

SPIRIT MESSENGER

AND

HARMONIAL ADVOCATE.

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

VOL. I.

NEW-YORK, DECEMBER 11, 1852.

NO. 9.

Revelations of Nature.

LAWS AND PHENOMENA OF THE SOUL.

NUMBER FOUR.

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CLAIRVOYANCE.

We have seen, in previous articles, that the first prominent effect of the operations of Animal Magnetism, is to close up the outer senses, and thus to measurably suspend, for the time, the ordinary relations which the soul sustains to the body. Yet in the stages of the magnetic operation heretofore described, the psychical essence is still, to a great extent, imprisoned in the body, where, being pervaded by the corresponding essence, or *magnetism*, of the operator, the main effects which occur are those which may be classified under the head of *sympathy*. When left to himself, however, each person, while in this condition, is capable of thought and volition, which are properly his own, as connected with the highest extreme of his own mental sphere, and sometimes, even in this comparatively low stage of abnormalism, his mental operations are surprisingly exalted.

But when the magnetic operation is carried to a much greater extent than that which is requisite to establish the most perfect sympathy—that is, when the psychical essence of the operator *occupies* or *possesses* the body of the subject to the greatest, or nearly the greatest possible extent—these *sympathetic* phenomena diminish, or entirely cease to be perceptible. The reason of this is obviously because, while the body and brain of the subject are thus pervaded or *possessed* by the foreign essence or magnetism, its own proper essence (or organized psychical body) is set comparatively free from the grasp of the physical brain and nervous system. It can be acted upon to produce the *sympathetic* phenomena described, only whilst it, to a large extent, still occupies its own proper organs, in which alone the psychical essence, or magnetism, of the operator (a person in a perfect *normal* state) could to any great extent unite with it and subject its motions to its own.

But all channels of bodily sense and of cerebral action being closed even to the *sympathetic* effects of the movements going on in the body or mind of the operator, the comparatively enfranchised soul is launched into a new and much higher sphere of existence. This sphere of existence, when perfectly attained, is indeed identical with the *spiritual state*, with the exception that there is still a *sympathetic cord* which unites the soul to the body, and enables the former to find its

way back to the latter after a temporary absence. In this state, therefore, all the senses, including the reasoning and intuitional powers, are developed in a spiritualized, and hence highly exalted degree. The somniloquist now *feels* the (to us) invisible spheres of persons and things, as sensibly as a person in the merely bodily state could feel a solid wall. He may, by a like interior process, detect the *taste* of different articles, or of medicines corked up and hermetically sealed in glass bottles. Coming into the sphere of a more refined and ethereal light—of light which passes unobstructed through all gross and tangible bodies—he can see to almost unlimited distances. He can *hear* even a *thought* that may be addressed to him without the aid of the organs of speech; and if his attention is directed to persons a long distance off, he can hear their conversation. He exercises the sense of *smell* in an equally acute degree. I have had persons in this state to describe to me the odor of things which happened to be in distant places to which I directed their attention, and of which I had not the slightest thought at the time. The *reasoning* powers are often sublimely exalted, and the *intuitions*, at times, seem almost unbounded.

These interior powers when thus developed are vaguely designated by the appellation of “clairvoyance,” though this term properly applies only to the *sight*. But it should be observed that the other senses, and the mental faculties, are often equally exalted with the sense of sight, and some of the highest phenomena of this exalted interior condition take place apparently without the exercise of any clairvoyance, or clear-visions. Such are the phenomena of profound intellectual discernments of the interior and hidden mysteries of nature or of the spiritual world, examples of which, as having actually occurred, might be cited almost without number.

There are those who, from the abundance of proof that has been developed upon the subject, feel forced to admit the claims of Animal Magnetism in respect to the *sympathetic* and other phenomena of which we have spoken in previous articles, but who find it extremely difficult to admit this more exalted, and comparatively independent, state of the soul and its senses which we have just described. These same persons, however, generally find no difficulty in admitting a great exaltation of the senses as occasionally occurring in *cataplexies* and persons laboring under other convulsive diseases. Nor do they pretend to disbelieve the statements in regard to the clairvoyance, or sight without the use of the physical eye, as possessed by Jane Rider and by many other natural somnambulists whose cases have been investigated and described by intelligent physicians. These phenomena, having occasionally occurred in different ages of the world, have passed into *tradition*, which, strange to say, obtain more reverence and confidence from some minds than the new though constantly occurring and

undeniable facts of our own day! But the reality of clairvoyance, or sight, without the use of the physical eye, being admitted in cases of *natural somnambulism*, we are puzzled to conceive why it is that many people who make this admission, persist so strenuously as they do in denying, on merely *theoretical* grounds, the possibility, or even probability, of clairvoyance in cases of somnambulism induced by the magnetic process. Certainly, if the psychical considerations offered in this and preceding articles involve any truth, there are strong theoretical grounds on which to base a belief in the probability of clairvoyance, even were we entirely destitute of the evidence of direct facts upon the point.

But as this article will come before skeptics as well as believers in the subject of which it treats, we will here perform what, as it regards many minds, may be considered a work of supererogation—and cite a few from among the thousands of facts which are constantly occurring, in proof of an independent power of clairvoyance as exercised by certain persons while in the magnetic trance.

Sometime in the winter or spring of 1846, I think it was, the only son of a Mr. Bruce, a respectable farmer of Milford, Massachusetts, went to Boston with a load of straw, and was never afterwards seen alive by his parents or friends. Diligent and protracted search was made for him, but without obtaining the least clue by which he might be traced, until about two years after his disappearance, when one of the daughters of Mr. Bruce, being on a visit to Boston, was induced for some purpose, to call at the house of Mrs. Freeman, a well-known clairvoyant. During the interview which ensued, Mrs. F., being in the clairvoyant ecstasy, told her the particulars of her family bereavement, and of the unsuccessful search that had been made for her lost brother, and stated that the body of the latter then lay entombed in the city burying-ground on Boston Neck. Miss Bruce, deeply impressed with the developments of this interview, hastened home and informed her father of the same, who returned with his daughter to the city, and the two proceeded together to the house of the clairvoyant. The examination which ensued was more particular than the previous one. The clairvoyant mentioned the number of the tomb in which the remains might be found, stated that the young man had been entombed with his clothes on, which she proceeded to describe, and told the particular position in which the coffin might be found in reference to others in the same tomb.

Mr. Bruce immediately went and obtained permission to enter and search the tomb bearing the number that was mentioned, where he found all things precisely as the clairvoyant had described. Having fully identified the body of his son, by peculiarities of his teeth, his clothing, and by articles found in his pocket, he obtained permission to remove it to Milford, where he interred it in his own family vault. Mr. Bruce subsequently obtained from the clairvoyant the particulars of the *murder* of his son, with such distinctness as to enable him to trace the probable perpetrators of the crime, against whom legal proceedings would have been instituted had it not been for the sudden death of an important witness.

It deserves to be noted that while describing the position of the young man's body in the tomb, Mrs. Freeman incidentally stated, there was one coffin in the same tomb, (indicating its position,) which contained no body, but two large bags of sand, the body having been removed for anatomical purposes, by Dr. —, a certain Sexton being privy to the robbery.

A coffin was actually found in the tomb, as described, with two bags of sand in it!

In another instance Mrs. Freeman was consulted by a lady, whose child had disappeared and was not to be found. Mrs. F. told her that while the child was, on the previous day, playing upon a certain wharf, she, unobserved by any one, fell into the water and was drowned, and that by searching, at low tide, near the wharf, the body would be found. Search was accordingly instituted at the place indicated, and the body of the child was soon recovered. Hundreds of incidents, equally striking with the foregoing, have occurred in the experience of this clairvoyant, which unmistakably prove her to possess the power of perceiving objects and events distant in point of space and time, without the use of the physical organs, or common processes of discernment. But she is only one among hundreds who, while in the magnetic state, possess the same powers. Take the following additional specimen of the cases which might be cited:—

A young man of the name of Davis, who resided at Poughkeepsie, mysteriously disappeared from his home, and had for a long time been unheard of by his parents and friends. The anxiety of the parents being much excited, a clairvoyant of the same name, but who was neither a relation or acquaintance of the young man, was consulted respecting him. The clairvoyant states that the young man had gone to sea; that in consequence of a fall he had experienced a severe injury of the leg; that he was then in a building upon the sea shore, many thousand miles off, and was at that moment weeping and speaking of his mother, whom he expected never again to see; and that a tall man, with light clothes, was standing by his bed-side, conversing with him. He moreover, predicted that the young man would come home, at about the end of a certain number of months, and that he would come *limping*, owing to the injury to his leg, received by the fall before alluded to. At the end of the time mentioned, the young man actually came home, limping as was predicted. On being questioned, he confirmed everything that had been stated by the clairvoyant concerning his departure, and the vicissitudes through which he subsequently passed, and distinctly remembers the time when, while lying on his bed at the place before mentioned, he wept, and spoke concerning his mother, to a tall man by his bed-side, who, if I remember aright, was his captain or one of his ship mates.

