

THE SPIRIT MESSENGER.

"Brethren, fear not: for Error is mortal and cannot live, and Truth is immortal and cannot die."

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The Principles of Nature.

HEALTH AND DISEASE.

WRITTEN FOR THE SPIRIT MESSENGER,

BY R. P. AMBLER.

It has been wisely and truthfully remarked that "the proper study of mankind is man." From his exalted nature and godlike powers, he becomes one of the most natural and important subjects of investigation. The divine glory impressed upon his nature, should be seen and appreciated; the hidden mysteries of his being should be unraveled, and the principles which govern his constitution and are made essential to his happiness, should be understood and obeyed. Strange indeed is it, that the attention of man has been directed to almost every other subject more than to himself. The stars, in their majestic beauty, have been gazed upon and studied; the earth with its secret treasures has been explored; the mighty deep, in its wide expanse, has been traversed, while man, the noblest work of creation, has been comparatively neglected. This I conceive to be entirely wrong and unnatural. The human frame, as it constitutes one of the greatest wonders of the universe, is worthy of the deepest study; the laws which govern our being, the structure and mechanism of the body, the causes of disease, and the conditions of health, are matters which call for the profoundest searchings of the human mind. It is to a subject of this nature that the attention of the reader is now invited. I propose to show that *health* is the natural condition of man—that the body contains a *curative* power, or agency, *in itself*, and shall endeavor to explain the principle on which this power acts, and the manner in which it is to be applied for the cure of disease. And here, on the threshold of this investigation, it will be proper to give a brief definition of the terms, to be employed in the discussion of this subject. Health, then, consists in the perfect condition and harmonious operation of all the organs of body and mind, in accordance with natural and established laws. Disease, on the contrary, consists in a perverted and deranged state of the system, in which the organs, either mental or physical, do not sustain their proper relations, or perform their appropriate office.

Now it would seem to be an almost self-evident truth, that what I have termed health is the natural condition of man. The human body, when placed in the condition designed by nature, is in a perfect and harmonious state. If disease prey upon the frame, and disorder exist in the action of its organs, it is not *nature* which has caused the derangement, but the violation of her established laws. When not perverted from its appropriate condition—when it exists in the state, and answers the purpose for which it was created, the body has all the enjoyments of perfect health. In fact, it may be seen that order and harmony are the natural laws which prevail throughout the whole universe. In all the movements and operations of nature—in the worlds that roll through boundless space, and in all the inconceivable gradations of matter that reach from the smallest atom to the mightiest sun, this great principle is involved and manifested. The human body, I contend, does not form an exception to the remainder of creation. Being in itself an epitome and miniature of the universe, and having, in correspondence with this, the most systematic arrangement of its parts, the same great law of harmony is established here, the development of which is termed *health*. In the relations, therefore, which nature has assigned to man, he is entirely free from disease;—he stands upright in the strength and majesty of his nature, and exemplifies in himself the eternal principles of harmony.

I wish now to make the remark, which is based on the proposition already established, and may be deduced from it as a just and natural inference, that there exists a *curative principle* in the human system, by virtue of which health may be restored when disease has preyed upon the physical energies. It is quite evident that if health is the natural condition of the body—the state in which it was originally designed to exist, there must be implanted here a regenerating and recuperative power tending to produce this condition, because nature is the established standard to which all things are attracted. Were disease the natural state of the body—were disorder and derangement the destined and prescribed condition of man, then it is obvious there would be no regenerating principle, and no inherent tendency to health, because the very laws which produce health would not exist. But it is not so. Instead of disease, health is the natural condition, and hence, the very law of harmony being implanted in the system, there is a curative principle in the human frame which is capable of being brought into active and powerful operation. There are many instances in which the existence of the principle here indicated is clearly manifest. Thus if a wound be inflicted on any part of the system, there will immediately be an increased tendency of the electric current to the spot where the pain is experienced, and through this agency, a much greater than the ordinary deposition of particles will take place, by which the wound becomes speedily healed. Again, if the body be suddenly subjected to severe cold or heat, there will be formed, almost instantly, such an arrangement of the vital forces, as to greatly resist their influence, and preserve the proper temperature of the system; in illustration of which, it has been observed that the temperature of the human body does not undergo any material variation, when removed from warm to colder climates. In fact it may be affirmed that when disease of any form attacks the body, there is always a power or principle in the system itself, which if brought into proper action, will be successful in repelling its influence. The curative principle, therefore, lies in man—it is the regulating and recuperative power which is implanted deep within the living frame. I do not wish to be understood here to intimate that there is no aid or virtue to be derived from medicine. This is not the idea I wish to convey. Medicine has its proper place and appropriate office. But I desire to have it distinctly understood, that the curative principle—that principle which energizes and restores the human frame, lies not in medicine, but in man; as to the philosophic view, it is unreasonable to suppose that any foreign substance can impart health to the body as a separate and independent property.

