

SPIRIT MESSENGER

AND

HARMONIAL ADVOCATE.

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

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Revelations of Nature.

REALITY OF SPIRITUAL INTERCOURSE.

LECTURE SECOND.

Delivered at Hope Chapel, Jan. 25, 1853,

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

LADIES AND GENTLEMEN:—It is one of the apparent and prominent evidences of the progress of this age, that the human world is manifesting a constant tendency toward a sphere of exalted thought and aspiration. The scientific researches and discoveries of the age point clearly and distinctly to the important fact that the gloom of materialism is rapidly passing away from the human soul, and that the light of a new dispensation is dawning on the awakened earth. Great thoughts are now beginning to stir the bosom of humanity—aspirations which the soul has never felt before, are rising from its secret depths. Once man was contented to move around in the narrow circle of the external world. He dug deep into the bowels of the earth and explored its secrets; he roamed over the wide waste of waters and bore the insignia of Commerce from land to land; and then, soaring higher in the realm of the visible, he extended his gaze to the radiant heights of heaven and sought to scan the mighty forces by which the worlds are moved. But at last new subjects were unfolded to his thoughts, and he entered into the great realm of mind. New beauties and new glories now opened to his view, and he began to perceive his relations not only to the external universe, but to angels and to God. Thus he entered within the sphere of his own inner and celestial life, and rising far up beyond the clouds and darkness of this rudimental state, his aspirations soared in the direction of the great Positive Mind. The spiritual and divine things, of which the human mind has hitherto had but a vague and indefinite conception, have been in this way brought forth as it were from the dark temples of religion in which they have been so long enshrined, and have been seen to be substantial and tangible realities—realities which could be grasped by the reason, and tested by the consciousness of the soul.

Thus far, it is true, Spiritual Science has been manifested to the world chiefly in an external point of view, as is seen in the facts and phenomena which are now being presented to the public mind. But let it be observed that the great reality which pertains to our relations with the Second Sphere, rests upon profound and eternal principles—principles which lie beneath all facts; and thus this truth, if it be a truth, is based upon the immutable realities of the Universe, having for its foundation the deep-wrought facts of Nature, which are

the expressions of the Divine Soul. Hence this reality can be tested by another power than the external sense. Do you ask me to prove the existence of the great Ruler of the Universe? I would do this by appealing to the innate sense of truth which lives within the sanctuary of the human spirit; and it is from an appeal to this inner sense that this reality is perceived and acknowledged by almost all the nations of the earth, though it has truly been said that no man hath seen God at any time. So also, the Reality of Spiritual Intercourse is based upon certain interior and eternal principles, where it can be grasped and tested by the reason. It is upon this broad foundation of the Universe that we would place this reality; and it is by aid of the most exalted powers of the human mind that we would test its existence and its value.

In order then to demonstrate to the reason—the perceptive sense of the soul—the reality of spiritual intercourse, it will be necessary, in the first place, to show that there exists a direct and unbroken line of connection extending between the world of matter and the world of spirit. So vague and indefinite have been the conceptions of men on this subject, that they have regarded the world of spirit as having no relations whatever with the realm of material substance. Hence they have supposed the home of the soul to be some far distant locality in the universe—some heaven of golden streets and never-fading flowers—where even the imagination of man can never roam, and from whose hallowed precincts no traveler may return. Here is the grand difficulty in the way of those minds which are opposed to the subject of spiritual manifestations; but it is proposed to show that there is no such gulf of separation as is here supposed,—that there is a perfect chain of being, composed of a united series of connecting links, which unites the world of spirit with the world of matter. In order to do this, let it be observed that Deity is the source of all existing things. There is but one fountain from which all the myriad streams of being flow. Everything that is or was, has its origin in the Supreme Mind. Such being the case, it must be evident that everything in being is possessed of the same general nature—that, on the principle that two streams, one sweet and the other bitter, can not proceed from the same fountain, the outflowing elements of the Creative Soul in the expanse of Nature, must contain in all their varied forms the same intrinsic essence. Spirit, therefore, can not be a substance which is entirely different from matter, else it could not have proceeded from the same source from which matter flows. Let us, to demonstrate this fact, look back to that period when the morn of creation had not yet dawned upon the void of space. From the bosom of the Eternal Mind flowed forth those refined and corresponding elements of which his nature is composed. These elements were, of course, essentially spiritual,—and yet it should be

observed that these were also the elements of matter, for it is by a certain combination and arrangement of the primitive essences that the material and external forms of Nature were produced. Since, therefore, it is clearly evident that both spirit and matter proceeded from the same source, the latter in its created forms being simply a combination of the former as an original essence, it follows that there is a direct and established connection between the world of material substance and the realm of spiritual life.

But again, the Universe must be regarded as one perfect and complete system of things. It is one infinite and stupendous creation—the work of one positive and eternal Mind. Hence all the innumerable parts of creation belong to this one grand whole. There is no distinct and absolute separation between any of the elements or forms of the Universe. They all must bear a certain relation to each other, since all are necessary in the vast machinery of Nature. Now is not spirit a part of this grand universal system?—is not this also one among the divine creations? Yes: Spirit is indeed the original germ from which all worlds and systems of worlds were born. This is one of the higher and brighter departments in the temple of Creation, through which the light of the Infinite is diffused, and from which the currents of life, thought and truth are caused to flow into lower worlds. Thus it constitutes an essential part of the infinite realm of being, and so intimate are the relations which it sustains with all the substances that exist beneath it, that from the very lowest depths of the material world there are connecting links that ascend to the loftiest heights of spiritual existence. Indeed to separate spirit from matter would be to dissolve the Universe—it would be to shut out the light and life of God himself from his universal temple.

This reality may perhaps be seen more distinctly by a reference to the nature of the Spirit-world. Evidently that world must correspond in some way to the nature of the soul, else the soul could not exist therein. In order therefore that that world may be a realm in which the sentient spirit can live and move—in order that it may contain beauties and glories which will constitute the end of the internal aspirations, it must be more than the fabric of a dream—something real—a substantial world, which the senses of the spirit can grasp, realize and appreciate. Then if it is this real and substantial world which is essential to form a residence for the spirit, must it not be related in some way to the material creation?—must it not be in itself refined matter, which, though it may exist far away from the sphere of earth, yet must be connected with it in the one grand scale of being? Let us briefly glance at some of the connecting links which unite the material world with the elements of spirit.

In commencing our investigation of these links, we might refer in the first place to that which appeals directly to the external senses; and from this we might ascend to more refined, subtle and sublimated essences, until we arrive at the bright world of spirit, which forms as it were the keystone of the stupendous fabric of Nature. Thus with the external senses we may view the earth on which we tread, with all the countless forms of beauty that adorn its surface. Then, next in order, we should look forth on the wide expanse of the waters which flow over the breast of earth as a more rarefied and refined substance. Then as an instance of still greater refinement, we might behold the clouds that float in the azure dome of heaven. Ascending still farther in this scale, we

should bask in the beautiful and joy-giving light. At a still farther point, we might feel the substance of the atmosphere which our eyes can not see, but whose effects are clearly discernible. Entering still further into the sanctuary of Nature, we find those subtle gasses of which the atmosphere is composed, whose external manifestations are not visible, but whose existence is demonstrated by chemical tests. Then penetrating into the very bosom of the Universe, we might find the repository of that subtle electric element by which the interior of all matter is pervaded. But shall we stop here? Nay. Link after link carries us still farther into the regions of the invisible, and from the force of reason and analogy we must at last arrive at the ultimate of this continued chain of being, which must be a realm of refined and sublimated matter—a realm which extends far beyond the reach of sense—the radiant world of spiritual being.* Thus it seems to be demonstrated to the reason that there is in Nature connected links of matter which reach even from the lowest and grossest substances up to the most subtle and refined, extending far away to that region of life and light, which in earthly language is denominated the Spirit-world.

Having thus shown the connection which naturally and essentially exists between the world of matter and the world of spirit, allow us to refer to the manner, or principle, by which the spirits who have passed away from the earthly tabernacle, may still retain a connection with grosser substances, and produce external and visible effects. To demonstrate the great fact which is here assumed, I would refer you at once to the established realities of the Universe, and to the mode of action which is manifested by the Supreme Mind. Will you not all acknowledge that God is an Infinite Spirit? Will you not all concede that that Spirit operates upon the machinery of Nature?—that in some way, and on some principle, He moves the distant worlds in their orbits, and pours the streams of light and life through all the avenues of being? This surely will be conceded. Does not spirit, then, in this instance, come in connection with matter? and does it not produce external and visible manifestations of its presence? But upon what principle is this mode of action based? Surely the Divine Mind does not operate upon the grossest matter by direct contact, inasmuch as these two substances would be heterogeneous in their nature, and hence there could be no assimilation between them; but there are links of being, as we have endeavored to show, reaching from the grossest substance far up to that substance whose refinement extends beyond the earthly conceptions of mankind. Hence it may be supposed the Divine Being operates upon that substance of the Universe which comes nearest to his own sphere and to his own perfection and refinement. Through this a still lower substance is moved; by means of that, forms of matter in a still inferior plane of development are controlled; and so on, from the higher to the lower, down to the very lowest substance, the Great Spirit is enabled to extend the operations of his power.

Look again at the human system. What is it, let us inquire, that moves the limbs? What is it that speaks through the organs of clay? What is it that gleams from the eye, and that produces all the varieties of thought, and speech, and action? Is it not the indwelling spirit? Is it not the power of that spiritual and unseen principle which resides within the human frame? Yes: for without the presence and action of this spirit the body itself would lie in dust.

