, its chords to fire,
And all its octaved thoughts inspire:

Waking the triune soul to move,
Through all the triune realms above,
In interchange of holy love;

And quickening mind and heart thereby
To win the royal state and high
Whose crown is immortality.

—[*Spiritual and Moral Instructor*.

Miscellaneous Department.

SCRAPS FROM MY PORT-FOLIO.

BY A NATURALIST.

I can not be otherwise than interested in your beautiful little Journal, which has visited my obscure retreat, like a fresh sunbeam glinting through the cold bars of the prisoner's cell; for at present I am a prisoner, being an invalid, and necessarily confined within doors. I feel in truth, that

"The melancholy days are come,
The saddest of the year,
Of autumn woods, and sighing winds,
And meadows brown and sere;

But I shall relieve them of their heaviness by those intellectual resources, which, while they have been a joy to me in health, will now be a comfort in illness. I have been looking over my papers, and if a few occasional scraps may be acceptable, they are most cordially at your service.

I have found some curious anecdotes of remarkable or peculiar instincts in animals, which, I think are worth preserving. But what is instinct? I have been looking over several authors, trying to find a comprehensive definition of the term, but without success; so I have written one for myself; and here it is.

Instinct may be defined to be the reason of brutes, or that innate perception which prompts them, by an undeviating law, to certain actions essential to their happiness, self-preservation, and the preservation of their species. To this rule there are certain exceptions, or special cases, when the quality of instinct more nearly approaches that of reflection, or reason. Of this character are those which I shall mention.

That the inferior animals have the faculty of memory, is proved by many of their habits. Were it not for this power, indeed, they could never be educated at all; because they could never learn to repeat a good action, or avoid a bad one; and that they have some mode of computing time, is almost equally obvious.

A gentleman residing in Rhode Island, had reared from a colt, a beautiful and intelligent female horse. The animal was very much attached to her master, and became in turn a great favorite. She would follow him like a dog, as he walked through her pasture; and whenever opportunity offered, seek, by various little arts, to win his caresses, which she always seemed to enjoy in the most lively and affectionate manner. At length the gentleman, on removing to the city, felt himself obliged to part with his horse; and accordingly poor Bessy was sold.

Thirteen years after this event, as Mr. W. was journeying through a distant part of the country, he passed by a barnyard on an acclivity, at some distance from the road; but nevertheless he was attracted by a horse that had seemed to observe him when he first came in sight; and as he arrived opposite, the animal put its head over the fence and neighed. There was something so strikingly earnest in the tones and manner of the creature, that Mr. W. made an involuntary pause, when the act was repeated more emphatically, and the horse ran along the fence as if trying to escape. Mr. W. could not resist the inclination to stop, although in great haste to reach his quarters for the night.

He left his carriage, and went to the yard; when, by certain well known marks, he recognized poor Bessy, though, in

the interval since they last met, she had passed from youth to age. As soon as she beheld him near, she became nearly wild with joy, as if she had, in the revival of old memories, gone back into the life and spirit of her youth. She smelt his hands, rubbed her nose against him, all the while uttering a low sound of rapture, which yet had sadness in it; and when he turned away, she gave a long and piercing cry, which Mr. W. afterwards declared was more expressive of sorrow than any other sound he ever heard.

Another gentleman, in Connecticut, owned a horse named Charley, whose docility was remarkable. The family were very regular in their attendance at church, and were seldom detained at home by any kind of weather. But on one Sabbath there came a snow-storm so severe, it was not judged proper to go out. As the storm increased, the cattle were stabled; but the horse could nowhere be found. Toward night a neighbor dropped in, who reported that Charley had been standing under the church shed, since the commencement of the morning services. He had, it seems, by some means or other, found out that it was Sunday, and had taken his accustomed position for the day, where he remained until the afternoon services closed, when he quietly returned to the stable.

A friend in Spencer, Mass., had a horse that was very troublesome from a habit of jumping. No ordinary fence could restrain him. He was accordingly fettered, by fastening a halter round one hind and one fore foot. Even under this restraint he was nowise discouraged, although his new appendage was far from being agreeable, or congenial to his feelings and propensities. After various experiments which proved unsatisfactory, he adopted the wonderful and ingenious expedient of taking a lateral leap; in other words, he jumped over the fence sidewise.