But it may be asked here, what virtue or power can be derived from medicine, if it does not contain the principle of cure? I answer, medicine may affect the body in several different ways. In the first place, it may influence the chemical changes of the system, such as digestion, secretion, assimilation, &c. Secondly, it may act *magnetically*, that is, it may tend to attract the nervo-electric fluid to a particular organ when there is not a sufficient portion, or dissipate and remove it in case there exists too great a quantity. Thirdly, it may be made to operate through the mind, or, in other words, it may be used as a means by which the mind may be so concentrated upon the body as to remove disease. It will be seen from this statement, that the effect of medicine is to properly arrange and bring in action the vital forces—to set in operation the curative principle which already exists in man. Were there no principle of cure in the system itself, then medicine would be followed by no beneficial effect, because the only virtue of which medicine is possessed, is to bring in action the inherent forces of the body in such a manner as to restore it to that natural and harmonious condition which is termed health. The curative principle, therefore, I repeat, lies *in man*, while medicine is simply an agent, employed to bring that principle

into operation. Allow me to illustrate my position, by taking an example from the vegetable kingdom. Here, for instance, is a plant which has become partially seared and withered, from exposure to the scorching sun. To resuscitate this plant, you place it in a position to receive the moisture of the falling dew, and the genial rays of the gladdening sun-light; and under this influence it immediately revives, and assumes its former appearance of life and beauty. Now what is it, I would inquire, that reanimates the plant. You will say, perhaps, the water and light. But have these elements power to resuscitate dead matter, and were there no recuperative principle in the plant itself, could they have restored it to its primitive freshness? It must be manifest to all that the vital and restorative power exists inherently in the plant, and that the water and light are merely external agents adapted to bring this into action. So it is, as I conceive, with the human body. Health is its natural condition, and there exists here an internal, regenerating principle, which, when brought into action by medicinal agents, has power to remove diseases.

Having thus illustrated the fact that the curative principle lies in man, I now propose to show in what manner and by what law this principle is to be brought into operation so as to produce health. This forms the most important feature of the whole subject, and when it is considered that the ideas to be unfolded are susceptible of a practical application, it becomes a matter of especial interest. To elucidate this part of the subject, it will be necessary to explain briefly the philosophy of disease and the essential conditions of health. It will be found, then, on consideration, that all disease results directly and immediately from a disturbance, a want of equilibrium, and an unequal circulation of the fluids of the body—especially of the nervous or electric fluid, as it is by this that the others are set in motion and controlled. This I conceive to be the immediate and direct cause of physical pain and disorder. Let there be an improper and unequal circulation of the fluids, and there will be disease, because in the very nature of the case there must be an essential imperfection in the condition of the body, and a want of harmony in all its functions. This, then, being the true cause and philosophy of disease, it follows that health will be restored by equalizing the fluids and effecting a perfect equilibrium in the system, as when this is accomplished a complete harmony will be established among all the organs, and the various functions will be performed in their natural manner. It will be easy to see, then, how it is that the curative principle in man is brought into operation so as to produce health. The *nervo-electric fluid* which is the mover and controller of all the other fluids, must first be equalized and restored to its proper balance. When this is done, the blood from the force of attraction, will attain an equal circulation, the various processes of the system which are dependent on electrical action, as digestion, secretion, &c. will be carried on in a suitable manner, the several organs will perform their appropriate office, and thus health and harmony will be restored to the whole man. Now any medicinal agent, which, from its own inherent properties, is adapted to produce this effect, may be properly and successfully used in the treatment of disease. Let it be understood, however, that no new principle is imparted to the body by any such agent, and that other means, besides medicine, may even more speedily and perfectly accomplish the same result. Thus it has been ascertained, by experiments of the most astonishing nature, that *mind*, when brought to act in its full power upon the system, is capable of gaining control over the electric fluid, and through this over other fluids, moving it to any part of the body at pleasure, restoring it where it is deficient, and diffusing it where it exists in superabundance. In this way, it may be safely affirmed, disease can be cured and health can be restored without the aid of a particle of medicine, and in a comparatively brief space of time. From the experiments which have been already made, there now remains no doubt that this principle can be practically applied. It has become an established fact that diseases can be cured without medicine, that surgical operations can be performed without pain, and furthermore that the balm of health may be conferred without the aid of the poisonous drugs which are unwisely used for this purpose.