But upon what principle does this spirit operate? It does not surely act immediately upon the bone—the grossest part of the human system; because there is no assimilation between the two substances, and hence the one could not act upon the other. But as in the universe, so in man, there is a connected chain of matter reaching from the very grossest matter to the most refined, even to the presiding soul itself. Hence in moving the physical system, the mind first acts upon those fluids which come within its own sphere. Then through the medium of these, as connecting links, other less refined substances are moved; and so the entire body is at last controlled, down to the very grossest matter of which the system is composed.

Now then, to apply the argument, these links in the scale of existence can never be destroyed. They exist in the human body, and they exist in the universe; for the body is itself but a miniature universe—a microcosm containing the elements of worlds. Hence, by making use of those connecting links that lie between the world of matter and the world of spirit, departed spirits can, by throwing down through volition strong currents of the magnetic and electric forces, move the intermediate grades of refined substance, until the effect is visible in the external world—on a principle which is analogous to that by which Deity moves and controls the Universe, and by which also the human spirit moves and controls the physical body.

As another prominent principle on which the reality of spiritual intercourse is based, we may properly refer to the sympathetic relations which spirits sustain to the inhabitants of earth, as seen in the great law of spiritual affinity. There is evidently one grand principle by which the connected and harmonious system of the Universe is sustained; and this principle is the great law of attraction. It is this which binds the particles of earth together and forms a world. It is this that keeps the planets in their orbits and forms what we term the solar system. And this same law of affinity is also manifested in the social world. It is this which forms the very foundation of society. If it were not for this, the social world would be at once disbanded and dissolved. Man sustains a sympathy with his fellow man; and this relation is not dependent upon the external and physical form, but it lies far down in the depths of the inner being. It is a spiritual affinity that forms this great circle of human brotherhood. It is this that knits heart with heart and mind with mind, and makes this great body of humanity, through which the divine life and light may flow down from Heaven. Then, if it is the principle of spiritual affinity that binds the inhabitants of earth in one united body; if it is this that forms the foundation of the whole social system, let us inquire, when the spirit leaves this rudimental sphere—when the external form is seen no more in the homes of earth, is this principle destroyed? Does not the spirit still exist? And if so, is not that spirit bound to kindred spirits upon earth, by virtue of the same tie which bound it to them in its rudimental state? The host of angels that dwell beyond the clouds of earth are the brothers of humanity. They once dwelt in our midst. They partake of that same spiritual nature of which we are all possessed. They have a common interest with the great world of mankind; and thus through that indissoluble and imperishable tie of spiritual affinity, they must be brought again and forever in connection with kindred spirits here. And does not the history of the past dem-

onstrate this truth? Have not angels in all ages communicated with the world? Yea: the seers, and bards, and prophets of the past, derived their inspiration from this great spiritual fountain. Not by their own thoughts did they pour out the streams of intellectual light and life to the world. Not in their own strength did they proclaim the truth and wisdom of Heaven, and smile at the faggot's light and the bloody cross. Nay: they were sustained by a power on high, and were led on by the hosts of angels, who, in all the past, have ministered to the moral and spiritual wants of the world.

Then, in confirmation of the same reality of spiritual intercourse, let us refer also to the fact that spirits have acted and must act as mediums and ministers of the Divine Mind in the accomplishment of his will on earth. God acts; He moves; He governs; He controls: but He makes use of certain instruments, or intermediate agencies. Let us observe the mode of divine action in the physical world. When the death-season of winter has passed away, the earth is clothed in a garb of loveliness and made smiling with its new-born life;—the flowers bloom again in their native fields—the streams are released from their icy fetters, and the sweet glow of beauty overspreads the earth. But all this is not accomplished without means. It is the work of God accomplished by the use of appropriate instrumentalities; and thus throughout the material world it is seen that the Divine Being operates by law, by method, and by means. And the same truth is apparent also in the moral world. Here God exists as the great Fountain of truth and wisdom; but the streams which flow from that fountain must pass through intermediate channels before they reach the receptacle of the human mind. To more perfectly illustrate this point, let us look at the material sun. There it shines; but suppose there were no media between the earth and sun—that it all were an empty blank—could its rays descend to earth? Nay; those rays pass first through the medium of the refined magnetism which fills the regions of space, until they reach the atmosphere of the earth, through the medium of which they are conveyed to the surface of this planet and are thus presented to the external vision. So the Divine Soul occupies the center of the universe as its grand universal Sun; but the rays of that sun flow down through an intermediate medium by means of which they are conveyed to the human spirit. That medium is the connecting links of being—the multitude of radiant angels—which unite the inhabitants of earth with the Creative Soul. It is through this medium that the Divine Mind has in all ages manifested his power. The Psalmist declares that "he maketh his angels, (or in other words, his messengers) spirits;" and again, that the chariots of God, (or in other words the means by which his purposes are accomplished) are thousands of angels. These beings occupy an intermediate position between the earth and the Supreme Mind; and hence, receiving the counsels of Divine Wisdom, they impart them to the receptive minds on earth. It is by means of this power—the ministry and superintendence of spirits—that the great purposes of the Divine Being are to be accomplished on the earth. It is thus that the gloom of earth's moral night is to be dispelled. It is thus that chains and thrones and scepters shall be dissolved. It is thus that the great sun of spiritual freedom shall shine forth in the radiant Heavens—thus that the kingdom of God shall be established on the earth, and his will be done here as it is done in Heaven.

Having now illustrated some of the more prominent principles on which the reality of Spiritual Intercourse seems to be based, let us remark that this reality has been necessary, in order to meet the wants and the demands of the human soul. Man in all ages has thirsted, and longed, and sighed for this truth, as for the fact of immortality itself. Hence prophets and seers in all ages have professed a belief in the guardianship of spirits. Socrates, Pythagoras, Christ and other eminent philosophers and reformers of ancient times, bear testimony to this reality. It springs from the deep and innate aspirations of man. We are aware that this is a field into which men have sometimes been forbidden to enter. It is said that an impenetrable veil of mystery is thrown over the sepulcher, and that the world of spirits must be forever concealed from human view. And yet, doth not the soul in its aspirations go there. Have you not seen the poor mourner as he has knelt upon the grave of the lost one? Ah! he looks up to Heaven with clasped hands; and, gazing into the deep above, a silent prayer is winged to the departed spirit. It gushes forth from his lips, and he cries—"Oh come back, come back! Oh speak, speak to me! Let me know that you exist, let me know that you are happy, and that you love me still." I saw a poor mother once who mourned over the grave of a loved child. The very heartstrings were torn with grief, and tears were gushing forth from the well-springs of her soul; but suddenly a voice whispered to that mother, and said—"Weep not, for I am happy," and with that voice the flood of grief rolled back and the spirit became calm and tranquil as a summer's sky. Call this imagination if you choose; but to her it was the voice of angels speaking in the inner sanctuary; and that voice was possessed of a divine and magic power.

Oh it is a great thing to feel the nearness of the angel-world! It is a great thing to realize that spirits who have passed away, still smile over the pathway of earth. It is a great thing to feel the consciousness of their strength and their protection. With this consciousness we have a living faith which can never be destroyed. With this faith we know that the departed are not dead, but that they live in a higher world of thought and feeling. With the strength which this affords, we can bid defiance to the approach of death itself, knowing that the grave is swallowed up in victory, and with this knowledge, we can go to our rest "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams"

Humanity.

It is important to remember, that the present condition of things may be very different from the ultimate design. I have seen the rose, when only the thorn appeared. The careless traveler was wounded as he passed that way. When I saw it again, there was a sweet flower, that loaded the passing breeze with its precious odors. I love to think it is so with man—that what is most beautiful in his nature is not, at present, discernible. It is not yet unfolded to the view; or, to use the language of an Apostle, "it doth not yet appear what we shall be." Man may now appear to be a thorn in the moral vineyard; yet there is, in his nature, a germ that is destined to unfold itself in a more genial clime. As the plant must necessarily pass through the successive stages of previous development, before it blossoms in the sunlight, so the interior faculties of the spirit must be progressively unfolded, until the soul blooms in the garden of God, filling the atmosphere with immortal fragrance!—[Shekinah.

EMPLOYMENTS OF HEAVEN.

BY W. M. FERNALD.

What an infinity of learning, of science, must be in that spiritual world! The moment we lose the indistinct and monotonous idea of the Old Church and come to view spiritual things in rationality and freedom, the varieties of creation and employments in the Heavens can only be compared to the varieties and occupations of earth, upon a higher plane, and multiplied to infinity. Hear the poetic description of one who is exulting only in the improvements of science and human nature in this world, in the present age:

"Earth's disembowelled! measured are the skies!
Stars are detected in their deep recess!
Creation widens! vanquished nature yields!
Her secrets are extorted! art prevails!
What monuments of genius! spirit! power!"

But how will creation widen in those realms of the infinite, when the spirit released from its earthly tabernacle, shall roam the fields of immensity and the scenes of immortality! As the same poet says—

"———To live free citizens
Of universal nature!
———To rise in science as in bliss,
Initiate in the secrets of the skies!
To read creation; read its mighty plan
In the bare bosom of the Deity!
'The plan and execution to collate!'"

We have, for instance, here in this world, what we call Arithmetic and Mathematics. Who can doubt that the same faculties will remain expanded over kindred subjects? Unless you banish all number, and so lose individuals and all departed objects, and fuse the spirit world into one undistinguishable mass; and banish all quantity, magnitude, local extension, &c., we may rest assured that not only the faculties but the objects will exist, by which those sciences will be formed with sevenfold ardor and perfection. Why will we not think of that world according to reason?