Many volumes, indeed, might be filled with accounts, given on unexceptionable testimony, of the most decided cases of magnetic clairvoyance which have occurred, and are now occurring, in all parts of the civilized world. These cases all concur with each other in the general features of their phenomena, although there has, of course, been no preconcert among the experimenters, who have resided in places widely distant from each other, and who, in many instances, were skeptical, and ignorant of any specific phenomena which might have been expected to occur, as the results of the experiments instituted. Thus, without the aid of any set of propagandists, having mutual understandings with each other, the doctrine of clairvoyance has been gradually and steadily forcing itself upon the credence of mankind by its own intrinsic power, and that, too, in spite of the almost universal ridicule and hostility which have from the first been arrayed against it. Like the simpler forms and claims of Animal Magnetism, it has been “exploded” in almost innumerable instances—is now being “triumphantly exploded” somewhere, and by some one, al-

most every week ; but in all such cases the doctrine itself, smiling at the self-sufficiency of its opposers, whose hostility is based only on a total ignorance of its laws, and the conditions of its manifestation, goes on in its uninterrupted course of developement, and gains new converts to its shrine. A rabid conservatism, and sensualism, which has ever stood ready to crucify a new thought, has, it is true, well nigh succeeded in hissing it out of the public ; but it has taken refuge in a thousand private circles, where its phenomena and laws are being patiently investigated, and its truthful disclosures carefully applied. There are scores and hundreds of private families in which clairvoyance is constantly employed in the diagnosis and treatment of disease, which is among its most legitimate and successful modes of application. For this purpose, many heads of families, without any motives of notoriety or personal gain, habitually induce the clairvoyant ecstasy on their own sons and daughters, and they *know* it is *not* the transparent humbug which sensuous and conceited minds so generally set it down to be.

On the strength, therefore, of such considerations as the foregoing, we shall feel perfectly justified in assuming that clairvoyance is *TRUE*,—especially as principles have gradually unfolded themselves in the course of these psychological articles, which seem, in a great measure, to explain its mysteries, and of themselves to establish *a priori*, its possibility and even probability. And its truth being admitted, results the most profoundly important to philosophy, psychology, and theology will necessarily follow. We may find in it an illustration and proof of the important part in the economy of universal nature, which is played by forces and principles which are not cognizable to the external senses, and are introduced by it to a more interior idea of the essential nature and causes of all exterior forms. By demonstrating the existence of interior and spiritual senses, and of corresponding interior and spiritual mediums of their discernment, it proves the superiority of the soul over the body, and that the former is capable of acting at least in measurable independence of the latter. It thus also establishes a high degree of philosophical probability, to say the least, that the soul is of itself a *distinct organism*, and may survive the body. It, moreover, hints that while in this interior and ecstatic state, man may come within the influence of a still *higher* magnetism, even that which belongs to a *spiritual world*, and that he may, through this medium, receive impressions or revelations of truths adapted to the ever increasing spiritual wants of himself and his species.

After thus presenting the apparently irrefragable proofs of Clairvoyance, it seems proper that we should briefly notice the anomalies and uncertainties often attending the attempted development of this power, and from which skeptics derive their chief arguments against it.

It is undeniable that those who are claimed to be the best Clairvoyants, frequently, and, to all appearance, totally fail in their efforts to establish their pretensions, by the exercise of any peculiar interior powers. On the other hand, they have often given descriptions of distant scenes and objects, and uttered other sayings, which afterwards have appeared to be totally false and imaginary. But merely upon the basis of a few occurrences of this kind, it is manifestly unjust to set down the whole subject as a sheer delusion, as skeptics have too often done. Such a mode of disposing of questions would not be adopted, were any other alleged science the subject of investigation. There is, for example, no science

more firmly established upon an experimental basis than Chemistry. Yet who does not know that failures in experiments in this science frequently occur, and that entirely unexpected, and apparently inconsistent results are often given, when the *causes* of the same can not possibly be determined ? Or, what Electrician does not know that it is sometimes impossible, from unknown causes, to collect the electric fluid in the Leyden jar ? Yet no one thinks of setting down these anomalies and failures as proofs that the claims set up for Chemistry or Electricity are falsehood and imposture. Reasoning candidly, every one will acknowledge that two or three successful experiments, giving positive and uniform results, in these departments of science, establish the *principle* on which these results take place, and are, therefore, worth more than ten thousand failures due to incidental and unknown causes. Now this reasoning ought especially to be applied to Clairvoyance, the results of the experiments in which, owing to the extremely delicate nature of the subject, are especially liable to be modified by accidental and subtil agencies, which are entirely beyond our cognizance and conception. And if one decided shock of electricity is sufficient, of itself, to prove that electricity, under certain circumstances, is capable of producing shocks, then one decided case of sight, without the use of the natural eyes, proves the reality of Clairvoyance, even though *every* subsequent attempt to elicit the same phenomena, should result in total failure. But we have already seen that cases exhibiting this latter phenomenon are not one, or two, but thousands ; these occurring frequently without design, in all parts of the civilized world, and yet unquestionably corroborating each other in their main features.

But even the anomalous results of experiments in clairvoyance would not, in general, appear particularly anomalous, if the laws upon which the phenomena depend were better understood. In the lower stages of the magnetic condition, there is not claimed to be any Clairvoyance, though a high degree of *sympathy* may be exhibited by the subject, with the feelings and thoughts of the operator. But the best Clairvoyants, owing to various causes, sometimes fail to get beyond the sympathetic condition, or that condition in which the influence of surrounding minds, or the recombinations of the elements of past memories, or other subtil causes, are liable to produce distorted and fantastic visions or impressions, which are either partially or wholly false. But when the precise causes of these visions and impressions can be traced, the latter generally, so far from reflecting any doubt upon the truth of Clairvoyance, are often found to contain more or less of the decided elements of this phenomenon, and thus tend to confirm it. That the curious laws governing certain Clairvoyant manifestations may be the more clearly apprehended, I am tempted to mention the following case in illustration :—

The writer was in consultation with Mrs. Freeman, the Boston Clairvoyant previously mentioned, who discovered the remains of the young man who had been missing for two years. I requested her, among other things, to describe to me the situation of my family at home, *neither of the members of which she had ever seen, nor had she ever been in the place where I resided.* She first spoke of the exterior of a house which answered well the description of mine, and then spoke of several of the inmates, among whom was a colored woman. I instantly recognized these as the members of the family residing in the house contiguous to

mine, in the same row of uniform buildings. Concerning these persons, I had not had the slightest previous thought in my mind, and she could not, therefore, have been led to the description by sympathy with my thoughts. This was an unlooked-for demonstration of the accuracy and comparative independence of her perceptions. I now requested her to enter the next door beyond, and describe what she saw. She then gave me an accurate description of each member of my family, and added that there was a *strange lady* there, whose dress and personal appearance she also minutely described. She said that Mrs. F. being seated in the parlor, was at that moment talking to this strange lady about her brother, whom she heard her call Charley, (Mrs. F. has a brother of the name of Charles, though the Clairvoyant could not have known this in any exterior way.)

I noted down all these particulars, together with the hour of consultation, intending to inquire into the facts after I returned home. But on making this inquiry of my family, I was answered that no lady answering the description given—indeed, that no strange lady—had been at my house either on the morning mentioned, or at any time during my absence from home. At first, therefore, I concluded that *that part* of the Clairvoyant's statement was an entire failure, until it occurred to me to inquire of Mrs. F. what her *thoughts* were occupied on while she was sitting in the parlor on the morning mentioned. After thinking for a moment, she distinctly recollected that she was at that time digesting in her mind, a letter, which she intended to write to her aunt in Philadelphia—a lady who answered precisely the description given by the Clairvoyant, even to the minute peculiarities of the dress which she ordinarily wore—and that she intended to write something special concerning her brother Charles! She was really, therefore, at that time, conversing, *in spirit*, with the lady whom Mrs. Freeman described, and who, to the Clairvoyant, (who saw things spiritually,) appeared to be present with her. Had I been more hasty in forming conclusions, without inquiring into the causes of the apparent discrepancy, I should doubtless have set down this portion of the Clairvoyant's description as a total failure, whereas, the real facts, developed by particular inquiries, proved it to be a most decided case of interior perception, and one which could not, in the least degree, have depended upon sympathy with my thoughts.

This case is suggestive of the manner in which many apparent failures in Clairvoyant descriptions take place, which, after all, are no failures at all. If a distant person is described, who, at the time of the description, happens to be deeply absorbed in any fanciful process of thought, the *ideal* images which he evolves from his mind will be liable to appear to the Clairvoyant as *real*, and will be described as actual scenes surrounding him. It also suggests the remark, that Clairvoyants do not see the gross exterior and material *bodies* of things, so much as their interior principles, ideal planwork, or essential, generative types.

Another fact in the above narration shows that, although the Somniloquist may actually possess clear interior sight, that sight may not always be directed to the particular object which the questioner wishes to have described. This was the case when the family next door to mine (of which I had not been thinking) was correctly described. If, therefore, the descriptions given by Clairvoyants do not correspond to facts in the mind of the interrogator, it should not

always be hastily concluded that they see *nothing*, as more careful inquiry may prove that their visual powers, though directed to a *wrong point*, are nevertheless clear and absolute, and not governed by sympathy with the mind of the questioner. It is upon incidental, and often apparently trifling facts of this kind, that we have to rely mostly for proof of the *independence* of the Clairvoyant power.