These are among the revelations unfolded in the era which is now dawning upon the world. The age of wonders is not yet passed; brighter truths than man has ever known are opening to the vision of the soul, and the beamings of a celestial dayspring are gladdening the benighted earth. Every desirable opportunity for enlightenment is now enjoyed. Investigate, then, the mysteries of your own being; study the powers and obey the laws which are implanted in your nature, and thus become acquainted with that beautiful temple in which the conscious spirit is enshrined, and on which God has left the impressions of His power.

The Poetry of Science.

Science has gone down into the mines and coal-pits, and before the safety lamp the Gnomes and Genii of those dark regions have disappeared. But in their stead, the process by which metals are engendered in the course of ages, the growth of plants which, hundreds of fathoms under ground, and in black darkness, have still a sense of the sun's presence in the sky, and derive some portion of the subtle essence of their life from his influence; the histories of mighty forests and grand tracts of land carried down into the sea, by the same process which is active in the Mississippi and such great rivers at this hour, are made familiar to us. Sirens, mermaids, shining cities glittering at the bottom of the quiet seas, and in deep lakes, exist no longer; but in their place, science, their destroyer, shows us whole coasts of coral reef constructed by the labors of minute creatures; points us to chalk cliffs and limestone rocks, as made by the dust of myriads of generations of the infinitesimal beings that have passed away; reduces the very element of water into its constituent airs, and re-creates it at her pleasure. Caverns in the rocks, choked with rich treasures shut up from all but the enchanted hand, science has blown to atoms, as she can rend and rive the rocks themselves; but in those rocks she has found and read aloud, the great stone book which is the history of the earth, even when darkness sat upon the face of the deep. Along their craggy sides she has traced the foot-prints of birds and beasts whose shades were never seen by man. From within them she has brought the bones, and pieced together the skeletons of monsters that would have crushed the noted dragons of the fables at a blow. The stars that stud the firmament by night are watched no more from lonely towers by enthusiasts or imposters, believing, or feigning to believe, those great worlds to be charged with the small destinies of individual men down here; but two astronomers, far apart, each looking from his solitary study up into the sky, observe in a known star, trembling, which forewarns them of the coming of some unknown body through the realms of space, whose attraction at a certain period of its mighty journey caused that disturbance. In due time it comes, and passes out of the disturbing path; the old star shines at peace again; and the new one, ever more to be associated with the honored names of La Verrier and Adams, is called Neptune! The astrologer has faded out of the castle turret room, (which overlooks a railroad now) and forbodes no longer that because the light of yonder planet is diminishing, my lord will shortly die; but the professor of an exact science has arisen in his stead, to prove that a ray of light must occupy a period of six years in traveling to the earth from the nearest of the fixed stars; and that if one of the remote fixed stars were "blotted out of the heaven to day, several generations of the mortal inhabitants of this earth must perish out of time before the fact of its obliteration could be made known to man!"—*London Examiner*.

☞ He who has a love for human nature can never be alone. In the shells he picks up on the shore—in the leaf fading at his feet—in the grain of sand and the morning dew—he sees enough to employ his mind for hours. He studies the works of his Maker which he sees all around him, and finds a pleasure of which the devotee of sin and folly can form no conception.

☞ There are persons who lean upon their chains. They fear to fall if you sever the links.

Psychological Department.

PRESENTIMENTS.

It is true, as has been remarked, that coming events sometimes cast their shadows before. There are times when the soul can feel the presence of approaching occurrences as though they were already present. Instances of this nature may be found in the experience of almost every individual. It is frequently the case that persons are turned aside from the most fearful accidents, and saved from the direst calamities, by some timely presentiment. The reality of such an influence is too well attested to be doubted for a moment. Even if the soul itself has not an innate prophetic power, enabling it at times to call before its vision the scenes of the future, the fact that we are surrounded by invisible guardian spirits, who can perceive the causes of approaching events and have the faculty of producing impressions upon the mind, is sufficient to account for all phenomena of this character. Mrs. Crowe relates several interesting instances of presentiments, which we here copy :

"Mr. M.—, of Calderwood, was once, when absent from home, seized with such an anxiety about his family, that without being able in any way to account for it, he felt himself impelled to fly to them and remove them from the house they were inhabiting; one wing of which fell down immediately afterward. No notion of such a misfortune had ever before occurred to him, nor was there any reason to expect it; the accident originating from some defect in the foundations.