We here have what we call Astronomy. Is there no spiritual Astronomy? The Scriptures assure us that the Angels know how to find this world—that they come and go with rapid powers of motion—and spiritual philosophy is full of proofs that the worlds are numberless, and the spheres innumerable, all sustained and upheld by the same Almighty Power that rolls the earth in its orbit, and controls all the material systems. Unless, then, we can banish from our ideas of a Spiritual world, all notions of a universe at all, instead of, as reason requires, admitting one larger and more magnificent, we can no more banish a science kindred to Astronomy, than we can banish such faculties from the minds of Spiritual beings. The Spiritual Heavens must be far grander and more magnificent than the material Heavens; and the occupations of immortal beings proportionably more elevated and more interesting, in studies perfectly analogous to similar occupations here.

We have here what is called a Natural Philosophy. And what is to prevent the same faculties which are here engaged in the investigation of the Creator's works, in seeking out the causes, and studying the uses of things, from there engaging in the same occupations over an expanded territory? When we consider that world, truly a world—and not the indefinite, unsubstantial, misty, bright thing it is thought to be—a world

filled with the objects of the Creator's wisdom, of forms, colors, lights, and shades, organisms, forces, laws, and uses innumerable, we find no rest in the mind, and no satisfaction, until we do contemplate the variegated employments of the exalted faculties of the spirit. Consider, that a spiritual being has its perfect human form and organism. The inference then is immediate, that all external spiritual nature must be adapted to it. Let us take but one of the faculties with which a human being is endowed; I mean the faculty of sight. Now it is proved in this world, by familiar observation, that the sight of the spirit can extend to unlimited distance—that gross matter is no obstruction to it—that, freed from the external sense, it can pierce solid walls, fly to the remotest parts of the earth, and even see into immortal worlds, and the forms and realities of being there.

How much greater must be this power when entirely liberated from the body! What is to prevent a science of optics as much before our rude attempts at that, as sight of men is superior to the sight of animals? It is *not* in all respects superior; the animals and birds can frequently out do us; and how shall man, divested of his body and made immortal, survey the territories of that world of wonder, with an angel's vision and with corresponding delight!

We have what we call Anatomy and Physiology. What, then, of the spiritual body? What a piece of mechanism will it be for the inspection of an angel's faculties, for the study of God's Wisdom, and for the learning of a sublime natural Theology! "New senses and faculties of perception, (says one,) and new powers of motion: and to investigate and contemplate the contrivances by which the elements of disease and death are forever prevented from entering into this renovated frame, and by which it will be preserved in undecaying youth and vigor through the lapse of innumerable ages, we may necessarily conclude, will form a part of the studies of renovated man in the future world; nor can we help thinking that the knowledge we now acquire of the wonders of the human frame, may be a preparatory qualification for enabling us to form an enlightened and comprehensive conception of the powers, qualities, and peculiar organization of the spiritual body."—(Dick.)

Again, History. What stores of knowledge to be gathered from the transactions of past ages—the passage of man through the world—the circumstances of his life—the means of his present advancement—the history of other angels—how they have come up from the thick crowding events of time and the world—how they have progressed in eternity—how they might have been different, more or less, better or worse—and the whole mighty chain of events, of God's Providence through all worlds and all stages of man's advancement, obedience and change!

What a mighty and overwhelming conception! Need I mention the study of character, spiritual philosophy, spiritual affinities and associations of all kinds; the work of education of the lower from the higher, the lifting up of those who have abused their privileges, the purification of what Swedenborg calls the hells, the lower spheres; the ministry of guardian angels to those yet in the body, continual legislation, continual progression?

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The remarks which we have made, are calculated to give us some practical idea of that immortal world to which we

may be journeying. And I know of no theme more fitted to inspire us with a healthy enthusiasm, and a high sense of our heavenly calling. When we reflect upon the vast and varied faculties of man—how they manifest frequently in this world an amount of power and glory which should make every human being thankful for his nature, how infinitely more diversified and glorious must be the exhibition of mind in the Heavenly world! It is not unreasonable to suppose that there may be faculties in man, so buried in sense and materiality, as hardly, if at all, to be manifested in this life. What a faculty is Intuition! Yet how little, comparatively, is it manifested! How slow and imperfect is reason! And when, as before reverted to, we see how the spiritual senses become active and enlarged by the frequent occurrence in this world of certain psychological states, how vast their power and astonishing their performance, what is to prevent the same proportionate expansion of every faculty of rationality and preception?—And if the mind is so expanded, the employments must be likewise suited to its enlarged sphere of activity and capacity. And if the employments are thus exalted, so must the delights be which flow from the employments. But let every one remember that earth is the preparatory and cultivating place. We shall reap as we have sown, and enter the higher world as we leave this; and if by any means we enter the lower and more imperfect societies, we may depend upon it, the diminutive faculties, the inferior employments, the diminished delights, will be in proportion to all we have said of the higher and nobler possessions. May the Great God guide us aright, and secure us from error, from evil, from unbelief, and from all impurity.—[*New Era*.]

Spiritual Growth.

The idea of improvement, progress, perfection, must become plain, palpable, all-animating. It must inspire and quicken our desires. The whole force of the soul must be reserved for love. This idea of celestial virtue, lofty, venerable, must fix the purpose of universal goodness, and sustain the firm resistance to all sin. The consciousness of being appointed for this sublime end is to give light at once to the whole mind, to protect us from the debasing influence of selfishness, to communicate worth and beauty to the humblest duties, to kindle and elevate all our affections, to surround us with a sense of the charm, dignity, glory, of life, to lift us up, to carry us forward. We must devote the whole body of sin to death, and choose perfect goodness as our supreme end. The promotion of that virtue which is central and universal, that is, love in its purest form, secures most full and rapid advancement and mingles joy with every effort of self-control and of progress. The low passions are never so easily subdued as when checked by a generous, disinterested, sublime purpose, with which the soul is filled. CHANNING.

The World's Great Need.

What now is, at the present time, most needed to promote the highest happiness of all, is to bring these, the high and the low, together, and make them feel that they have but one Father; and that, in fact, they have but one interest; because they are united, as it were, in copartnership—they being but one company,—and that which promotes, in the highest degree, the greatest interest of that company, is that true and that elevated state.—[*Murray's Messages*.]

Voices from the Spirit-land.

A MIRROR :

IN WHICH CHRISTIANS MAY SEE THEIR DUTY.

Communicated to the Circle of Hope.

I would show thee a mirror, in which to gaze, that thou mayest behold the manner and make, of the persons who jostle against thee in the paths of life. They are not the native children of the forest who worship the Great Spirit in a temple not made with hands, nor are they the poor misled children of distant climes, who worship sticks, and stones, which they can see instead of the Great Spirit whom they can not see, each one serving God in his own way, and not questioning the right of another to do so. But behold thy neighbors, and thy friends. They worship God in what manner they see fit, but they are not willing to accord to thee the same privilege,—they must needs brand others as infidels, and blasphemers.

But now, good Brothers of the Church, take heed that ye judge not, for ye may likewise be judged ; but if thy brother is happy in his onward course, if his soul becomes ecstatic and filled with joy, do not envy him this blessing, for he would gladly have each one of you partake with him, and would not seek to drive any away from the fountain at which he drinks. And, brother, if thy christian love which you profess to feel for the world at large, burns brightly in thy bosom, turn not thy hand against him, and use not thy tongue as an edged sword to cut him in twain ; but stretch forth thy hand, and open thy heart as a brother should do unto a brother, and prove to his reason, and to thy own satisfaction that he is wrong and thou art right ;—for if ye save a soul from destruction, it shall be as a star in the crown of thy rejoicing when the lost and scattered tribes of Israel are gathered together. Know that thou art not following thy Master's precepts, when, by calumny, and contempt, and assertion, yea, and even falsehood, you seek to deny the things which you can not make clear to those who would ask of thee information. Like the old Jews, you say "it is a devil—it is a lying spirit," and so shake your finger in scorn and derision.

Not so did your Master, whom ye profess to follow. When he beheld the weak and sinning ones, in their ignorance and misery, he gently laid his hands upon them and healed them of their diseases ; he spoke in words of kindness and love, and told them who had sinned to go and sin no more ; he came not to satisfy the curious or wonder-seeking mind, but his mission was to teach the lowly and the ignorant,—to bring joy and gladness to the downcast and weary hearts of humanity—to whisper sweet hope and consolation to the afflicted in soul and body. Such was his mission, O, christian people ; and we would that ye might imitate

that bright and lovely example which has so long been set before you,—so long indeed that ye have begun to regard it as a fable, preserved to please the fancy, for ye do not follow the Jesus whom ye profess to worship.

Ye build gorgeous edifices in which to worship that being who while on earth had not where to lay his head, and ye give forth flowery and brilliant discourses suited to flowery and comfortable lives, and perchance the few coppers which some would throw to the wandering musician, ye deal out as a pittance of charity to the poor of the Church. But ye are satisfied with yourselves because circumstances have placed you in a position where wealth may gratify all your worldly wants, but ye do not make your poverty-stricken brother your equal, ye do not allow him where withal to become such ; and when through ignorance and want he is made to commit crime, and then to suffer the punishment awarded by the laws of the land, it is not with a sigh, that ye hear of his doom, but it is with a stern and reproving brow, that ye exclaim, "let the majesty of the law be vindicated." And thus your brethren are punished for the crimes which they have committed through the pressure of poverty, or by the action of those passions which have been called forth in their worst forms by the very state of existing society.