Moreover, from the fact that Clairvoyants see the *ideas*, or interior, generative types of things, rather than their external materiality, it results (indirectly) that the distinctions of times and spaces, and relative positions, are, in general, much less obvious to them than they are to us. Herein consists another source of apparent errors, which frequently occur in their descriptions of different scenes and events; for they will often say that such and such an occurrence took place at such and such a time, and at a specified distance off, the statement, as to the *occurrence* itself afterward proving remarkably correct, whilst that as to the time and distance at which it took place proves incorrect. Thus I have often known Clairvoyants to speak, without the aid of any possible *external* suggestions, of events as occurring at the time the investigation was made, when precisely the same events (from which their impressions were evidently derived) had happened perhaps two or three days previously, or even did not occur until a day or two afterward. When the latter has been the case, they must have perceived the event by power of *prevision*, such as I can assert, from most decisive evidences, is by no means uncommon on the part of good Clairvoyants. Apparent failures of this kind are certainly no disproof, but, upon the whole, rather a *confirmation* of the idea of Clairvoyance. These anomalies are explained by Clairvoyants themselves in the assertion frequently made by them while in the transic condition, that time and space seem almost annihilated to them, and all things appear nearly as if present.

In illustration of this general subject, I may mention an incident which occurred in the experience of Cahagnet, a French magnetizer. On one occasion, the *somnambule* whom he had entranced, spoke of a little girl as seated on a particular chair in the room, and proceeded to minutely describe her. Cahagnet assured her there was no little girl there, when presently she asserted, "Now she has removed to *that* chair; now she sits on the one next to it; now she has removed to another;" and so on, until she was made to occupy in succession six different seats. Cahagnet at first supposed that this was merely a freak of the girl's fancy, but, on making inquiry, he learned that a little girl, precisely answering the description given, had, unknown to the Clairvoyant, been in that room a day or two previously, and that in her playfulness she had actually passed in succession from one chair to another, until she had been seated upon each one of those pointed out by the entranced girl.

Many facts of this kind might be added, showing that the spiritual types of material facts are *permanent*, and may be discerned at any length of time after their material manifestation, by good Clairvoyants, who can place themselves in *affinity* with them. Indeed, as these types are eternally involved in the *causes* of their outward manifestations, and are projections of the thoughts or intentions of the Divine Creator, they may, in a sense, be said to exist for an unlimited period, even *before* their material investiture; and it is by coming in communion with these pre-existent spiritual forms, that prophets and previsionists are enabled to predict, with

certainly, their material development any length of time before the latter takes place.

With reference to failures in Clairvoyant experiments, it may be added that these also often occur in consequence of the presence of persons whose *spheres* or spiritual atmospheres are uncongenial. This remark deserves to be particularly impressed. I have known the best Clairvoyants, even when they were in their most exalted and lucid states, to be so blinded, or otherwise so disturbed that they could not proceed in any further investigation, simply by certain persons taking a seat before them. Though it is generally skeptics whose spheres thus affect them, there is no evidence that a candid and open skepticism is necessarily generative of such influences. I regret to say that in my intercourse with these magnetically uncongenial persons, I have *generally* found evidence that they belong to that class of skeptics who (though perhaps unconsciously to themselves) would decidedly prefer old errors to new truths, as relating to this particular branch of inquiry. The subject is too *spiritual* for their sensual minds to comprehend or relish; and, coming with rigid and unyielding theories of their own, and with dispositions to "expose" and "explode" all things as "humbugs" which do not tally therewith, they unconsciously throw out a magnetic influence which is absolutely stifling and deadening to the powers of the Clairvoyant, and closes up all his avenues of perception.

Nor can we wonder at this when we reflect that, even while in our ordinary state, we are more or less sensitive to the spheres, or atmospheres of persons around us, and that this sensitiveness is immensely increased by a person being placed in the magnetic state, insomuch that he may then be made to feel either intense pleasure or pain by the mere will of the magnetizer or any other person in rapport with him. Yet people unacquainted with this doctrine of personal spheres, and who have failed to get any definite and correct announcements from Clairvoyants, have often supposed that a consciousness of *their* superior sagacity in detecting deception prevented the professed Clairvoyant from venturing upon any trial of his powers; or, seizing upon some inaccurate expression resulting from the embarrassed and stifled state of the latter's mind, they have, merely upon the strength of this, gone away and denounced the whole affair as a gross imposture. There are many persons of this class who never have witnessed, and from the nature of their own disturbing mental influence, never can (until they change) personally witness any decided case of Clairvoyance; and, perhaps, some such would be very swift to acknowledge it if they did. It is owing to the general cause here unfolded, that Clairvoyance can seldom be exhibited to a public and promiscuous audience, at which a greater or less number of persons unyieldingly set against the subject are generally present, unconsciously acting upon, and embarrassing the mind of the Somniloquist.

Persons, however, who are inwardly and perfectly willing to unlearn what they have learned wrongly, and whose minds are always entirely passive, and receptive of any evidence of truth, however conflicting with preconceived views, will almost always find overwhelming evidence of Clairvoyance, if they institute and persevere in, the proper investigations, however *skeptical* they may previously have been. It is not true, therefore, that *faith* on the part of experimenters or observers, is considered of itself absolutely essential to the display of the phenomena of Clairvoyance, though faith is,

of course, more frequently than disbelief, connected with that passivity and receptivity of mind which is favorable to the manifestation of this power. There are many, however, even among those who have firm faith in the subject, whose spheres are more or less uncongenial and disturbing to the magnetic Somniloquist.

As contributing to a more definite understanding of the laws which govern Clairvoyance, and of the conditions of success or failure in experiments therein, I have deemed the foregoing remarks necessary. When these laws and conditions are properly understood, of course there will be more certainty in all the results of the application of this power; and the power may then, with correspondingly increased efficacy, be applied to the most useful and important purposes, in remedying the physical and moral maladies of mankind, in harmonizing a distracted and unhappy race, and in bringing a bewildered and misguided world into the light of heaven.

Nature Speaks of Immortality.

All the processes of Nature are as God's stereotype plates, renewed incessantly, varied continually, possessing an inherent life; self-setting types, self-casting plates, by impermeating law, the Law of the Spirit of Life, acting in all Nature. It is the Spirit of Divine Intelligence, the Spirit of Living Wisdom, Creative Wisdom, speaking to Faith, in forms of life, silent, it may be, to the ear, yet voiceful to the soul, and full of meaning. From thoughtful types thus arranged by Law in the earth's being, Faith takes the impressions, prints the pages, binds up the volume, reads it, as God's own revelation.

Thus are set the Types of Resurrection in the processes of Spring. It is not mere ingenious Fancy appending that grand meaning to Nature as an after thought; it is God himself, who hath thus set one thing over against another, and given us in Nature a mirror that reflects the firmament of Spiritual Truth. The well-known epitaph on himself, written by Dr. Franklin for his own grave-stone, many years previous to his death, was a curiously beautiful figure, drawn partly and purposely from things connected with the occupation of his life; it is a beautiful intimation of a new and fairer life for the soul, the immortal work, divested of its earthly covering.

The body
of

Benjamin Franklin,
Printer;

(Like the cover of an old book,
its contents torn out,

And stript of its lettering and gilding;)
lies here, food for worms.

Yet THE WORK ITSELF shall not be lost,
for it will (as he believed,) appear once more
in a new

And more beautiful edition,

Corrected and Amended

by

THE AUTHOR.

—[Voices of Nature.

The Winter's snow falls like a dream over the frosty earth,
as gently as the evening dew upon summer flowers.

Voices from the Spirit-land.

THE SPIRIT-LIFE.

[The following communication, purporting to emanate from the spirit of HENRY CLAY, was given to a circle in this city, in July last, through Mrs. S——, a speaking medium. As one evidence that the communicating intelligence, was superior to the mental capacity of the medium, we are informed by members of the Circle present at the delivery of the message, that several words it contains were entirely new to the medium, causing her to question their significance before being satisfied of their appropriateness.]

Is it indeed possible that the Lord in his mercy has permitted me, worm as I am, to enjoy this great privilege of standing in spirit and addressing mortals below !

My sojourn in the land of spirits has been very short, and my experience necessarily limited. My actual knowledge of a true and rightly conducted life has but just begun. True life : not a life which is antagonistical to spiritual truths, whose soft whispering at times penetrate the heart of every man, even amid the turmoil and excitement of a worldly career, carried on in an increasing round of conflicting passions, hopes and fears, and longings for that which may not always be grasped ; but a life of an entirely different nature. Ambition no longer absorbs my soul with her dark-hued wings. Party spirit no more dispels the bright visions of happiness from my view. But here, love and unity bring light and joy imperishable. Now I discover that even the desire for a nation's welfare was too much interwoven with the love of self-aggrandizement. I see also that men of high intellect whose vigorous thought swayed the mass of mind, and whose splendor of eloquence misled the senses, now but faintly shine in the dim distance. The eloquence of earth is not at all times borrowed from heaven, and the fiery intellect is not always kindled by the light of purity or the intensity of love.

The vast voice of a nation, as the voice of one man will yet ascend on high to the power which shall enlighten the people and unchain them from their moral and social slavery. The slavery of human custom, and conventionalities, and approbation, which often leads men to forget their duty to themselves, their nation, and their God.