The maternal instinct has frequently led animals to bestow those endearing attentions upon young creatures, of a different species, which nature generally teaches them to confine exclusively to their own. A brother of mine had a cow that was unusually fond of her calf. One spring after her young one was taken away, she remained for a long time inconsolable. But after a few weeks a pet lamb was turned into the same pasture. At first the cow approached the little stranger rather cautiously—though she was evidently interested in its appearance. Gradually she came nearer and nearer; until at length by some secret and inexplicable attraction, she conceived the most tender attachment for the little orphan—and even greater than she ever manifested for her own young. She would follow it with extreme fondness and solicitude, and caress with the most lively expressions of love; and if any person entered the pasture, she became nearly frantic with fear. After a while the lamb became so troublesome that it was sold—when the cow mourned until her health was endangered by her grief.

Some time afterwards a little black pig was turned into the pasture; when, strange to say, she adopted him also, notwithstanding the diversity of habits and character between his race and her own. In truth her ugly little favorite no-wise seemed either to reciprocate or appreciate the sentiment he had inspired; but if at any time he strayed from her side, and she chanced to hear an approaching footstep, she absolutely tore up the ground in her frantic haste, to reach and protect him. This wonderful affection continued until the pig also was taken away.—[*Young people's Journal.*]

BIRTH OF CHARITY.

AN ALLEGORY.

'Twas eve, and the stars lit up the heavens with a calm and glowing splendor. 'Twas a summer eve in the Garden of Paradise, and the bright and majestic moon cast her unparalleled rays of matchless beauty over tree and flower, while in placid loveliness each plant was slumbering. The birds, which all the live-long day caroled some favorite lay, had gone to their balmy rest, and neither here nor there a discordant sound broke the stillness or solemnity of the scene; all was as tranquil and as beautiful as "when the morning stars sang together o'er the new-made creation." In Paradise 'twas an evening of remarkable sweetness, characterized by no ordinary degree of splendor. In fact, the entire scene was one so superlatively grand, that the longer the eye feasted on it, the more it could drink in of its delights:

"Silence was pleased. Now glowed the firmament
With living Sapphires: Hesperus, that led
The starry host, rode highest, till the moon,
Rising in cloudless majesty, at length,
Apparent queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw."

Near to a placid lake, in a bower of sweetness and unsurpassable elegance, on a couch of blooming roses of richest fragrance, lay a new-born babe of heavenly loveliness.

And the sweet infant opened its mild blue eyes, and closed them, in an innocent smile, in quiet slumber. After an interval the babe awoke, and MERCY heard its cries for succor, and she lovingly kissed away its tears, and pressed it fondly to her bosom, and nourished it as a mother nourisheth her first-born.

The special Angel of the Lord approached the foot-stool of Mercy. She kissed the beautiful babe, again and again, and called it CHARITY, and blessed it, saying, "It is well for suffering humanity that the child was born."

* * * * *

Years have fled since that beautiful eve on which Charity was born, for years quickly pass, and we poor creatures of an hour, hasten on and on to the goal of all earthly hopes and climax of our fondest ambition.

The season is winter. The trees have thrown off their summer garb; the air is damp and cold, and the ground is whitened with snow. In yonder wretched abode, so dreary and so cheerless, behold a poverty-stricken group, cold and hungry.

That night, that poverty-stricken group went not supperless to bed, for Charity had heard those cries of distress, and came and strewed the board with plenty.

The scene now opens in a prison. In a dreary cell a human being is pacing to and fro, in the greatest agony. This day at twelve o'clock is fixed for the execution of the supposed culprit. He is innocent of the crime alleged against him, and yet unless some angel of Mercy intercedes, he must suffer the severest penalty of the law. The scaffold is already erected for the blood of an innocent victim of its wrath. One short hour lies between him and death. Sixty minutes gone and the world will recede from his view. Who will save him? Who will rush forward to his cell, and set the captive at liberty? See! see! who now approaches with a parch-

ment, on which is written, in bold and glowing letters, that blissful word, "PARDONED!" Oh! 'tis Charity, ever so kind, who protecteth the innocent, and throweth her broad mantle of forgiveness over the failings of poor and erring mortality.—[*New-York Republic*.]

Significant Incident.