There are men even in your midst who hunger for food and shiver in the cold, and when they are refused the supply which Nature demands, if they stretch forth their hands to take that which their bodies require to retain the spirit, ye visit that upon them as a sin ; and so might a larger portion of the human family ever be uncared for, were they to depend upon your aid and assistance to raise them up from their spiritual darkness and temporal need. So they surround you on every hand. Ye need not cross the ocean—ye need not go to the islands of the sea, or the burning sands of Africa, to find employment for your Christian charities, but ye may go to your prisons,—ye may go to your dark cellars and attics—ye may go to your dens of infamy and wretchedness, and there ye may find an ample field to commence a Christian warfare with poverty and ignorance, and abundant opportunity to uplift souls who are almost soulless for want of a cheering light to glow amid the chilling and night-like darkness. Go there and tell those poor degraded ones of comfort and joy, for them here ; tell them first that there is food sufficient to satisfy their craving hunger, and they will listen to you ; and when you have done this, see if they have not a soul—though it may be almost entirely hid beneath the rubbish and filth of their poverty and shame ; and when this becomes apparent, raise them up—take them by the hand, and let them see that they are men and women, with souls which may be made bright and lovely through your influence, and when this is accomplished, their eyes will brighten, and their countenances beam with joy, because of

their elevation in the scale of humanity. Thus will ye do your Master's will by loving your neighbor as yourself.

But when the church has been so tardy in performing this work, while the wants of humanity call so loudly for action, is it to be wondered at that spirits come to do the work and perform the action which have been so long neglected! Is it wonderful that the very same ignorant mortals who left you in the midst of their ignorance do come and tell you that they are happy, because they found friends to take them by the hand and teach them that which they never found on earth? And what cause is there for sneers, if their words are simple and messages imperfect? A simple tale is better imperfectly told, than a fine fable highly colored, but without a substance. But the spirits who love their brethren on earth are rapidly making themselves known to the inhabitants thereof, and they shall come as a mighty host, and shall assist man to raise his fellow man to his heaven-born life, for not by a name, or profession, or a calling, shall ye be saved, but by doing the works and the will of your Father which is in heaven. Therefore christian brethren, if the spirits return only to teach love and kindness, be it in ever so simple a manner, do not rebuke them, but follow the precepts which ye call holy and divine, and do unto others, as ye would that they would do unto you, and by love, and charity, and forbearance, to the brethren whom ye think are erring, shall the world see, that ye are indeed followers of the meek and lowly Jesus.

Communication, from a Mother to her Daughter.

My child and beloved Daughter—As this is the first time I have attempted to control the hand of another one that is in the body, and I removed from the body, you must not expect much. You can not see the difficulty we have in communicating to you, and of course expect more from us than we are able to give. It is not with us, as with you in the body—we have to get control of the whole of the nervous system first; then control the active mind of the medium in which we communicate. We have to get control so as we can overpower it and put it to rest, as it were to sleep; then direct an influence to the brain and let it run down the arm and control the muscles of the arm and fingers, and let the intelligence pass through the fluid of the veins. It is impossible to understand how it is done until you know more of this new mode of communication. You must learn more of the employment and occupation of spirits before you can understand in which way this is done. Spirits in the Spheres above do convey their thoughts to one another by impressions. We express the fondest love and pleasure by impressing our feelings on the minds of others. This will soon be the way we will communicate to our friends on earth, but as yet, you could not understand the impression, so we have adopted this mode of communica-

tion, as I have said. You must not expect much at present. But with all the difficulty, I could not resist the attempt to say a word to you. I wish to say I am happy to see you with your lamp trimmed and ready to meet the bridegroom, when he comes, for he will surely come. The word has gone forth, and God's word must be obeyed. This is the small still voice that will reach every one and proclaim the second coming of Christ. The star is risen and the cloud begins to disappear that hides it from the view of all of God's creatures, and begins to give its light, and it will shine until all are illuminated with the light of God's countenance, and shed a pure and bright light in every mind, so all minds can be impressed by the purity of Spirits and learn of them to love the same in return. You will learn of us to learn God as he has loved you. You will learn to love your neighbor as yourself. You will learn to have that charity which Christ taught. You will learn to be happy while on earth as we are happy in the circles above. —[*Light from the Spirit-world.*]

THE VOICE OF LOVE.

A. A. P., MEDIUM.

The breathing of Angelic Love is a voice that the soul can hear, and is the medium through which God speaks to his earthly children. It is an influx from Heaven, that will ultimately be the controlling monitor of the human race, and which will unfold the spiritual nature in proportion as the mind is exercised thereby. It is seen by those who reside in the celestial spheres, that the voice of Love here spoken of, and which has its origin in God, flows down to man through unnumbered channels of Angelic being; for there must be connecting links in that chain which reaches from the sphere of the great Positive Mind down to the lowest depths of material substances, and through this medium the rays of the sun of love may penetrate, and so enliven, or quicken the germ of the immortal being, and bring it into the path of its endless progress. This voice, then, is the gentle and unchanging voice of the Divine Father which is received into the minds of Angels who have become unfolded in the knowledge of heavenly truth, from whom it flows down in living streams, to those beings less advanced; a portion of that love which each receives being breathed into the receptive minds of those spirits who occupy a lower plane of existence; and so through appropriate connecting links, the love of the Father is impressed upon the minds of men. Thus the inward germ is caused to expand like a flower; and the growth of this germ—this spark of the Divinity,—will be in proportion to the influence which it receives from the central sun of truth and love; and this divine influence, which is thus received by the human mind, will ultimately be the governing principle—the controlling monitor—of the family of man.

THE SPIRIT MESSENGER.

R. P. AMBLER, EDITOR.

NEW-YORK, FEBRUARY 5, 1853.

THE PRIMITIVE CIRCLE.

More than eighteen hundred years have passed away since Jesus of Nazareth assembled his disciples and formed the first spiritual circle, which had for its object the development of man's interior faculties and the harmonization of society. The seeds of spiritual life which were then sown, have gradually expanded into a tree of celestial knowledge, whose branches are beginning to aspire towards the bright sun of wisdom, and whose fragrance is diffused over the wide-spread earth. We have said that Jesus formed a circle, and if he was divinely commissioned to commence this work, may we not find a pattern here with which to make ourselves familiar, and by which we may be assisted in the formation and government of the circles in which we are engaged?

The first question which it is necessary to ask is, where did Jesus seek those who were to compose his circle? It might have been supposed that he would seek them among the wise and proud of the Jewish Church. But not so. Though at the age of twelve years he visited the temple at Jerusalem, he went there only to confound the wise, and not to select such as his appointed instruments. In this respect the great reformer of Nazareth done violence to every principle of worldly policy. But the principle by which he was moved was the method of Heaven, rather than the wisdom of men. Hence he walked along the shore of the sea, and calling unto him the lonely, poor, and ignorant fishermen, required them to follow him. Strange indeed does it seem to the worldly mind that the first circle of the twelve, should be composed of such humble individuals, at a time too when the Jews were expecting the coming of a temporal king, surrounded by pomp and power. But so it was. And these individuals, uninstructed in the wisdom of the schools, were taught the beautiful and divine principles of Nature and were enabled to perform those wondrous works of power which have been regarded by the unenlightened world as supernatural miracles.

Let us consider this primitive circle as the germ of the great work which is being carried on in the present age. Through Christ as a medium the preparatory and essential principles were revealed which constitute the basis of human redemption. In this age the first great practical step is to be taken which will lead to a visible embodiment of these principles, securing to all the race the enjoyment of those equal rights and privileges which God through Nature has bequeathed to the children of earth. And who has counted the cost—who is

prepared to take up his cross in the great work of redeeming the world from the error and superstition of the past, and in proclaiming a gospel of light and love which rests on the foundations of Nature, which is lasting as eternity itself and grows ever brighter as we approach the Spheres of Heaven? The work commenced by Jesus and in which the people of this century are required to take an active part, is truly no small matter. It is not the work of a day or of a year, but a work of progressive unfolding, in which freedom of thought, speech and action shall be secured to the individual and the race; and the nations that live in the ages of the future will look back to this period with those feelings of pride and triumph which now swell the bosom of the patriot as he remembers the exertions of those who achieved the independence of this country and framed the laws under which we live.

When Jesus formed the first circle of spiritual believers, the cry was, "can any good come out of Nazareth? can a mighty king be born of humble parents?—and if he be sent of God, would not God make it known to the Church and his ministers? But he associates with publicans and sinners—he hath a devil—away with him—crucify him"—compare now the present with the past. Do we not hear the same things, or things which manifest a similar spirit concerning spiritual circles now? It is said that if God wished to communicate with the world through the agency of spirits, he would make this known first of all to the Church;—the ministers of the sanctuary are the proper persons to be made the receptacles of these great spiritual truths, if they be truths. And so men ridicule the idea that spirits are permitted to communicate with ignorant individuals (so considered by our spiritual fathers) and especially those who do not belong to any sectarian denomination, and are without faith in Christ according to the popular theology. To suppose that such individuals are favored with revelations from spirits, is preposterous, and to speak openly of such revelations as true, is blasphemy, according to the established faith. Accordingly the spread of these revelations has caused the leaders of theological institutions to cry out against the spiritual circles of the present day. "They have devils and blaspheme."