And now, I am rejoiced that the light from heaven which is to baptize the nations, has broken in upon my soul ; and I could bow my head to the dust in shame and grief that the still small voice of conscience was so long unheeded by me, and which would have led me to behold this pure and beautiful light. I was a statesman on earth, but am a child in heaven. There I was thought a sage ; here I am a novice : but even this novitiate is to me more deep in knowledge, and yet

more fraught with mystery than ever my mortal mind conceived. My highest earth-born thought was far too low to reach to heaven. My worldly wisdom availed me not, when my new life commenced.

It is very beautiful to become a little child again ; and now I understand the meaning of the words—"Ye must be born again ;" and in true sincerity and gratefulness I feel that I am born again—in a life where the vanities of earth have faded from my view, and the bright glories of heaven are opening upon my soul.

O, soul made pure, be thankful for thy high estate, and adore thy God who hath endowed thine eyes with light, and thy soul with the ability to enjoy the pure beauties which crowd upon thy new existence ! And yet how I am overwhelmed with the foreshadowing of the glory which is yet in wait for me. But now a form of brightness appears, and saith unto me, "As thy day is, so shall thy strength increase ; and thou shalt grow and wax stronger in the stature of wisdom and the might of love."

I am surrounded by those who have passed from earth, and who are, like myself, exploring the wonders of this heavenly land. The realities become more and more transcendently sublime as we proceed. And the beauties of knowledge are increasingly unfolded ; more vast and commanding becomes the wide-spread plain of glory, as we travel on in our heavenly path, guided by wisdom supreme and love unbounded.

Follow up this good path, friends. I regret that I did not commence sooner.

Question, by a member of the circle.—"Did you begin at all, while on earth ?"

Answer.—"Faintly and feebly, as a child begins to walk. I possessed not the strength which comes from above."

Question.—"Did you believe in those manifestations ?"

Answer.—"I believed in a great deal more than I admitted, even to myself."

HARMONY.

WRITTEN BY SPIRITS ; A. A. P. MEDIUM.

The spirits would desire mortals to understand the blessings which spring from Harmony—that glorious principle which comprehends all that is lovely in the Universe. It is the great element of Love—that river of Life which flows from the Infinite Fountain of all Harmony. It is that river which must ultimately drown all discord from the Universe ; for it is that pure and peaceful stream spoken of by the Prophet, as the waters that could not be passed over—a river clear as crystal, proceeding from the Great Author of the Universe.

It is that fire which must try every man's work of what sort it is : for when man begins to comprehend

the beautiful order of Nature, its divine Harmony will be as a fire to purify his own being.

And this is the way the principle of Harmony or Divine love is to purify the spiritual nature of humanity:—it is through the guardianship of celestial spirits; and when man gives head to the spirit-voice, willing to learn truth, then will his moral and spiritual nature be purified by the pure Love principle which governs the angels of God. It is this principle of universal government, which is the grand central attribute of the Deity; and will therefore reign forever. It will ultimately be the controlling power of the children of men, for it is the great Positive Principle of the Universe.

New London, Huron Co., Ohio.

TRUST IN THE LORD.

WRITTEN BY SPIRITS—A. A. P. MEDIUM.

This subject, if viewed in a correct light, will be seen to be a necessary principle, pervading every department of the Universe, and therefore that dependence which brings joy to the mourning soul.

Man, even while dwelling in the physical organism, is a being possessed of those lofty aspirations, which demonstrate him to be a child of that Eternal Power which governs the Universe—and as such having a desire for an endlessly progressive life. It is seen that Earth is only his temporary abiding place. The consolation and benefit to be derived by mortals from a knowledge of this truth are of vast importance, teaching that the departed friends for whom they mourn are happy in the land of endless felicity; and that the hope they have of rejoining them in that heavenly sphere, shall be swallowed up in full fruition. Then let the children of earth view the ways of Providence in the light which will dispel all grief and murmuring; inasmuch as the fact that God is the universal Father, is the assurance that his children will receive only good from his hand. Let mankind study all the operations of Nature, and he will learn that all her changes produce happy results, and that therefore his own changes will but usher him into the immortal and glorious destiny which is the goal of his aspirations. The natural tendency of this truth will be to give peace to those who are in doubt and darkness respecting the reality and happiness of the soul's future life. For, when they fully comprehend it, as it is published in all Nature, then will they know that there is no death nor lasting misery for the immortal mind; but that when the physical system, or the organism through which the spirit outwardly manifests itself, is dissolved, then will the immortal germ enter and expand in its sphere of endless progress. This is the trust which we would have you put in the Lord, as it will give you pure and holy joy.

The human mind has long been darkened in its con-

ceptions of the character of the Divine Parent. It has believed that many of its race would be deprived of the smiles of its universal Father. But nothing is more evident than the want of harmony of this view with the character of God. His true character is better learned in his works, which in their perfectly controlled and harmonious adaptation evince the universal and not isolated manifestation of Divine care. Let the human spirit learn of the existence of the general and impartial dispensation of Divine love, and, unfettered, it will aspire to be God-like, and will yield an angelic passiveness to the heavenly influence which will unfold its powers. Thus will the soul receive joy in the hour of trouble—will be influenced by the Divine power of love, which controls all Nature, and destroys all fear, and in which the soul will realize its salvation from all that confines its action. Man should not act contrary to Nature; nor should he receive those theories which conflict with existing facts, for such are defective, and should have no place in the affections of the God-like soul. But let him heed the teachings of Nature—which, as beheld by the interior understanding, is the living expression of the Divine mind—for in so doing he puts his trust in the Lord.

New London, Huron Co., Ohio.

Eternal Punishment.

EXTRACT FROM A MESSAGE BY THE SPIRIT OF DR. EMMONS.

You of the earth may pretend, and think you believe ever so strongly in eternal punishment; but when you bring it home to your own hearts, and those you love, the strongest terms you dare to use are, "We leave them in God's hands. He doeth all things well!" Yea, verily, I respond to that with all my spirit powers—"God doeth all things well!" Amen, and amen; forever!" saith the spirit of Dr. Emmons. Does not that very remark imply a doubt in the minds of those that thus speak? You could not better express your doubts, if you would; your firmest, strongest believer in eternal punishment dare not say of the one he loved, he, or she hath gone to *Hell*; in plain words let us speak, for you that believe it, may not shrink from speaking it. I was one of the Old School, a strong, bold preacher of the *doctrine of eternal punishment*; would that those sermons were buried in oblivion!—They are a curse to the world, a dishonor to the memory of him who could believe or utter such sentiments—a libel on the character of a just and holy God. And yet, as my spirit returns to the friends and scenes of my earthly days, often do I hear the words I uttered in life brought forth as the faith of a good old man; and by those, too, who cherish my name and memory with almost holy reverence. I long to make my voice heard in tones of thunder, that they may know the truth, and not grope in darkness longer.—[*New Era*,

THE SPIRIT MESSENGER.

R. P. AMBLER, EDITOR.

NEW-YORK, DECEMBER 11, 1852.

THE OLD AND THE NEW.

[The following discourse, furnished us by the reporter, was delivered on Sunday, November 28, at the Stuyvesant Institute, by S. J. FINNEY, while under spiritual influence.]

The death of the Old has ever been the herald of the New. When grain is sown, no growth is expected until the seed has died away in the earth. The quickening of the germ which expands in the new growth, is the signal of the dissolution of its old form. So it is with everything in Nature. And the unfolding of a principle into a higher form, is the destruction of its previous one.

Long ages have rolled away, since the commencement of man's existence; and many and magnificent constructions stand forth as the embodiment of his thought. But with his innumerable and wondrous successes he is never satisfied, and is still seeking higher and more comprehensive objects on which to bestow his energies.

Eighteen hundred years ago, the theology of Moses was succeeded by the purer system which found expression through the mediumship of Jesus Christ. In his fulfilment of his mission, the Jewish Church declared that he had a devil and was mad. And why? Because the new and glorious principles which he unfolded were incompatible with their old traditions. Had Jesus sacrificed his principles to the doctrines of the Jewish Church, he might have escaped a bloody death, and been exalted and adored as a leader. But the love of truth was deep-seated in his soul; and with entire disregard of self, he demonstrated the iniquity of the Old, and preached the holiness of the New; giving—in place of the stern and misanthropic mandates of the former, which governed by a despotic and unyielding sway—the new and holy law of universal love; and annulling the fettering code of Judaism in bold advocacy of Divine truth. Some would have thought him unwise and incautious in thus speaking; for it was a dark age, and a fearless expression of truth, in opposition to church-taught errors, might lead to that overwhelming opposition which would destroy the usefulness that a more expedient course would produce. But the time had then come when truth should no more be compromised with error. And, in perfect fidelity to his convictions, he urged upon them those principles which fully nullified their cherished traditions, until, with heated passion and revengeful fury, they cried, "Away with him! crucify him! crucify him!" Yet the sublime truths which he uttered live still, and are

destined to work out a glorious redemption for humanity.