A circumstance exactly similar to this, is related by Stilling, of Professor Bohm, teacher of mathematics at Marburg; who being one evening in company, was suddenly seized with a conviction that he ought to go home. As, however, he was very comfortably taking his tea, and had nothing to do at home, he resisted the admonition; but it returned with such force that at length he was obliged to yield. On reaching his house, he found every thing as he had left it; but he now felt himself urged to remove his bed from the corner in which it stood to another; but as it had always stood there, he resisted this impulsion also. However, the resistance was vain, absurd as it seemed, but he felt he must do it; so he summoned the maid, and with her aid, drew the bed to the other side of the room; after which he felt quite at ease, and returned to spend the evening with his friends. At ten o'clock the party broke up, and he retired home and went to bed and to sleep. In the middle of the night, he was awakened by a loud crash, and on looking out, he saw that a large beam had fallen, bringing part of the ceiling with it, and was lying exactly on the spot his bed had occupied.

A young servant girl in this neighborhood, who had been several years in an excellent situation, where she was much esteemed, was suddenly seized with a presentiment that she was wanted at home; and in spite of all representations, she resigned her place, and set out on her journey thither; where, when she arrived, she found her parents extremely ill, one of them mortally, and in the greatest need of her services. No intelligence of their illness could have reached her, nor could she herself in any way account for the impulse.

One of the most remarkable cases of presentiment I know, is that which occurred not very long since, on board one of her majesty's ships, when lying off Portsmouth. The officers being one day at the mess table, young Lieutenant P— suddenly laid down his knife and fork, pushed away his plate, and turned extremely pale. He then rose from the table, covering his face with his hands, and retired from the room. The president of the mess, supposing him to be ill, sent one of the young men to inquire what was the matter. At first, Mr. P— was unwilling to speak, but on being pressed, he confessed that he had been seized with a sudden and irresistible impression that a brother he had then in India was dead. "He died," said he, "on the 12th of August, at six o'clock; I am perfectly certain of it!" No arguments could overthrow this conviction, which in due course of post was verified to the letter. The young man had died at Cawnpore, at the precise period mentioned."

Remarkable Incident.

There are many interesting and impressive instances on record, in which birds appear to have been psychologically impressed by the spirits of the departed, to act in such a manner as to give warning of approaching accident or death. The following singular facts, related by the Christian Register, may serve as an illustration of this idea :

"A gentleman, with some friends, was lately rambling over the rocks, near the water, in one of our sea-shore towns. His attention was presently attracted by a robin, full grown, and apparently quite unhurt, running in his path, fitting about his feet, and, contrary to the proverbially shy instinct of that bird, keeping very near him. He took it up in his hand, fondled it, patted its feathers, and after showing it to the party and remarking on its tameness, tossed it into the air. The next day, this gentleman, having put out from the adjacent beach in a boat, with four others, for a sail—on his return, and when within sight of land, by the capsizing of the boat, or a sudden leak sprung in her, was drowned with all his companions. His body was recovered, and in a few days afterwards was buried in a cemetery some twenty or thirty miles distant from the scene of the disaster.

The day after the burial, the grave was visited by his wife and daughter. As they approached the spot, they were in hesitation for a moment—not being familiar with the place—which, of several new-made graves, was the one they were seeking. At this instant a tame but sprightly robin ran on the ground before them, and stood by them before the grave of the husband and father. One of them took it up and caressed it, and after some remark about the singularity of its conduct, let it go—when it flew down, alighted on the raised mound over the grave, and laid itself close to the earth. The daughter immediately took it up again, and it was dead."

Spiritual Perception.

If it be conceded that the spirit has a definite form corresponding to the outward, it will be reasonable to presume that it has also interior perceptions lying beneath the external senses, which, while the latter are overpowered, may be exercised and enjoyed in an independent manner. In illustration of this idea, we may refer to the numerous instances of natural somnambulism, of which we have authentic accounts. Many persons have been known frequently to rise in their sleep, walk around as if awake, engage in labor, or perform with perfect safety the most dangerous feats, of all which they would be utterly unconscious when awakened. An interesting case of this nature is related by Dr. Abercrombie. An eminent lawyer had been consulted in regard to a case of great importance; and, after spending several days of intense thought on the subject, he one night arose in his sleep, and wrote a long manuscript. On referring to his writing desk the following morning, he found the train of thought which had passed through his mind the night previous, clearly expressed in writing. He had evidently risen in the night and unconsciously performed this task, though involved in perfect darkness.