But let us see if Christ has not appeared on Earth again; and let us enquire if the establishment of spiritual and harmonial truth in this age, is not the actual fulfillment of the mission, which was commenced more than eighteen centuries ago. When Jesus was born in Bethlehem, his coming was heralded by a multitude of the heavenly host singing, glory to God in the highest, and on earth peace, good will toward men? And shall not his second appearing bear some correspondence with the first? Then—though attended by throngs of angelic beings—will he be received by the learned doctors of theology in the simple and natural way in

which he was first introduced to the world? No. But the truly wise will look up to receive wisdom from on high in that childlike simplicity which is consistent with a knowledge of the beautiful laws of Nature, whereby matter and spirit are brought together in an eternal union.

UNITY.

PROGRESS OF MANKIND.

[We present to our readers the following extract from a recent lecture delivered by THEODORE PARKER, in this City, with a feeling of satisfaction which arises from the consciousness that, among the poor, crushed and trammelled sons of humanity, there will be here and there a noble soul who dares to be free and speak the truth as it is in reason and nature.—Ed.]

LADIES AND GENTLEMEN: Man began his career on the earth without anything but his hands and his feet, a naked body and an ignorant mind. The world was all before him where to choose, and Providence was his guide. From the nature of the case, at starting, he could have had none of the visible property which we see about us. He could have had no church-stands, no drinking cups of glass, no lycæum halls, no costly houses, no cultivated lands. He could have had no roads of iron, or stone, or wood, of earth, of water, or of snow. He had no tools to fight with, or to feed with. From the nature of the case, his spiritual and invisible possessions were quite as limited. He could have had no arts, no science, no law, no literature, no religion, no manners, no language. In all these things—the invisible, as well as those to be seen, imply for their production, toil, thought, repeated age out and age in. Thus man must have started. At the present day, he has a good deal more than his hands and his head—a great deal more than a naked body and an ignorant mind! Look about you, and see his visible property. What is around us? What is over us? This magnificent City—its commerce, blossoming white from every corner of the globe! Look at the roads of iron, which lead everywhere; roads of stone, of wood, of earth, of water, and of snow! Consider its invisible treasures—language, literature, science; the science which finds wonders in a drop of water—which analyzes the minutest grain of dust; and that greater science which analyzes the Solar Universe into systems and groups thereof. Consider the laws, literature and manners of mankind, and I think you will agree with me, that there has been some Progress—that this forked Adam, whom God turned naked into the world, without a shoe to his foot, or a shirt to his back, has turned a very thrifty child, and got together a very pretty little family property. That alone, I think would be enough to establish the fact of Progress in the very teeth of those who tell us that the march of Progress has been backward.

See the progress that has been made in the tools for mankind to work with. At first the only tools that man had were his fingers. At the present day, see how these fingers have enlarged and multiplied, and are dividing themselves continually. Into what vices, and pincers, and chisels, and saws, and broad-axes, and bits, and augurs, for the carpenter and the cabinet-maker! Into what wheels for the spinner, and looms for the weaver these fingers have enlarged! Now

he has got Lowell, and Lawrence, and Chicopee, and London, and Manchester, and Birmingham, and all the machinery in the wide world. Look at the fighting tools. At first, they were his teeth and nails. Cain the First had only his fist wherewith to murder man. At the present day, they have cutlasses, and bowie-knives, and swords and bows-and-arrows, and spears, and muskets, and pistols, and "Colt's revolvers," and cannon, into which these fingers have enlarged themselves. This clenched fist has become a man-of-war! Cain the First had only his naked arm. Napoleon the Third has fighting utensils for a million stored up in the arsenals of Paris.

It is one of the popular theories that man has been upon the earth six thousand years. Well, I think that time is too short for this progress. I think that a good many thousand years passed before man took to building pyramids! But, remembering that man started with nothing but his brain and tongue, I think there has been a very rapid progress for sixty thousand years, and not six. An ingenious man, in England, a great philologist withal, was asked to calculate how long, at the present state of things, it would have taken to complete the Sanscrit? and he answered that he thought sixty thousand years. And yet, at first sight, man seemed rather a poor and forlorn creature, sent out into the world without staff or scrip. The bear, his enemy in the wilderness, seemed rather better furnished and better fed than he. He was very well off every way. Was he hungry? he had not to go very far for his breakfast. Was he cold? he had a very good suit of clothes. They were not too cold for the winter, nor too warm for the summer; and, what was more, they never wore out, or got out of fashion. If a rent took place in his garment, it was mended again by Nature's patching. It was a garment which he was not afraid to wear out in all weathers, and in all company. On the other hand, the man was a prey to the bear. And beside that, the rain wet him, and the sun burnt him. But in the six or sixty thousand years that man has been on the earth, the bear has not taken a single step forward. He has got no more possessions than the first bear had. The last bear will be no wittier than the first bear. There was in man a divine soul, and Nature was made to serve that soul. He carries his wealth, his tools, his house and his learning, all in his head. The snail and tortoise have their houses on their backs—man has his house in his head, and if it does not suit him, why he builds another from his head out of wood, or of brick, or if these do not suit him he builds out of marble a great temple to dwell in.

The progress of man has been continuous, I think, and not uniform. Continuous, for there never was a pause in it. Not uniform, because it advances now swift and now slow. It is instructive to look and see what were the things which at different times have represented the extreme advance points of progress. In our grandfathers' day an ingenious boy of Boston began his career by filling moulds in a tallow-candle shop, and ended by making treaties in Europe and bringing lightning out of the sky at his bidding. And Dr. Franklin, (for it is of him I speak,) in making the lightning come down from the heavens at his bidding, represented the extreme point of advancement in our grand-fathers' day. And those men that invented the steam-engine in our fathers' time, in a like manner, represented the extreme advance of progress in their day. But in our day, men have caught the lightning,

and manufactured the lightning, and sent it from one end of the world to the other. Dr. Franklin taught the lightning to go straight, and not run against people's meeting-houses, and set their barns on fire, and tear up large trees, as it used to do in its rowdy days. And now, they have improved upon this instruction, and have learned the lightning to read and write. And that is not quite all: English engineers are going further, and endeavoring to teach the lightning navigation. They propose constructing a telegraph from London to Greenland, from Greenland to Nova Scotia, and so on up along the coast to the United States. And still beyond this, men are constructing lightning to reveal to us secrets from beyond the grave. So it seems to me that in our day we have fairly turned the table upon itself. The making of the lightning-rod, the steam-engine and the telegraph, represent the three advance points of human progress. But in other times, other improvements represented the same advance progress. The man who once went out in the woods and caught a puppy, and taught it to hunt, was a greater benefactor to mankind than Franklin. The puppy, learned to hunt, is a longer step than a boy's kite-string reaching the lightnings. How easy it seems to us to be able to rear corn, and preserve flesh and fish with smoke and salt. But the man who discovered this salt was an immense benefactor to mankind. And she who first brought wheat to Italy, and taught the people how to make bread, was at last worshiped by them as a great benefactress; and so they named all the Cereal grasses after the good Mrs. Ceres! It was the first step that cost the young dunce in Spain so much trouble to set the egg on end, till Columbus had shown him how.

As you look over the family of nations to-day, you will find some nations that are in a state of decadence. Greece, Italy, France and Spain are examples. In New-York, you notice a constant progress of enterprise, riches and morality. (I hope it is true of the last.) At the same time, those families which a hundred years ago were conspicuous for their great riches, are not those of this day. Others have come up and taken their places. What takes place on a small scale in New-York, takes place on a large scale among nations. But as the human race lays down its line of progress, (the human race *never* lays down its line of progress!) but as Greece and Rome lay down their line of progress, other nations take it up: and so the progress is continual. You may take one nation to-day, and go backward and backward, and the further you go back the coarser do you find its web. Look at England. In our day its exports are the products of its mines and looms. Go back three centuries in England, and you will find its exports consisted of oxen, horses and corn—only rude stock and materials. Go back to the ninth century, and what was the great material of export in England? It was *Men*! When Bishop Wulfstan at Bristol, preached against men selling Christian men into bondage, he was rebuked for promulgating so dangerous a doctrine,—for said they, this is our *business*. They raised men for exportation. There has been some change in this regard since that day.

The Prospect.

From communications received from almost all parts of the United States, we are encouraged to believe that the prospect of the spiritual faith is everywhere bright and cheering. Mediums are multiplying with great

rapidity; believers are strengthed with constantly increasing evidence, and multitudes who have been led to reject all faith in the soul's future existence, are rejoicing in the brightness of this heaven-born truth. The advocates of the spiritual cause have now only to be wise and prudent—avoiding all appearance of fanaticism, and relying solely on the authority of Nature and Reason, and the prospect will continue to be fair and encouraging as it now is, and the veil of the future will be found to have concealed far richer glories than mortal hearts have yet conceived.

Harmonial Publishing Association.

The editor is requested to announce to the patrons of this paper and others, that a Publishing Association has been recently formed in this city, the object of which will be to issue from time to time such works as may seem to be needed on subjects connected with the Spiritual and Harmonial Philosophy. It is the design of the Association to disseminate as far as possible through useful and standard works, the sublime and beautiful principles of the New Faith which is being established. The law that governs this organization is that of love; the tie by which its members are united is that of spiritual affinity, and the fruits which it will aim to manifest in outward forms are truth and wisdom.

A Card.

Having in the course of preparation a work similar to Mrs. Crowe's "Night-Side of Nature," I am anxious to collect the most important and reliable accounts, which serve to illustrate in the happiest and strongest manner the commingling of the spiritual and material worlds, or the great fact that spiritual guardianship, guidance, and companionship, may be enjoyed even in this world. Any person having possession of such facts, whether in the shape of Dreams, Visions, Premonitions, and all unusual sights and sounds of the olden times, or the more remarkable phenomena of the modern spiritual manifestations, will confer a great favor on myself, and I believe a great public good, by sending them, addressed to Mrs. FRANCES H. GREEN, Newark, N. J.