But, it might be asked, Did Jesus learn his elevating truths from the Jewish traditions? No! He read them from the inspired Book of Nature—in the lonely desert—the fruitful valley—the solitary forest—on the mountain-top—in the running brook and the mighty river. From these he drew the lessons of love and brotherhood. From Nature's volume he learned that the Jews were not the chosen and "peculiar" people of God; that the sun shone upon the good and the evil, and the rain fell upon the just and the unjust: and this universal law the Jews denied. "What!" exclaimed they, "are we to eat with publicans and sinners! are the Gentiles to be equal with us!"

But what have Christ's professing followers done? Divided into innumerable sects, each one claims to have the peculiar truth. Did Jesus tell his disciples to write a book and make it an infallible rule? Did he have a written law? No! These were written long after his death; and were such remembrances of his life and sayings as his disciples cherished. And this has given rise to inexplicable confusion in the Christian world. Since the Lutheran Reformation, many sects have arisen—all arriving at the same Heaven, yet each in hostility to all others. And this is because the beautiful principles of Brotherhood which Jesus taught, were not left to work their own way from heart to heart; but were embodied in the forms of arbitrary creeds by men who have had the egotism to think themselves the especially chosen of Heaven. Jesus built no church; nor did he tell his disciples to write his life. If he had, they would not have omitted the greater part of it, and revealed the remainder in a brief and imperfect manner. Sectarianism has diverged in a wide angle from the line of truth; but the doctrines of Jesus will live while the false creeds which surround them will die. Sectarians have forgotten the great sentiment of Brotherhood which Jesus taught, while they have worshipped him in a spirit of idolatry. This may not be strange, when we reflect that they look upon the man-developed character of Jesus in their view of him, forgetting that he had progressed from simple childhood. They stand before the colossal mind, not knowing that he was once undeveloped in intellect.

They have made a God of him, because he worked miracles. Did not his disciples the same? Did he not teach them the principles upon which they were performed, and declare that the power came not but by fasting and prayer?—that their own systems were first to be brought into subjection. Their prayer was not to be a pharisaical one; but the humble, earnest, practical prayer of the workman; and their fasting, the wise regulation of the appetites. They performed similar works, because they were like him. And now that he is gone, man has for centuries submitted

to be led by the blind. Jesus taught—and it is a sentiment of which this age already declares the truth—“If ye follow me, ye shall do my works.” Now, the church has claimed to follow Christ, for nearly two thousand years; and, if their claims are true, why do they not the works of Christ? why are not the halt, the maimed, the blind, the sick, going to these fine edifices to be healed? But, so far from healing them, in many of these popular churches, such would be denied admittance. So, in the olden time, they went to the Temple to seek Christ, but found him among the lowly, the humble, and the infirm. In these modern edifices you hear an eloquent sermon, a beautiful discourse; but, oh, give us the sermon of ACTION, not of words. The truth of being Christ's disciples, was in the ability to heal the sick, open the eyes of the blind, &c.; and it is by such works that the truth is to be manifested in the present day—in fact, by following the Divine teachings of Jesus. But we are not to think that man, in a rudimental state, is to do these things; but in the light and wisdom gathered through time, he becomes more and more attached, by the ties of true humanity and the laws of affinity, to the spirits of the celestial spheres; and with these—forming a bright and beautiful union extending from sphere to sphere, and comprehending all intelligence in one vast zone of spirituality—would advance in unbroken harmony, ever expanding and ever loving, in the brightness and purity flowing from the Great Positive Mind. Oh! then, let us give to our brother the hand of fellowship, while we wield destruction to his error, and we shall accomplish our mission, slowly, but surely!

MATERIAL AND SPIRITUAL INFLUENCES.

It is plainly discernible that the spiritual tendencies, which more widely prevailed a few centuries since, have become gradually diverted by a growing materialism; and the care which might have been exercised by guardian intelligences, has been rudely repulsed by an extending and darkening infidelity. The balance of human affections has yielded to an external and selfish attraction, becoming more and more wedded to the outer and less potently controlled by the inner, until, by the mass, all that is spiritual is deemed visionary and unsubstantial, and nothing is worshipped or believed but that which is recognized by the unilluminated outward senses. Thus the highest aim of the many has been for the attainment of earthly riches, that they might be enabled to wield an arm of power over the more helpless and dependent, and receive the adoration of servility and sycophancy; that they might revel in unrestrained debauchery, and satiate all the demands of sensuality, even in the immolation of unprotected virtue, the robbing of labor's hard earnings, and the destruction of human liberty. The almost universal

struggle has been for the enjoyment of sensual things—the love of which has furnished the drunkard with his cup, the assassin with his dagger, and a scepter for the tyrant, and has produced the innumerable existing forms of human degradation and woe. And this condition has arisen from the superiority of material influences upon the human world, over the internal and true—from a vast ignorance of the reality and importance of a future existence—the determined infidelity respecting spiritual things—the scientific (?) materialism of the age, and the deadly incubus of a superstitious and dogmatic theology. In vain have a few enlightened reformers sought to stem the tide of popular evils—dimly have a few glimmering tapers flickered in the deepening darkness, and almost ineffectual have been the struggles of angels to pierce, with shafts of light and love, the artificial vail which man has wove between him and immortality. From whence comes salvation?

In a poor man's dwelling a “rap” is heard—it is produced by spirits. The inmates of that hovel listen in wonder. Angels hovering around, watch with intense anxiety for the issue. The “rapping” is continued. The listening mortals are convinced of the spiritual cause, and the angels rejoice. Now are a few human souls turned slightly to the interior attraction, and thus are opportunities engendered for the manifestation of immortals. The news is heralded, and thus is the seed sown, which springing up in many hearts, causes men to turn a moment from their external engrossment and open their minds to the gentle operation of the invisibles; and thus new avenues are opened—an increasing power is exerted, and the immortal influence, working like leaven, enters all circles, and knocks at every heart for admittance. And now many, awakened from their infidelity, are raising their aspirations above the plane of external corruption, to receive the pure light of heaven. The whole race is being moved by the interior attraction, and men are gradually yielding to the superior influences which are exerted from the invisible world. The indications of this are seen in the growing dissatisfaction of men with the imperfections of the prevailing theology, the increasing exertions for social reform, and the universal struggle of the race for religious and civil freedom.

And thus Divine truth is surely destined to accomplish human redemption. Salvation comes from the interior. Substantial truths from the world of reality when received and rendered universal, will witness the harmony and happiness of the race. And it is for all who have become receptacles of true spiritual illumination to let their light shine, and aid in the spread of Divine truth. It is for men to try all theories, all revelations, and all impressions, by the test of a Divinely harmonized interior consciousness, by throwing off the perverting influences of a false education, and allowing

no bias from preconceived views. It is for man to cease the worship of unsubstantial mortality, and to open his soul to the inflowing of imperishable realities. Then will the unholy tendency of animal nature cease to divert man from his true relations: the all-absorbing love of earthly wealth and elevation will be transformed into humility and pure aspirations for spiritual good; innocence and beauty will no more be the victims of sensuality; but envy, strife, tyranny and human inequality will be lost in the harmony of a universal Brotherhood, and earth will become a paradise. H.

THE SPIRIT OF LOVE.

How sweet is the influence of love, as it gently descends into the heart of unhappy man. How it softens the feelings of him who is hardened by the selfishness and corruptions of the external life. It breathes on the soul ruffled with anger, and a heavenly calm ensues. Opening the eyes of the affluent to behold the sufferings of the helpless, it causes him to minister to his brother's wants, and the wounds of the sufferer are healed, and blessings four-fold descend upon the giver. It is the heavenly link that connects man to his Divine Father; the immortal essence which descends into and expands the aspiring soul, widening and exalting the affections, opening the understanding, and from thence shining forth, and uniting heart to heart, in the indissoluble bonds of true Brotherhood.

Man's soul, though operating in the outward life, exists only in its true and harmonious relations when uncontrolled by the external, and moving in the realm of pure spirituality, actuated by those living principles which center in Divine love. It is love, as the spirit of these principles, which leads the soul of earth up to Heaven; which meliorates the multiplicity of human woes, and which will eventually effect the world's redemption, and usher every child of immortality into the glories of unending felicity.

He is the true Spiritualist who entertains this Divine element, and withdraws from the attractions of selfishness and sensual things. And those only have that love who yield its fruits—who exhibit those manifestations which are prompted only by a universal love of mankind and a supreme love of the Divine Father.

It was once said—and oh, how truthfully!—"If ye love God, ye will keep his commandments." And are not the Divine suggestions continually moving upon our inmost consciousness, with that potency which will admit of no misconceptions, if we withdraw ourselves from the perverting influences of self-love and sensuality, and give heed to the heavenly voice within? Are there not holy commandments which whisper, internally, directions to govern all life's relations, and which are the creation of DIVINE LOVE? When we behold the misery of poverty's victim, does not the Divine Spirit

of Love urge us to exertion in the destitute's behalf? If wrong is done to us, how faithfully struggles the inward influence to supplant the spirit of revenge, and to make us hear its message of love, "overcome evil with good!" But we must listen to the sweet voice, instead of hushing it with the discordant impulsions of the outward nature. It is yielding to vanity, selfishness, and all of the animal promptings, that invest the soul with that chilling disposition so uncongenial with the influence of heavenly love, and which isolates man from man, and supplies aristocracy and tyranny with their power.