BY MARIA A. B.—

Dimly burned one solitary lamp, keeping midnight vigil in the humble abode of poverty and death. On a small pallet of straw, lay a suffering child, tossing restlessly to and fro, while by his side, sat his almost heart-broken Mother. The child slept—all unconsciously—his last sleep, save the long sleep of Death, so soon to follow. Suddenly those dull eyes opened, the first time for many hours, and he whispered, in gentle accent, the name of Mother. "Am I with you yet, dear Mother? Oh, I have had a delightful dream. Bright forms flitted around me, and beckoned me away from this cruel world of ours. Mounted on their snowy pinions, I soared far, far away. Sweet music greeted my ears, and myriads of shining ones pressed around me. Among them, Mother, was our dear Father, too, who warmly greeted me, and asked for you, the only member of our bright circle that was not with us. I called you, did I not Mother? and the bright vision vanished from my sight. But was it all a dream? No, no: he beckons me. I am—I am—," and, as the sound died away, the spirit returned to the God who gave it. "Oh, blessed thought!" murmured the bereaved Mother, "that when my earthly course is finished, those loved and gone before will bear my spirit away to its bright home in the sky."—[*New Era*.]

Opalescent Paper.

How can we make one kind of paint or liquid produce many different colors, and this with an amount of material almost beneath the power of man to weigh or measure? Mr. De La Rue has solved this question by the production of his beautiful iridescent and opalescent paper. Both mechanically, and optically the production of these papers is strikingly interesting.

Water is poured into a flat vessel; and, when tranquil, a minute quantity of spirit varnish is sprinkled upon the surface: this, by a species of attraction between the two liquids, spreads out on all sides, and covers the whole surface in a film of exquisite thinness. A sheet of paper, or card board, or any other article, is then dipped fairly into the water, and raised gently, with the surface uppermost which is to receive the colored adornment: it lifts up the film of varnish from off the surface of the water, and this becomes deposited on the paper itself. The paper is held in an inclined position, to allow the water to drain off from beneath the film; and the varnish then remains permanent on the surface of the paper. Now, the paper thus coated with colorless varnish exhibits the prismatic tints with exquisite clearness; the film of varnish is so extremely thin—so far beneath anything that could be laid on with a brush or pencil—that it reflects light on the same principle as the soap-bubble, exhibiting differences of color on account of minute differences in the thickness of the film at different parts; and not only so, but the self-same spot

exhibits different tints according to the angle at which we view it. It is a lovely material, and lovely things may be produced from it. We can not speak of it as producing something out of nothing; but it is a means of producing a beautiful result with a marvelously small expenditure of materials.

Truth Endlessly Progressive.

The sciences, whether relating to material or moral subjects, must be endlessly progressive, because the subjects are infinite, and the powers we bring to them are finite. No creed or formula can fully state Christianity either as a Theology or Religion, because it is divine, and therefore infinite. All human thought, science, art, philosophy, valor, joy, worship, fail to exhaust the meaning of a single revealed word, creative work, or silent thought of God. Let the man of science cease to call the Poet, the Artist, the man of Religious insight, visionary, for his vision penetrates as divine a realm as is measured by calculation in its wakefulness. And let the Spiritualist cease to condemn material studies, for these, too, reveal the presence, the activity, the methods and purposes of God. Let him who would know truth conscientiously unfold all his faculties under the guidance of the Holy Spirit; for there is not one of the many faculties of the soul that can be neglected with impunity. Each is "a golden key to ope the palace of eternity," and each conducts to spheres of divinest beauty, excellence and joy. Truth is found in insight and observation, in the rapid intuition, and the slow induction, in society and in solitude, in speech and silence, in the prayer of faith, and in the mathematical process. The orblike mind must be transparent and full at every point of its circle. Then the whole being will be full of light,—light flowing from every tint of beauty and well-spring of virtue—light from outward nature and the inward life.—*The Token.*

How to Advance.

The advance of the world depends upon the use of small balances of advantage over disadvantage, for there is compensation everywhere and in everything. No one discovery resuscitates the world—certainly no physical one. Each new good thought, or word, or deed, brings its shadow with it; and, as I have just said, it is upon the small balances of gain that we get on at all. Often, too, this occurs indirectly, as when moral gains give physical gains, and these again give room for further moral and intellectual culture.