The power of spiritual perception may be also observed in the cases of natural *prevision* which are sometimes presented. Thus Socrates, professing to be attended by a guardian genius, prophesied correctly in regard to the important events of his own life; Swedenborg was able, as he claimed, to enter the spirit-world, and describe the condition of departed souls; and Cazotte predicted, long before they occurred, the principal events of the French revolution, describing with remarkable accuracy the prominent actors in the scene, and the fate to which they would ultimately be subjected. It may be stated, also, that a singular power of supersensuous vision was possessed by a noted German, Heinrich Zschokke, who, as he solemnly declares in his autobiography, was able to read the whole history of strangers with whom he met, including the most trifling circumstances of their life.

Facts of this character clearly evince the exalted nature and native supremacy of the soul.

R. P. A.

THE SPIRIT MESSENGER.

APULLOS MUNN AND R. P. AMBLER, EDITORS.

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THE SPIRIT IN ITS RELATIONS TO THE BODY.

From an investigation of the nature and constitution of man, it appears that he is possessed of two distinct forms, a material and spiritual; the one being connected with that chain of being which reaches down to the grossest earth, the other allied to those higher gradations which reach upward, through the spheres of the spiritual world, to the infinite vortex of the Divine Mind. These forms being associated in one united organism, preserve harmonious relations to each other, and constitute the breathing, moving and intelligent man. We are not to imagine, however, that the spiritual and material forms are so far blended as to have no separate existence; on the contrary, it will be our design to show that the spirit occupies a pre-eminent position in relation to the body, and has a power of action independent of the physical organs.

It may be rationally inferred that the external frame is merely the temporary tabernacle in which the spirit resides—the temple or dwelling-place in which the interior form germinates, is developed, and becomes perfected. The body is thus entirely subservient to the soul, constituting the appropriate medium through which this may gratify its desires, express its thoughts, and obtain impressions from the outward world. On the other hand, the spirit is the superior, independent, and presiding power, which employs the several organs of the body, including the senses and the brain, as instruments to accomplish its purposes. It cannot, therefore, be said with propriety that the eye sees, the ears hears, &c., as this would identify the spirit with the organs through which it acts. The eyes themselves do not see, any more than the telescope which may be used to assist their vision, but they are merely the “windows of the soul,” through which it may gaze upon the glories of the surrounding universe. So the ears themselves do not hear, more than the metallic trumpet employed to increase their powers, but they are simply the organs through which the spirit may perceive and enjoy the harmonious sounds of nature. On the same principle it may be affirmed also, that the brain is not the soul itself, any more than any of the senses, but is the organ or instrument which this employs to manifest the powers of thought and reason. It is proper to infer, then, that the spirit sustains a pre-eminent position and exercises a controlling power over the body; and that all the sensual organs which afford so much delight, are merely the instruments of the internal being, designed for its present use and convenience.

But this is not all. It may be observed that the human spirit has a being so far separate from, and independent of, the material organism, that it is capable of acting by virtue of its own inherent powers, without the aid of those bodily organs through which it is commonly manifested. It is true that by means of the vital principle, or the magnetic and electric forces which pervade the system, the spiritual form is brought into an intimate connection with the material; and when this connection of soul and body is perfectly established as in the healthy and waking state, it might seem to the superficial observer that the one has no existence and no capacity of action independent of the other. Let not, however, the temple be confounded with its inmate. These, it should be remembered, are two distinct organizations, the one having a separate being and natural superiority over the other, and capable, under circumstances favorable to its expansion, of manifesting an exalted and independent power. Thus when, from any cause, the tie which binds the spirit to its tabernacle is measurably dissolved; when the refined fluid which forms the connection is expended or thrown off from the system, there will be a partial retreat or separation of the soul from its frame, the body will become wrapt in slumber, the avenues of sense will be closed, and the mind, uninfluenced by the attractions of external consciousness, will be left free to roam

in the land of dreams and behold the passing visions of the night. In this state, when not affected by previous conceptions, and having no association of ideas with the outward world, the soul is elevated so far as to be susceptible of spiritual influx, and receives impressions from the second sphere. Hence in the records of the Primitive History, it is emphatically declared: “For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men and sealeth their instruction.”