Turn within, then, O child of earth! Listen to the voice of the Spirit of Love, and embrace its holy evangel! Submit not to the rule of thy outward and impure nature; but cause pride, unkindness, revenge, and all manner of selfishness to give place to charity, forgiveness, and pure disinterestedness; for these are the offspring of Love. Thus shalt thou be filled with heavenly purity, and aid in the hastening of the glorious period of human unity and redemption. H.

The Religion of Nature.

The spirit of Nature—the Divine Being—has revealed to us the character of *His religion*. There is perfect freedom in it! Nothing looks monotonous. There is no long-facedness about it! In His universally published creed, the Creator declares himself to be no gloomy Quaker or Orthodox. Instead of clothing creation uniformly in a *drab dress*—giving it a dismal expression, foreboding evil—he has bedecked the hills and dales with variegated loveliness, and placed a crystal on the breast of the granite mountain!

The deity is the crystalization of all Principles! Justice and joy, peace and progress, beauty and endless loveliness dart off from the common *focus*, and so the Deity declares the superlative grandeur—the boundless universality—of his spirit and its religion! He can not, with such attributes, be eternally conscious of the existence of a blazing pandemonium—just beyond the boundaries of his all-glorious dominion!

Let us be true to the Gospel of Nature! "A house divided against itself can not stand." Fables may contradict each other, but the poles of the universe must be in accord. We may, therefore, say, that Deity can not cause the eternal destruction of the poor, unfortunately organized wretch, and yet send forth principles of love and beauty into this world, causing souls to love each other, birds to sing the songs of gladness, and the fields to team with blushing luxuriance! Nay; a contradiction so stupendous—an absurdity so gorgeously constructed—is a philosophical impossibility! The laws of love—the soul of God—in man, stand up like the ascending Alps, in resistance to horrors so unutterable. For if there were a hell in the neighborhood of heaven, (as our well-meaning clergy assert,) containing but *one*—just *ONE*—lost soul, *we know* (granting the Lord to be unable to save,) that the *angels* in heaven—our departed brethren—would weep tears enough to extinguish the fires of hell, and that, upon the swelling bosom of an ocean thus formed, that once lost soul would rise triumphantly into the courts of heaven!—[A. J. DAVIS.]

Spirits in California.

[The manifestations of spirits are not confined to a few isolated localities, but are prevailing to an extent that proves their mission to be universal. Our new sister State is becoming subject to the heavenly influence, is seen in the following :]

Jesse Hutchinson writes from California, that the Spirit Rappings are quite prevalent in the land of gold. There are now said to be some twenty good mediums in San Francisco. They have seized upon the editors and conductors of the public press. The *Herald* is now the only sheet as yet unblest by their presence. One of the editors of the *Atlas* has become a medium ; also the principle editor of the *Whig*, and one of the editor of the *Placer Times*, is an enthusiastic believer and medium.

Correspondence.

CHARACTER AND OFFICE OF CHRIST.

BRO. AMBLER :—I am one of the number who have been much interested in the articles which recently appeared in the MESSENGER, respecting the character and position of JESUS CHRIST. I feel that the question on that subject which has been in debate, is one of unspeakable importance ; and now that it is fairly broached, I hope it will continue to agitate the thoughts of yourself and correspondents, until it is settled. Spiritualists, the advocates of "free thoughts and unrestricted inquiry," will not, of course, allow themselves to fall into the inconsistencies of a party spirit, or of a desire to have their own preconceived opinions prevail on that subject, without candidly and patiently hearing all that may be said for an opposite view. The absence discovered in the prevailing spiritualism, of a recognition of a personal God, as *directly* conjoined to humanity, so as to make suitable vessels in the latter the receptacles of *immediate* influx of his Divine love and wisdom, I confess has seemed to me extremely chilling, and, in its tendency, deadening to all the higher aspirations of the human soul—especially as it is becoming more and more obvious that no link of connexion with the *really* Divine, is necessarily supplied by the conflicting, imperfect, and sometimes low (though often good) spiritual communications of this day. It is for this reason, (together with numerous philosophical considerations which I have no time to unfold at present,) that I feel much attracted to the views of Jesus Christ presented in the article of Mr. Hyatt, in the seventh number of your paper. It is not my intention, however, to prejudice the pending controversy, by this remark ; but as spiritual experiences have been, and naturally will be, appealed to in the solution of the question, I will, without assuming any responsibility as to the issue, submit to your considera-

tion a *remarkable vision*, as tending, in some measure, to illustrate and enforce the views concerning Jesus Christ presented in Mr. Hyatt's article. I extract the vision from a little volume entitled, "*A short compilation of the extraordinary life and writings of Thomas Say.*" It is but one of the remarkable spiritual experiences which occurred to that amiable Quaker ; and I think your readers with me may find it instructive in more respects than one. The vision is as follows :—

"At another time it was impressed strongly upon my mind, for some months together, that I should be visited with a fit of sickness near unto death. This caused me to cry mightily, both day and night, unto the Lord, to preserve and keep me in the hour of trial and death. At the same time there arose a desire in me to know the mystery of the Trinity, if the Lord would please to reveal to me, how Father, Son, and Holy Ghost are three in one. Soon after this, I was visited with the yellow fever, (in the Eighth Month, called August, 1741,) in which I was given over by the doctor and all that saw me ; being speechless for the space of two or three days, and unable to take any nourishment, save a small matter out of a teaspoon to moisten my throat, though all the while I remained in my perfect senses. During those days in which I was deprived of my speech, my desire of knowing the mystery of the Father, Son, and Spirit, was satisfied. For there was presented to my view a large square place, the length and breadth whereof were equal : and I beheld in the midst thereof a throne as clear as crystal, and brighter than the sun at noonday. All around the throne there appeared to be seats raised one above another, how many I know not. I also beheld many placed upon those seats, and raised one above another, according to their seats, which appeared to be the heavenly host. In the midst of the throne I saw a body of light and glory ; and I saw another body of light, proceeding or extending into this body, which was in the centre, which filled the whole heavens and all the heavenly host, and was that whereby they were enabled to join in endless songs of praise for evermore. And I heard a voice say unto me, '*The Lamb, who is in the midst of the throne, feeds them ; so that they shall not hunger any more, neither shall they thirst any more ; and there is no need of the light of the sun to shine in it, for the Lamb is the light thereof.*' And methought I saw one stream of light extending into this body of light, and passing through it into the hearts of all men universally.

"*The light appeared as universal as the sun at noonday.* And I heard a voice speak unto me and say, '*Behold this light which thou seest extending from the Father, through me (the light proceeding from the body in the midst of the throne which filled the whole heavens and heavenly host) into the hearts of mankind, is the light which checks men for sin when committed, and warns them, by fears and dreads, when they are about to commit it. And if they obey the same, and are led thereby, it will lead them to me, and then they shall find peace with God.*' And I heard the same say unto me, '*That one stream of light, which thou seest, is of the Father ; I am the Son, and this light, which proceeds through me, from the Father into the hearts of all men universally, is the Spirit, which are ONE AND THE SAME LIGHT. Here thou seest in part the mystery of Father, Son, and Holy Ghost.*"

W.

Facts and Phenomena.

SPIRITUAL TESTS.

[The following account of singular spiritual manifestations, is given by the Editor of the *Spiritual and Moral Instructor*, formerly published at Auburn, N.Y.]

Within a fortnight past has been developed in this city a "medium" in whose presence are produced some very astounding "spiritual manifestations." The name we omit, by request of the family.

The "medium" is a young lady about fourteen years of age. She has been associated with a Sabbath-school, and her mother has been a member of one of the Presbyterian Churches in this city for many years. The parents have been violently opposed to "spirit-rappings," believing them all deception; and have never suffered their daughter to attend "spiritual meetings" or visit "mediums," neither would they allow such in their house. For a number of weeks past, whenever the young lady walked out, she heard "raps" upon her parasol, and also in her presence when alone. This fact she concealed from the knowledge of others; not even revealing it to her sister, through fear of its offending her. A few weeks since she became ill, during which it was known that "raps" had been heard in her presence; and the determined opposition of the mother to the "rappings" was exhibited in the remark, that she "would rather bury her daughter, than see her become a 'medium.'" But her health improved; and as she became able to leave her bed, spirits manifested themselves unmistakably, and soon commenced "rapping" with great freedom. And now the mother and family are perfectly converted to the "spiritual theory."

Last Saturday morning, with Rev. J. L. SCOTT and Mr. SEWELL HEWES and lady, we visited the residence of this "medium," for the purpose of witnessing the demonstrations there exhibited. After being seated, some individual present requested the spirits to imitate, as they had previously, the sounds attending a battle between two armies. They immediately expressed their willingness by affirmative "raps." Soon, sounds in imitation of drums beating a splendid *reveille* were distinctly heard, though as at a distance. Then commenced the "march," as was indicated by a manifestation of martial music, which was playing a military air as if conducting the battalions from the camp where the *reveille* had been beaten, to the scene of conflict. As they seemingly advanced, step by step, gradually the music of the opposing army was heard approaching from another direction, and the two drew nearer, becoming more distinct until, almost in our immediate presence, from each band was heard occasional strains of the fife, each identical beat of the thrilling "tenor," and the heavy and soul-stirring intonations of the "bass," performing the "prelude" so expressive, that the spectacle of a mortal conflict was vividly

brought before our imagination. Immediately was heard a manifestation of the sharp rattling of musketry and the heavy report of cannon, irregularly fired by the contending armies, which heavily jarred the room; and all the sounds combined, far exceeded in representation any description which could be rendered short of the reality of a battle, creating in us similar sensations to those we have experienced in the vicinity of the "exercises" of artillery.