Spiritual Discussion.

A debate transpired on Saturday and Monday evenings last, at Monroe, between Mr. Tiffany, the L. L. D. of the Spiritual Tomfoolery, and Eld. Graham, of this village. A very large audience was present. We understand that our worthy parson sustained his part well, and was very successful in exposing and refuting the arguments and theory of the great champion of the deluded Spiritualists.—[Conneaut Reporter.]

The above ought to be true, as it is said to have been written by the son of Mr. Graham himself. We are

informed by a gentleman, no way related to either of the parties, that Mr. Graham sustained *himself* much better than he did his side of the argument, that there was much interest manifested, and a large audience present, and that a vote was taken at the close, and decided almost unanimously that Rev. Mr. Graham had entirely failed to make good his charges of infidelity against Mr. Tiffany's Book of Lectures. It is said there were only eight dissenting voices.

Facts and Phenomena.

PRESENTIMENTS AND SECOND SIGHT.

It is by no means uncommon for persons, especially those of a delicate nervous organization, to have presentiments more or less distinct, concerning various matters in which their own interests or affections are involved. One, perhaps, will have an irresistible feeling that he is about to receive a letter from an absent friend, or that a certain friend is about to visit him, or that things are being said or done in distant places which affect his reputation or interests in some way. Another, without any apparent cause, will perhaps have an unconquerable feeling that some calamity is about to befall him, or that death is soon to occur within the circle of his friends; and many have, in the same way, had accurate premonitions of their own death. The fulfillment of such impressions, frequently under circumstances which preclude every reasonable hypothesis of chance or mere coincidence, shows that they originate in true causes connected, in some way, with the events which they foreshadow.

When the emanating spheres of *persons* especially as characterized by any fixed purpose, intentions or will, constitute the cause of these impressions, the mode of the production of the later is of course obvious, according to magnetic and sympathetic laws, explained in previous numbers of this Journal. I will here cite the following facts, in further illustrations of the subject.

A clergyman informed me, that the mother of his wife, a lady residing in Providence, R. I., received one time a distinct presentiment that her husband, who was a sea captain, would return home from a voyage the next day, although there was no exterior reason for expecting him so soon. She stated her confident impression to her family and friends, and prepared to receive her husband. He accordingly came on the next day, and, being seated in her room, awaiting his arrival, the wife knew the instant he placed his hand upon the door knob: and, as he entered, she had already risen from her seat, and was advancing to receive him.

A similar mental phenomenon happened to the wife of Mr. W., a gentleman of my acquaintance, residing in Brooklyn. While lying in her bed one morning, she became distinctly impressed that the brother of Mr. W. would arrive that morning from Massachusetts, and that

she must rise and prepare to receive him. She stated her impression to her husband, who ridiculed her, as there was no external reason to expect his brother at that time. She, however, arose and made a fire, after which she went to the door and looked down the street, and saw her husband's brother coming at the distance of a couple of blocks.

Such phenomena, though insignificant to the thoughtless, are really wonderful to the reflecting psychologist, as showing the possibility, even while in the normal state, of a supersensuous communion of soul with soul, on which intervening space can exert but little modifying influence!

But, in the same way, certain susceptible persons may be impressed with striking events which are about to occur in nature, by coming into communion with the spheres of their causes; for it has already been intimated, that all objects and conditions in external nature have their characteristic spheres which communicate with the spheres of all other objects in the great system of things of which they are a part, and thus communicate with the sphere of the human soul. Not only are some human beings, but even some of the lower animals, subject to this kind of presentiment, as those are aware who are acquainted with the natural history of the bee and the beaver.

I will now relate a case of a somewhat dissimilar, but perhaps still more remarkable, character. A physician, an intimate acquaintance of the writer, residing in Newark, N. J., was called upon to attend a lady in a neighboring village, who was supposed to be in the last stages of dysentery, having been pronounced incurable by the physicians resident in the village. Being a personal acquaintance and friend of the lady, and feeling the deepest interest in her recovery, the physician, as he was examining and contemplating her case, seemed to feel all her symptoms, as by physical sympathy, with the greatest distinctness, in his own body, and was fully impressed with the precise character of her disease. He soon fell into a state of deep mental abstraction, and seemed to see, as by spiritual vision, a small plant of a kind he had never before particularly noticed, and of the medicinal properties of which he had until that moment, been entirely ignorant. He was fully impressed, that a decoction made from that plant was precisely what the patient required; and as he turned from the bed, he assured her anxious family that her life was in no imminent danger. He then walked out into an adjoining lot, and, a few rods from the house, he found a quantity of plants of the identical kind he had seen in his vision. He brought a handful of the plants to the house, prepared the decoction, and gave it to the patient, and, to use his own words, "it acted like a charm." The disease was immediately checked, and in a few days the lady was perfectly well. I have this account from the physician's own lips, and know

that entire confidence may be placed in his veracity. It would seem that in this instance, the physician, being rendered susceptible to the influence of the patient by the interest he felt in her case, became, as he contemplated her condition, involuntarily magnetized to an extent which rendered him partially clairvoyant.

The foregoing case exhibits, in a slight degree of development, a faculty which has been termed "second sight," which is nothing more than a kind of natural clairvoyance. This faculty is said to be quite common in some parts of Germany, and of Denmark, and especially among the Highlands of Scotland, where the pure and highly electric state of the atmosphere probably favors its development. The Scottish seers will often have distinct views of distant scenes and transactions, and sometimes even visions of coming events. The marvelous accounts of psychological phenomena of this kind with which Scottish literature abounds, are, no doubt, in some instances, tinctured with undue credulity; but the numerous and undesigned coincidences in the essential features of these phenomena as occurring at different times, to different persons, and in all countries, show that they have a foundation somewhere, that is more substantial than the aerial figments of superstition; take the following case; "A friend of mine," says Mrs. Crowe, "knew a lady who, being in a natural state of clairvoyance, without magnetism, saw the porter of the house where her son lodged, ascend to his room with a carving knife, go to his bed where he lay asleep, lean over him, then open a chest, take out a fifty pound note, and retire. On the following day she met her son and asked him if he had any money in the house; he said yes, he had fifty pounds, whereupon she bade him seek it—but it was gone. They stopped payment of the note, but did not prosecute, thinking the evidence insufficient. Subsequently the porter, being taken up for other crimes, the note was found crumpled up at the bottom of an old purse belonging to him."

The remarkable case of Swedenborg's correctly describing the origin, progress and final extinguishment of a fire in Stockholm, whilst he himself was in Gottenburg, (which case has been frequently related,) seems to belong to the class of phenomena now under consideration. The same probably may be said of the case of Elisha being able to inform the king of Israel what the hostile king of Syria did and said in his bed-chamber. (2 Kings, vi; 12.)

Perhaps a form in which the faculty of second sight manifests itself more frequently than in any other, is the form of previsions of funerals. A visionary coffin is perhaps seen to be carried from a particular house, and to be borne on a hearse to a particular burying ground, being accompanied by a funeral procession, the precise order, movements, windings, haltings, &c., of which, are sometimes observed. In the course of a few weeks afterwards, the same scene is sure to be en-

acted in the outer world. Authentic instances of this kind of prevision are recorded in Mrs. Crowe's "Night Side of Nature," Stilling's "Pneumatology," Kerner's "Seeress of Prevorst," &c.

A girl about seventeen years of age, of a remarkable magnetic constitution, and exhibiting a decided predominance of the ganglionic over the cerebral system, recently told me that she was subject to frequent fits of somnambulism, during which, among other singular exercises which she frequently experienced, she was sometimes irresistibly impelled to rise from her bed and proceed, in the middle of the night, to some burying ground, and select a place for a particular person, indicated in her impressions, to be buried. After selecting the spot, she would generally see a visionary funeral procession, bearing the body of the individual, entering the burying ground, when, after observing the order of the procession, she would be so far released from the spell which bound her, as to be permitted to return home. Her parents had endeavored to prevent her, in some instances, from making these nocturnal excursions, but it was found that if she was prevented on the first night, the same promptings returned on the next, and gave her no rest until the journey was made. The person in respect to the close of whose mortal affairs she became thus interiorly solicitous, was always sure to die soon afterwards, and to be buried in the very spot indicated, his body being escorted thither by a funeral procession precisely such as the vision foreshadowed. What perhaps renders this phenomenon the more difficult of solution, is the fact, that in some instances, the person whose death was foreseen, was, at the time, in apparently good health; and, though residing in the neighborhood, the girl, in some instances, had had no intercourse with him, or her, by which a magnetic rapport might be supposed to be established. This idiosyncrasy seemed to be prevalent in the young lady's family; and she informed me that two of her aunts, now residing in Orange county, N. Y., were subject to similar experiences; one of whom, on a certain occasion, walked ten miles, in the middle of the night, to a burying ground, under the same mysterious prompting. I am personally acquainted, also, with a man over forty years of age, and possessing an uncommonly vigorous physical constitution, who is subject to the kind of previsions here referred to. On one occasion, he had a vision of a funeral assemblage at a neighboring house, and saw, among other things, the coffin lifted through the window into the area in front of the house. Though, at the time, no one residing in that house was ill, one of the members of the family was soon taken ill, and died, after which a funeral assemblage, precisely such as the one foreseen, occurred; and, in consequence of the crowded state of the house, the coffin was actually passed through the window, as the vision represented.