PSYCHO-MAGNETIC PHYSICIANS.

DR. J. R. METTLER AND LADY have for some years applied Clairvoyance, and other kindred agents, to the treatment of the sick, and will continue to make Clairvoyant Examinations, and to give such diagnostic and therapeutic suggestions as are required in the successful practice of the healing art.

TERMS:—For Clairvoyant examinations, including prescriptions, \$5, if the patient be present, and \$10 when absent. When the person to be examined cannot be present, by reason of extreme illness, distance, or other circumstances, Mrs. M. will require a lock of the patient's hair.

Mrs. Mettler also gives psychometrical delineations of character by having a letter from the unknown person, which, without unfolding, is placed against her forehead. Terms for psychometrical readings, \$2 each. Terms in each case strictly in advance. Address DR. J. R. METTLER,

No. 8 College street, Hartford, Ct.

New York, May 8, 1852.

n5t18

SPIRIT MESSENGER AND HARMONIAL ADVOCATE.

This Journal, under the care and protection of ministering spirits, may now justly assume a prominent position among the various instrumentalities of human progress. It is devoted to an elucidation of the important subjects comprehended in Spiritual Science and Social Reform, and will embrace in its sphere the realities which are disclosed in the principles of Nature and the instructions of the celestial world. As prominent and distinctive features of this Journal, may be mentioned,

1. REVELATIONS OF NATURE; embracing expositions of philosophical principles disclosed through the medium of Reason, Intuition, or the Interior Perceptions.

2. VOICES FROM THE SPIRIT-LAND; containing messages from spirits through different mediums, having relation to the philosophy of human progress and the realities of the Second Sphere.

3. EDITORIAL DEPARTMENT; devoted chiefly to subjects relating to the mission of Spiritualism, the practical operation of its principles, and the reorganization of Society.

4. CORRESPONDENCE; consisting of letters on matters of a spiritual nature, addressed to the editor by persons in different parts of the country.

5. FACTS AND PHENOMENA; comprehending statements of experience, experiments, and discoveries, bearing on the subject of human development, whether of a philosophical, psychological, or spiritual character.

6. POETRY.

7. MISCELLANEOUS DEPARTMENT; in which will be presented choice articles, original and selected, on subjects connected with the enlightenment and progress of mind.

TERMS:—THE SPIRIT MESSENGER will be issued weekly, by the HARMONIAL PUBLISHING ASSOCIATION, located in New-York. Price of subscription \$2.00, per annum, PAYABLE IN ALL CASES IN ADVANCE. No papers will be sent after the term of subscription has expired, unless renewed. Address, R. P. AMBLER, Editor, No. 80 Nassau St. New York.

SPIRITUAL WORKS.

THE SPIRITUAL TEACHER: comprising a Series of Twelve Lectures on the Nature and Development of the Spirit. Written by Spirits of the Sixth Circle. R. P. Ambler, Medium. This work, dictated by an unseen intelligence in the presence of responsible witnesses, was written in precisely forty-three hours and forty-three minutes. The subjects of which it treats are possessed of intrinsic interest, and have an important bearing on the welfare of the race. Muslin, 50 cents. Postage 8 cents.

ELEMENTS OF SPIRITUAL PHILOSOPHY, being an Exposition of Interior Principles. Written by Spirits of the Sixth Circle. R. P. Ambler, Medium. The design of this work is to unfold the prominent principles of the Spiritual Philosophy in a condensed form, and elucidate the mysteries connected with evil spirits and contradictory communications. Paper, 25 cents. Postage, 4 cents.

LIGHT FROM THE SPIRIT-WORLD—comprising a series of articles on the condition of Spirits and the development of mind in the Rudimental and Second Sphere, being written by the control of spirits. Rev. Charles Hammond, Medium. Muslin, 75 cents. Postage 9 cents.

THE PILGRIMAGE OF THOMAS PAINE, and others, to the Seventh Circle in the Spirit-world, written by the spirit of Thomas Paine. Rev. C. Hammond, Medium. Muslin, 75 cents; paper, 50 cents. Postage 12 cents.

The above works, with others on spiritual subjects, are kept constantly on hand at this office, 80 Nassau st., near Fulton, New-York, and will be sent by mail to any address in the United States.