In this manner, for the greater part of an hour, was manifested the prosecution of a battle; and sounds like those proceeding from an actual conflict as witnessed at a short distance, were here produced by the spirits. The scene closed in a manifestation of peace, by the beating of drums and the firing of cannon.

Although fully believing that these "manifestations" were produced by spirits;—indeed, they were of such character that it would have been utterly impossible for any other than "spiritual" agency to have occasioned them;—still, that we might attest to the world that no deception was practised, four individuals of us present proceeded into the rooms underneath that in which the "medium" was sitting, and by a thorough examination can testify that there was no possibility of any "machinery" or mortal agency being connected with the sounds. And during our investigation there, the spirits were beating tunes much louder than before.

Mr. and Mrs. HEWES desire us to add, that the "medium," although knowing nothing whatever of piano music, while at their house has had her hands used by the spirits of departed friends, so as to play tunes upon it, giving that peculiarity to the movements which proved their identity.

Here is another mystery for those to unfold who are exposing what they call the "humbuggery" of "spiritual manifestations."

A Manifestation of Spirits.

MR. EDITOR:—While connected with the *Instructor*, at Auburn, last year, I was engaged in the printing-office one evening alone, imposing the form of the paper, when a spiritual manifestation occurred, as follows:—Nearly at the close of my occupation for the night, I was startled by a repetition of loud and quick sounds produced upon the printing press, appearing to have been made by the concussions of a heavy piece of iron against it. Surprised but rendered joyful at the meaning conveyed, I proceeded to the place whence the demonstration originated, and found that the only article that could be made to produce analagous sounds was a large iron wrench; and this, only by energetic spiritual effort. Hence I believed that the "wrench" had been taken hold of by a spirit-hand, to create the manifestation. On returning to my employment, numerous "raps" were heard in the immediate vicinity, confirmatory of my conclusion. I. S. HYATT.

Poetry.

JOY AND SORROW.

BY T. L. HARRIS.

In every heart is found a cell, where only
Sorrow repeats her litany of pain :
In every home a chamber veiled and lonely,
The shrine of sorrow ; there the dead have lain.

The sigh of sorrow to the winds hath given
Their wild lament ; a broken heart beats there.
She moveth with the eclipse, o'er earth and heaven :—
In form unseen, in presence everywhere.

Her spectral breath despoileth life of gladness,
Day of its glory, night of its repose ;
While Earth, pale mother, veils her brow in sadness,
And fades and fails with joy's expiring rose.

So sang a poet, in his lonely chamber,
While midnight filled his life, his thought, his room.
When lo, a Presence shone through clouds of amber,
Calm, in eternal love-light, on the gloom :

Shining and singing, while the night was drifted
On fragrance of her happy breath away ;
And o'er the poet's eye, in wonder lifted,
Shone Paradise, in morning's golden ray.

Her soul flowed o'er her lips in holy sweetness ;
Her loving thought in living music rang,
And thus, the prophecy of life's completeness,
In sorrows end, the radiant spirit sang.

Lo, Heaven to Earth in harmony descendeth,
And joy shall fill the universe again :
Life into heavenly deathlessness ascendeth,
And seraphs bend to crown immortal men.

The pains, the tears, the wrongs, the desolations,
Faded in the evening twilight of the past,
And all the beautiful and sacred nations
Dwell in the Holy Land of Love at last.

Bind to thy heart the heavenly evangel,
Fear not, though heart and flesh may seem to fail.
Rise to embrace and win the midnight angel,
Like Jacob, thou shalt wrestle and prevail.

—[Spiritual and Moral Instructor.]

MY ANGEL GUIDE.

BY MRS. R. T. ELDREDGE.

It comes to me, an airy thing,
All robed in spotless white ;
Extatic joy it seems to bring,
My heart thrills with delight,
And throbs with rapture, almost wild,
It seems so like my buried child.

It comes to me in sorrow's hour,
When I am lone and sad ;
And sheds around a magic power,
That makes my spirit glad.
My guardian angel seems to be
A guide and solace unto me.

It comes to me oft in my dreams,
When daily cares are o'er,
And round my way its beauty gleams,
And life seems blest once more ;
I dwell in one bright, happy sphere,
And feel no pain, no danger near.

It comes to me when some poor child
Stands shivering at my door ;
And seems to say, in accents mild,
Give, give unto the poor.
With bounteous hand thy fold is fed,
O, give the starving wanderer bread.

It comes to me when I am tried,
By sorrow, pain or grief ;
And wafting gently to my side,
It seems to bring relief ;
Methinks my angel-guide is given
To lead my earth-bound thoughts to heaven.

[Flag of our Union.]

MY MOTHER.

BY EDWARD NEWCOMB.

'Twas Sabbath evening, calm and still,
When naught was heard but whippoorwill,
Whose plaintive strain the soul would fill,—
When mother died.

Then gathered friends from far and near,
Then cheek met cheek, and tear met tear,
And fell upon that form so dear,—
When mother died.

A sister dear, with tearful eyes,
Breathed forth such holy, heartfelt sighs,
That seraphs caught them in the skies—
"We're all alone."

A brother held her death-like hand,
Received her gentle, last command—
"I'm going to a better land—
Do right my son."

But closer still around her pressed
An angel-band from regions blessed,
To bear her weary soul to rest—
From earthly toil.

For longer life she did not crave,
Nor feared the silent, gloomy grave ;
But yielded unto God, who gave
Her spirit, soul.

Now, as the fragrant zephyr breeze,
Glides through the weeping willow trees,
It mournfully, yet sweetly breathes
Her requiem.

Oh, Father of the Orphan lone,
From sinful earth soon claim thine own,
That we may kneel before Thy throne,
And sing Thy praise.

—[Waverley Magazine.]

Gentle Words---Loving Smiles.

The sun may warm the grass to life ;
The dew, the drooping flower ;
And eyes grow bright and watch the light
Of Autumn's opening hour ;—
But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the summer time,
And brighter than the dew.

It is not much the world can give,
With all its subtle art ;
And gold and gems are not the things
To beautify the heart :
But oh, if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth.

Miscellaneous Department.

REGULATIONS OF THE TEMPER.

There is considerable ground for thinking that the opinion very generally prevails that the temper is something beyond the power of regulation, control or government. A good temper, too, if we may judge from the usual excuses for the want of it, is hardly regarded in the light of an attainable quality. To be slow in taking offence, and moderate in the expression of resentment, in which things good temper consists, seems to be generally reckoned rather among the gifts of nature, the privileges of a happy constitution, than among the possible results of careful self-discipline. When we have been fretted by some petty grievance, or hurried by some reasonable cause of offence into a degree of anger far beyond what the occasion required, our subsequent regret is seldom of a kind for which we are likely to do much better. We bewail ourselves for a misfortune, rather than condemn ourselves for a fault. We speak of our unhappy temper, as if it were something that entirely removed the blame from us and threw it all upon the peculiar and unavoidable sensitiveness of our frame. A peevish and irritable temper is, indeed an *unhappy* one; a source of misery to ourselves and to others; but it is not, in *all* cases, so valid an excuse for being easily provoked, as it is usually supposed to be.

A good temper is too important a source of happiness, and an ill temper too important a source of misery, to be treated with indifference or hopelessness. The false excuses or modes of regarding this matter, to which we have referred, should be exposed; for until their invalidity and incorrectness are exposed, no efforts, or but feeble ones, will be put forth to regulate an ill temper, or to cultivate a good one.

We allow that there are great differences of natural constitutions. One who is endowed with a poetical temperament, or a keen sense of beauty, or a great love of order, or a very large ideality, will be pained by the want or the opposites of these qualities, where one less amply endowed would suffer no provocation whatever. What would grate most harshly on the ear of an eminent musician, might not be noticed at all by one whose musical faculties were unusually small. The same holds true in regard to some other, besides musical deficiencies or discords. A delicate and sickly frame will feel annoyed by what would not at all disturb the same frame in a state of vigorous health. Particular circumstances, also, may expose some to greater trials and vexations than others. But, after all this is granted, the only *reasonable* conclusion seems to be, that the attempt to govern the temper is more difficult in some cases than in others; not that it is, in any case, impossible. It is, at least, certain that an opinion of its impossibility is an effectual bar against entering upon it. On the other hand, "believe that you will succeed, and you will succeed," is a maxim which has nowhere been more frequently verified than in the moral world. It should be among the first maxims admitted, and the last abandoned, by every earnest seeker of his own moral improvement.

Then, too, facts demonstrate that much has been done and can be done in regulating the worst of tempers. The most irritable or peevish temper has been restrained by company; has been subdued by interest; has been awed by fear; has been softened by grief; has been soothed by kindness. A

bad temper has shown itself, in the same individuals, capable of increase, liable to change, accessible to motives. Such facts are enough to encourage, in every case, an attempt to govern the temper. All the miseries of a bad temper, and all the blessings of a good one, may be attained by an habitual tolerance, concern and kindness for others—by an habitual restraint of considerations and feelings entirely selfish.