—[Phrenological Journal.]

W. F.

Poetry.

THE MISSIONS OF SPIRITS.

[WRITTEN FOR THE SPIRIT MESSENGER.]

Behold God's messengers! Their friendly forms
Are round us ever in Life's various hours—
In peaceful moments, and when'er the storms
Of Passion paralyze our noblest powers,
Closing the entrance to those fadeless bowers,
Whereto the Soul, with joys delighted, flies
To seek and pluck the fields of blooming flowers—
There, where are fountains such as Earth denies,
And streams of pleasure flow but known to Paradise.

The missions of those spirits wilt thou doubt,
Proud Man! Or wilt thou rather, yielding, own—
While from the caves of Ignorance going out—
That God, in mercy bending from his throne,
Pervades each fiber of the mystic zone
Clasping the Universe, and by His Will
Bids the swift Present for the Past atone,
Makes every atom with His Glory thrill,
And all the works of Nature all His Laws fulfill.

"Where is the testimony?" sceptics cry,
And blindly plunging through the tangled dark,
The living truths of Life, unsought, deny—
Striving to smother that eternal spark,
The soaring Soul—enslaved by the lark,
That at the gate of heaven ascends to sing
With rapid tones, all melody—while, hark!
Below and all around her, echoes ring
Of voiceful worlds, in swift vibrations with her wing.

O God! To Harmony their hearts attune,
Who shut to visions of thy Power their eyes—
Whose shrouded souls thy changeless truths impugn;
Or, dead and coffined in their grave of lies,
Dream that they live—that they alone are wise—
And, busy ghosts of Superstition! glide
In the black midnight of its cloudy skies,
To scatter airy Terror far and wide,
Then shrink, at Day, to cloisters built by human Pride.

Teach these thy Laws, and make them manifest,
As thou hast made them to thine humblest son,
Whose feeble inspiration would attest,
Though his first sight of Truth has just begun,
The glory of the lessons he has won—
Making the Future certain unto Hope—
The Doing ever leading toward the Done,
While bright-eyed Industry no more shall grope,
Swayed darklingly by thoughts with which the Soul must cope.

How vain the prayer, were words alone but mine!
But we have Labor—Man's divinest Prayer—
The only Adoration at the Shrine
Of the Unchangeable, that will prepare
The Soul the highest good of Heaven to share—
And I would agonize by Toil to win
Man from the Craft and Power-engendered Snare
Long centuries have framed to shut him in,
And clamp his free-born Soul with manacles of Sin.

Ay, I, through life, would struggle to awake
Man to a sense of his own heritage—
His bonds of error-shapen thought to break—
His Mind by sacred Truth to wholly gauge,
And, worthy of himself and of his Age,
Alone to live in Freedom—to throw down
The gauntlet—strife with Ignorance to wage,

Despite the Sceptic's sneer, or Folly's frown—
And claim from Truth, the beauteous Queen, a priceless crown.

This—this is Freedom! Not its hollow mask—
The lifeless symbol of itself, some men praise—
But the essential Principle, to task
And try Man's strong capacities—to raise
And lead them out of the perplexing maze
Wherein Man wanders, guided by a Light
That lures, deceives, his Birthright all betrays,
Rivets upon him chains of hopeless Night,
And clouds and clogs his Thought with dreams of drear affright—

That purest Freedom of the Soul—the Right
Boldly to think and reason, and to do—
And thus, by Action, to possess the Might,
Now, as aforetime, known unto the few,
To know all, ay, and more than, Man e'er knew—
To hold dominion over every thing
That Nature cradles, budding into view,—
O'er every form she mantles with her wing,
Till every man becomes a Prophet, Priest, and King.

And when shall that be? When the deepest heart
Of Man, with zeal, for Truth itself is fired—
When to his brother he would give a part
Of all the goods he has himself desired—
When he inspires as he, too, is inspired—
When he shall hate Convention and its lies,
And pays no tithes that Wrong may be admired—
When in his Soul's own Church is Sacrifice,
And Labor is his Prayer for Gifts, which never God denies.

O, it is hard to dash down ancient rites,
Though they were born of Error's grossest creeds—
And harder still to own our temple sites
Might furnish homes for all the poor men's needs—
And trebly hard to go where Mammon breeds,
And thus what we believe to there proclaim—
It is more easy, sure, to sow the seeds
Of old Hypocrisy, and Sin, and Shame,
Than with our Freedom blur the goodness of our name!

This is the language of the thing, called Man!
A little lower than the Angels he,
Who struts and glitters on Time's varied span—
The bridge he goes by to Eternity—
A living, breathing, walking lie to be,
Or, still as base, in Faith a stupid child,
Believing all, where men for this agree,
Disdaining that on which his God has smiled,
And with good gifts of Reason, Truth has reconciled.

Man makes his idols! Ay, it is the curse
Of Humankind below their God to place
A representative, or, what is worse,
To make one of the patterns of our race
The Deity—that we may seem to trace,
In his mere human pity, Sin forgiven;
Or seem to see the Godhead face to face,
And make him know, through genuflections even,
How oft we bow to earth, to pass the gate of Heaven.

But thus it shall not be! There is a God
Who hears Man's prayer when Labor nerves his arm,
Who bends sublimely from his vast abode,
And shields his creatures from impending harm—
Who fills their souls with an ethereal calm,
And o'er their lives bids endless blessings steal,
Pours through their bleeding wounds a healing balm,
Whose Angels now His glorious truths reveal—
A God whom Jesus knew—but Man would still conceal.
P.

Miscellaneous Department.

SPIRITS OF THE DEPARTED.

Do they have any influence over us? We would answer that they do. The spirits of the *good* influence us after their departure, by our more vivid and undisturbed conviction of their virtues and their worth. We can not fully understand the nature of a person who is always with us, especially of one we love. Absence is as necessary to a correct appreciation of our friends as their society, for only in this way can we know exactly what they are. Away from our friend, his mental and moral qualities arrange themselves in harmonious proportions, and gradually the beautiful character stands revealed for our admiration and improvement. Thus is the absence of the great and good necessary to a perfect comprehension of their worth. When they go away, they come nearer; we exchange the shadowy knowledge of them we had on earth, (their imperfections having veiled, in some degree, their virtues,) for a sure, distinct, and ever increasing perception of their spiritual worth. Their virtues shine with a brighter light after they have left us; and thus do they exert an elevating, purifying, sustaining influence upon us.

This species of influence is independent of the continued personal interest, or even existence, of our departed friends. It comes from the clearing up of our own minds. But there are other methods by which they move us. It is useless to ascribe all our feelings concerning them to the mere recollection of what they were. When we meditate upon their characters, and ask ourselves if so much truth and love is for ever gone away from us, we often obtain the assurance that it has not. A response comes from the depth of our being to the longings of our bereaved affection, which, by the peace it brings, is proved worthy of reverence. How much a man believes or disbelieves of our intercourse with the departed, depends on his circumstances and experience. He can not set forth everything that is evidence to him. Whether they are really permitted to be near, or, from some distant field of labor, see more of us than we see of them:—how much of our encouragement in hours of despondency, or how much of our strength in hours of temptation, we owe to them: these are questions upon which it does not become any man to tell all he believes. It is not well to put out the most sacred and mysterious emotions of our souls into the critical atmosphere of the world. But we may reasonably believe some things, and openly express our belief in them; while to the existence of more sacred longings and assurances we may appeal when our reasoning fails to satisfy the anxious spirit.

It is certainly not *unreasonable* to suppose that our departed friends still retain an interest in us, and are permitted, in some way, to assist us. For, however different may be the circumstances in which they are placed, whatever new relations they may form, however rapidly they may advance in knowledge and goodness, it is impossible to believe they can outgrow a genuine love. I doubt not that death will dissolve many earthly friendships, based upon interest, or merely intellectual sympathy. The former require a peculiar arrangement of circumstances to insure their existence; the latter depend upon relative degrees of mental advancement. But love is not the union of common earthly wants, or the meeting of intellects, but the mingling of two entire natures. And

where such love existed we may be assured that no change of circumstances, and no increase of power, will alienate our departed ones from us. Whether they are permitted to do much or little for our improvement, the desire to aid us will not perish. For the highest love is not distressed by absence, is not anxious about the welfare of its objects, is patient and content to wait God's time for its fruition. Yet, why should not they who are gone be permitted to assist us? Will not a merciful Father allow them to give us, now and then, the benefit of their clearer knowledge, and calmer faith? Will He decree the existence of longings which are not to be satisfied? When one moment of blessed communion will raise a spirit bowed to the earth by doubt, or sorrow, or sin, will He not grant it? There are those who will believe it; for their own deep necessities assure them that He will never leave them long unsatisfied.

It is not *unreasonable*, then, to suppose that our departed friends still retain an interest in us, and are permitted to assist us. This has not been *proved*, perhaps, for all that can be done by logic in the matter is to show that the supposition is not unreasonable. There are other grounds, however, upon which it may be believed to be true—upon the testimony of a large class of emotions and spiritual experiences, with which every bereaved soul is acquainted, and which it is more suitable to appeal to, than to attempt to translate into words.