To those of our readers who feel moved or resolved by the considerations we have named to attempt to regulate their temper, or to cultivate one of a higher order of excellence, we would submit a few suggestions which may assist them in their somewhat difficult undertaking.

See, first of all, that you set as high a value on the comfort of those with whom you have to do as you do on your own. If you regard your own comfort *exclusively*, you will not make the allowances, which a *proper* regard to the happiness of others would lead you to do.

Avoid, particularly in your intercourse with those to whom it is of most consequence that your temper should be gentle and forbearing—avoid raising into undue importance the little failings which you may perceive in them, or the trifling disappointments which it may occasion you. If we make it a subject of vexation, that the beings among whom we are destined to live, are not perfect, we must give up all hope of attaining a temper not easily provoked. A habit of trying everything by the standard of perfection vitiates the temper more than it improves the understanding, and disposes the mind to discern faults with an unhappy penetration. I would not have you shut your eyes to the errors or thoughtlessness of your friends, but only not to magnify them microscopically. Regard them in others as you would have them regard the same things in you, in an exchange of circumstances.

Do not forget to make due allowances for the original constitution and the manner of education or bringing up, which has been the lot of those with whom you have to do. Make such excuses for others as the circumstances of their constitution, rearing, and youthful associations, do fairly demand.

Always put the best construction on the motives of others, when their conduct admits of more than one way of understanding it. In many cases, where neglect or ill intention seems evident at first sight, it may prove true that "second thoughts are best." Indeed, this common saying is never more likely to prove true than in cases in which the *first* thoughts were the dictates of anger. And even the first thoughts are confirmed by further evidence, yet the habit of always waiting for complete evidence before we condemn, must have a calming and moderating effect upon the temper, while it will take nothing from the authority of our just censures.

It will, further, be a great help to our efforts, as well as our desires, for the government of the temper, if we consider frequently and seriously the natural consequences of hasty resentments, angry replies, rebukes impatiently given or impatiently received, muttered discontents, sullen looks and harsh words. It may safely be asserted that the consequences of these and other ways in which ill-temper may show itself, are *entirely* evil. The feelings which accompany them in ourselves, and those which they excite in others, are unprofitable as well as painful. They lessen our comfort, and tend often rather to prevent than to promote the improvement of those with whom we find fault. If we give even friendly and

judicious counsels in a harsh and pettish tone, we excite against *them* the repugnance naturally felt to our *manner*. The consequence is, that the advice is slighted.

When we cannot succeed in putting a restraint on our *feelings* of anger or dissatisfaction, we can at least check the *expression* of those feelings. If our thoughts are not always in our power, our words and actions and looks may be brought under our command; and a command over these expressions of our thoughts and feelings will be found no mean help toward obtaining an increase of power over our thoughts and feelings themselves. At least, one great good will be effected; time will be gained for reflection, time for charitable allowances and excuses.

Lastly, seek the help of religion. Consider how you may most certainly secure the approbation of God. For a good temper, or a well-regulated temper, *may be* the constant homage of a truly religious man to that God, whose love and long-suffering forbearance surpass all human love and forbearance.—[*Home Gazette*.]

THE LESSON OF THE FLOWER.

A bright little flower blossoms by the wayside. A traveler is passing, and pauses. He steps aside to look. He will not disturb the quiet look of worship of that little flower. O, man, drink in a deep thought, and pass on! you have learned that, even a flower peacefully fulfills its mission.

I will talk of the flower, and likewise of the man.

I watched this little flower—I watched these feathery flakes of early spring, as they quickly disappeared before the warm rays of a spring-day's sun. After the water had drained away from this sunny slope by the wayside, I espied one of the smallest specks of green—it was of a darker hue than its little painted neighbors, just peeping forth from the dingy and wet earth. This little dark and beautiful speck, stretched forth one little tender leaf, and the sun *seemed* at that moment to send forth one ray *warmer* than before, to encourage this little, weak and timid thing. I stretched forth my arms and cried, "*O, mortal!—a lesson!—A Lesson!!!*"

Again, I come to watch. O—I see four little tendril arms all raised toward heaven:—it is no *mock* worship. This teaches how innocence longs for Heaven—thereby growing heavenly.

I see now a little tender stem, supporting a great burden. At first I thought it hard; and it seemed to me the stem would murmur, when, methought I heard—"learn ye!"

I looked then, just in season to catch one glimpse of blue as it closed from my sight. The flower had partly opened its tiny petals, and seeing the glories of God's Sun, modestly closed them again; showing, by its calm but awe-struck motions, that its tender petals could not receive the full light and glory of Heaven at once.

A friendly cloud came dancing along, and seemed to tarry before the sun. How quickly those blue petals unclosed and looked forth, half wondering, but modestly delighted. Then I felt ashamed that I had felt pity for the bearer of so modest and beautiful a burden.

Hark! a traveler approaches—haste is in his footsteps—he is urgent—he is dreaming of riches—and so am I. I am studying this little flower, to learn how to gain them. But,

in passing hurriedly on, *he* has crushed my gem. O, ruthless destroyer!—thou layest waste innocence and happiness to gain gold!—thou tramplest under foot bright symbols of Heaven; thou hast crushed my flower; but kind Heaven has restored it to me again, to teach me a holier lesson. Who is the gainer—thou or me?

That little stem has risen, with its mutilated burden; and the soft and pitying breeze fans the tearless and uncomplaining flower; and dewy, friendly night approaches to damp and cool the parching petals of blue, which, unknowingly, vie in beauty with the skies.

Heaven's own murmured not, and therefore became refreshed; and before retiring for the night, was kissed by the dew, and fanned with the cool breeze of the coming eve; and calmly and peacefully folding its robes of blue around its tender form, rests, that it may be able to pay homage to its Creator on the coming morn.

The lessons of that flower are various and true to life. I learned from it that, at the commencement of life, like the flower, we should raise our arm *upward*, and from that source draw all our support.

I learned to *murmur not*; our burdens are to be a pleasure to bear.

I reviled at the destroyer, but the holy resignation of that flower taught me *forbearance*; for the same hand that created one, created the other.

I learned, indeed—I learned, that all have a *MISSION TO FULFIL*, and if rightly performed, the obscure may teach of Heaven by his works. *THAT FLOWER TAUGHT*—listen to its voice, and learn ye. SOCRATES.

On the Benefits of Exercise.

As a man is a compound of soul and body, he is under an obligation of a double scheme of duty, and as labor and exercise conduce to the health of the body, so do study and contemplation to that of the mind; for thought strengthens the mind as exercise does the body. The labor of the body frees us from the pains of the mind, and *this it is which makes the poor man happy*. The mind, like the body, grows tired by being too long in one posture. The end of diversion is to unbend the soul, relieve the cares, sweeten the toils, and smooth the ruggedness of life.

As the body is maintained by repletions and evacuation, so is the mind by employment and relaxation. Difficulty strengthens the mind, as labor does the body. Life and happiness consist in action and employment. Active and masculine spirits, in the vigor of youth, neither can nor ought to be at rest. If they debar themselves from a noble object, then desire will move downwards, and they will feel themselves actuated by some low and abject passion or pursuit. As the sweetest rose grows on the sharpest prickles, so the hardest labor brings forth the sweetest profits. The end of the labor is rest; what brightness is to rust; labor is to idleness. *Idleness* is the rust of the mind, and the inlet to all misfortune. Diligence is the mother of virtue.

When it is known, says Plato, how exercise produces digestion and promotes health, comeliness and strength, there will be no occasion to enjoin the use of such exercise by law, or to enforce an attention to it on the candidates for health, vigor and personal charms.

"This Hand Never Struck Me."

We recently heard the following most touching incident. A little boy had died. His body was laid out in a darkened, retired room, waiting to be laid away in the lone, cold grave.

His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing upon the form of one so cherished and beloved, the little girl asked to take his hand. The mother at first did not think it best, but as the child repeated the request, and seemed very anxious about it, she took the cold, bloodless hand of her sleeping boy, and placed it in that of his weeping sister.

The dear child looked at it a moment, caressed it fondly, and then looked up to her mother, through the tears of affection and love, and said, "Mother, *this little hand never struck me!*"

What could be more touching and lovely?

Young reader, have you always been so gentle to your brothers and sisters, that were you to die, such a tribute as this could be paid to your memory? Could a brother or sister take your hand, were it cold, and say, "This hand never struck me?"

What an alleviation to our grief, when we are called on to part with friends, to be able to remember only words and actions of mutual kindness and love. How bitter must be the sorrow, and how scalding the tears of remorse, of an unkind child, as he looks upon the cold form, or stands at the grave, of a brother or sister, a father or mother, toward whom he had manifested unkindness. Let us all remember, whatsoever we sow, that shall we reap.—[*Well Spring.*]

There is not a more ridiculous animal than an atheist in his retirement. His mind is incapable of rapture or elevation. He can only consider himself as an insignificant figure in a landscape, and wandering up and down in a field or meadow, under the same terms as the meanest animals about him, and as subject to as total a mortality as they: with this aggravation, that he is the only one amongst them who lies under the apprehension of it.

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

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