There are, in the life of every one who has lost a beloved friend moments of intense desire for his society. When we are painfully reaching after truth, and the intellect, baffled at every turn, at last becomes tired and sinks down, and cries out in humiliation for the smallest gift from that treasury of knowledge it proudly thought to exhaust alone; when the troubles of the world make us feel as if we were only standing here to be worn out by the slow rubbing of petty vexations and disappointed hopes, and unfinished labors; when a sense of guilt benumbs every energy, and steals the joy out of life, and makes us feel that our souls are not worth the rousing of the will to save them; at such times, when we are too desolate to go to living men, and too full of humility to go to God, we long for the consoling presence of those who were once with us and are now with the Father, that their human love and their divine experience may reconcile us again to life. And there are those who know that these feelings are not disregarded; for when they have been in such great doubt, they have been raised up by a sudden gleam of truth; and when their sorrow has been greatest, it has insensibly changed to an elevated repose; and when they most despaired of purity, their will had started up as if from the contact with angelic virtue. And all the while their departed friend or friends have been in their thought, and seemed to stand at their side. Those who have had such experience question not, but believe in heavenly visitants. They feel after their visitations stronger and calmer, as they usually did after intercourse with them on earth. They do not feel, afterwards, lifeless, aimless, helpless, and worthless,—but more significant, strong and glorious.

But all that has been said must be said conditionally. We are to expect visitations from the departed good, and the feeling of their presence, only when we are prepared for these by increasing goodness, piety, and benevolence. It is not to be wondered at, that worldly and wicked men mourn over their dead as lost. Lost, indeed they are, if the living make no effort to go to them. He whose ear is ringing with the

clamor of earthly business, and the wrangling of self with neighbor, can not hear the low, sweet voices that float from the spirit-land. He, for whom money and power and pleasure are all sufficient, will never be disturbed by the society of angels. Lost they are whom he once loved, because he has lost himself. But not so with him who is seeking higher and ever higher degrees of goodness and excellence. For he who tries to keep his life sacred by prayer, and who by acts of disinterestedness would relieve the heaviness of daily cares, shall be refreshed by the same love that once spoke with him face to face. It is only our ignorance and sin that make this world so gross and this life so dull and barren. Knowledge and virtue will dissolve material barriers, and marry earth and heaven. And so to the good man, purified by suffering, comes at last, a perfect faith, and an undisturbed peace; and the veil is taken from his senses, and around him walk the great and good, living and dead: and the cadence of heavenly voices mingles with his earthly converse, and he sees, rank above rank, the ascending orders of creation; and beyond all, a great light; as from the Throne of God, flowing down and irradiating all things, shining through the darkness of the grave, and revealing the glories of the eternity to come.

THE DEATH OF EGLON.

FROM THE GERMAN.—BY MRS. ST. SIMON.

In the city of Gaza, which lies on the sea-coast, there dwelt a man whose name was Eglon. He was a judge among his people for many years, and possessed great riches. But the people honored him more for his justice and humanity than for his wealth, and the poor called him, among themselves, Father Eglon.

When the day of his death arrived, he sent for his friends and his brethren, together with their children, and said unto them: "Behold, my end approaches. Last night the Angel of Death appeared to me, and I heard the gentle waving of his wings. Rejoice, therefore, and be joyful with me!"

Then the hearts of those that stood about him sank within them; and they looked at each other, and said, "Would to Heaven that Eglon's words may, for the first time, prove untrue!"

But Eglon smiled, and said, "My friends, put far from you all lamentation and vain hopes. My days are numbered. This is the third time that I have beheld the Angel of Death face to face; therefore he is no stranger to me. But this is the first time that he hath appeared unto me with a friendly countenance; therefore do I follow him with gladness and with joy."

His friends looked upon him in amazement, and held their peace.

Eglon perceived that they had not understood him, and thus spake: "I will relate to you a short history of my life, and then you will understand my words.

"My youth passed smoothly away, and I knew not the sorrows of life. When I became a man, I was chosen to be a judge in Gaza, and the people extolled the judgments which I pronounced at the gates. I gained, moreover, the heart of a woman, whom the voice of the people praised as the loveliest and the noblest of the daughters of the land, and I was called the happiest of mankind. Then God visited me with

a grievous sickness, which afflicted me for many months; and all the skill of the physicians was of no avail, and they said, 'He will surely die!' Then the Angel of Death appeared to me for the first time with terrible aspect, and I prayed that he might pass by.

"He did pass by, I was restored to health, and my life became more pleasant to me than ever; for my wife bore me two infants, fair as two young pomegranate trees, and each day of their lives was to me as a day of spring. Then said all the people, 'Eglon is the happiest of mankind. What is there wanting to his joy, and to the welfare of his house?'

"Behold then came the sickness of Mizraim from beyond the sea; and the infants died, both the boy and the girl. And their mother fell sick, and said, 'The children are not! Ah, Eglon, another world will preserve and restore them to us.' Thus she spoke and died also. And I stood alone upon my rich carpets, and my house seemed at once too spacious and too confined.

"I then called, in great wrath upon the Angel of Death, and named him the Destroyer, and when he passed before me, I said, 'I will seek thee, cruel one, in the depths of the sea, that thou mayest unite me with those whom thou hast torn from me. What is the world, and what is life now unto me!'

"So I walked forth in the night to the sea-shore; but as I passed along, I heard a sobbing and moaning in a cottage by the way-side, and I entered it; for I thought to find there companions in affliction. A woman lay upon the earth, and tore her hair; five young children were weeping around her, and asking for bread, and an aged man, bowed down with years, stood by trembling. But I was affrighted and said, 'Woman, what aileth thee?'

"Then the old man said, 'In the last tempest the sea swallowed up her husband, my son, with his little bark. The rich man, who had lent him money to purchase it, demanded payment of the debt, and as we could not pay it, he hath taken away all that he could find in our hut, and to-morrow he will drive us forth, if famine do not first put an end to our misery.' 'And why,' I asked, 'did you not bring the matter before Eglon, the Judge of Gaza?' The mother then opened her lips, and said, 'Eglon dwelleth in a palace, and is the happiest man in the whole land!' 'Besides,' added the aged man, 'the debt is just, and so Eglon hath declared it be.'

"Then did I exclaim, 'God of Heaven! is this thy justice, Eglon?' And I remained all night in the fisherman's hut, and succored them, and in the morning I said: 'Behold Eglon, judge of Gaza! Come now to my house, that I may do justice unto you.'

"From that time forth, my friends, I have known myself and the huts of poverty, and have practised justice.

"And thus I have enjoyed happiness, endured affliction, and striven to do good on earth. Amid prosperity, death appeared to me as a destroying angel; in the bitterness of my sufferings, as a jailer, bringing a cup of poison to his prisoner; but now, I recognize him for what he really is—a friend about to conduct me to those I love."

When he had thus spoken, the old man turned upon his pillow, and gave up the ghost.—[*Lady's Wreath.*]

There never was any party, faction, sect, or cabal whatsoever, in which the most ignorant were not the most violent.

BABES OF HEAVEN.

BY MRS. DENISON.

There are some infants who seem destined for Heaven from their birth. Over these the mother may smile and weep, and watch the fragile beauty of cheek and brow in vain.

Old and learned doctors may stand beside their little conches, and count the quick-beating pulse; they can not stay the steady footsteps of death—they can not wave him back, that angel warden of Heaven. Something is written in the blue eyes, the gentle smile, that mortals may never interpret; for them the tiny headstones stand in niches, fresh from the graver's hands. For them the little marble urns are already sculptured, and sweet spots in burial grounds lie waiting. Hug it ever so closely to the fond bosom, the favored immortal is ever in the hands of the angels, and they will claim it.

I have known a few such children. I remember, as I write, a sweet sister, who came when the bird pipes his first May song. For fifteen bright months she was spared to earth, but all who saw her gave ominous shakes of the head, and some said even with tears, "She will die."

Of all infant singers, none heard I ever sing like her. From morning till night from her twelfth month, her sweet, clear voice rang through the house. And she was neither taught this, nor paraded for her gift—but a friend coming in would be sure to hear "Old Hundred" from the singing lips of a babe who might be clinging to the chairs in her first-happy essay to walk. "China," and many of the ancient melodies, were as household words to that little creature—and every day at twilight, till nearly the day she died, she would sing herself to sleep, lisping those old words:

"Life is the time to serve the Lord."

Precious angel! her life was holy service. How happy she has been these long years, up there—singing.

I had another little sister, who died at the same age. I remember a still, beautiful night, when I sat watching that sweet face—the pale hands, the laboring chest. Her mother, wearied out, had fallen into a light slumber.

Suddenly, in that dying hour, the old tune of "Sweet Home" rang out, clear, sweet, distinct. How can I describe the feeling that thrilled through all my veins, when looking at the little lips, pale and trembling, I saw them moving to the cadence of that cherished melody. There laid a babe, scarcely more than a year old, disease upon her, her temples whitening in death, singing a triumphal strain with a failing breath. No language can tell how indescribably beautiful, yet how awful was the scene. She sang it through to the last note—and her fragile form sank backward.

In the morning they were laying lightly and tenderly on her limbs the burial shroud.

I heard lately a little story, which for pathos could not be excelled.

A beautiful infant had been taught to say, (and it could say little else,) "God will take care of baby."

It was seized with sickness, and at a time when both parents were hardly convalescent from a dangerous illness. Every day it grew worse, and at last was given up to die. Almost agonized, the mother prayed to be carried into the room of her darling, to give it one last embrace. Both pa-

rents succeeded in gaining the apartment, but just as it was thought the babe had breathed its last.

The mother wept aloud; and once more the little creature opened its eyes, looked lovingly up in her face—smiled, and moved its little lips.

They bent closer down.

"God will take care of baby."

Sweet, consoling words!—they had hardly ceased when the angel-spirit was in Heaven.—*Olive Branch.*

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