Following out the principle here laid down, we shall find a still higher manifestation of the spirit's independence. For instance, when by any natural tendency, or the direct influence of a foreign person, the system of an individual is demagnetized and thrown into an unconscious state; when the subtle fluid which unites the spiritual with the material is so far withdrawn that the senses are buried in entire oblivion, and no impression is conveyed through them to the organs of the brain, the soul then awakes to an internal consciousness, acts independently of the bodily organization, and lives in a higher world of thought and feeling. While in this condition, the spirit is endowed with improved and exalted powers of perception, and through the medium of a clear and expanding light, is enabled to perceive and comprehend those things which the senses never could discover. Amid the deep and oblivious slumber of the body, the soul roams abroad through the vast realms of infinity, gathering truths which lie beyond the grasp of the unaided mind, and receiving the bright and beautiful revelations which are unfolded from celestial spheres. This state, known as trance, clairvoyance, ecstasy, or, more properly, the superior condition, places the internal being on a spiritual eminence, and forces it to act through its own inherent powers, without any dependence on the physical organs, thus affording it a more truthful and expanded view than could be ever obtained by the external sense. It may be presumed that the ancient prophets obtained their revelations when in this peculiar condition. The Great Supreme did not come down to them to pour his thoughts into their minds, but they, on the contrary, were lifted up—their spirits were measurably withdrawn from the material, and brought into communication with the great reality, and thus they could truthfully describe the passing events of time, and prophecy correctly in regard to the things of the future. Indeed, Daniel expressly remarks that he obtained his prophecies in dreams, and had visions when a deep sleep had fallen upon him; Peter, it appears, while praying in the city of Joppa, fell into a trance, and beheld the vision of the vessel let down from heaven; and John, on the island of Patmos, declares that when he received his revelations, he was in the spirit, which evidently signifies that his body remained, for the time, in a passive and dormant state, and his internal being was exalted to a position where it could act independently of the external organs. These evidences of the independent action of the soul, have been given to a greater or less extent in all ages; and were the manifestations of this truth in our own day and generation, so carefully noted as were the dreams and visions of ancient prophecy, we should soon compile another volume, replete with inspiration of higher importance than is found in pages now deemed so sacred.

The foregoing considerations may serve to show the relations which the spirit sustains to the physical organization. We may perceive that it holds a natural supremacy over the sensual organs, and has power to obtain a superior and independent action. An interior vision is here unfolded which has no connection with the outward eye. Shining through the structure of the brain, the mind can obtain a knowledge of existing things having no dependence on the material organs. When the avenues of sense are closed; when the eyes are sealed in perfect darkness; when the ears are shut in unbroken silence, and the body is lost to all outward consciousness, the mind within is alive and active, and the one great sense of the soul supplies the feeble senses of the body. Acting, as it does in the ordinary state, in intimate connection with its physical frame, the mind is forced by a natural necessity to receive its impressions through the avenues of sense, but when, under peculiar circumstances,

it is measurably separated from the material, and becomes independent of the body, it no longer requires their aid. Hence the poet declares :

"The soul in this contracted state,
Confined to these straight instruments of sense,
More dull and narrowly doth operate ;
At this hole hears, the sight may ray from thence ;
Here tastes, there smells ; but when she's gone from hence,
Like naked lamp she is one shining sphere,
And round about hath perfect cognizance,
Whatever in her horizon doth appear,
She is one orb of sense, all eye, all touch, all ear."

In the reflections which naturally arise from this subject, is presented a moral lesson which should be indelibly impressed upon every mind. We see that our true existence lies not in the frame-work of the body, or in the enjoyments of sense. We find that the inward spirit dwelling within this perishable temple, is the substantial man which we should strive to cherish and develop ; we see that *mind* is the only just standard by which man can be judged—in short that the *true life is the life of the soul*. As one inspired with the breathings of poetic thought has said :

"Life's more than breath and the quick round of blood ;
It is a great spirit and a busy heart.

* * * * *
We live in deeds, not years ; in thoughts, not breaths ;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most — feels the noblest — acts the best."

R. F. A.

THE POWER OF GOD.

Among the first impressions conveyed to the mind by the works of Nature, is the presence of a Supreme Power. This is one of those simple lessons which the most unenlightened may not fail to understand. Omnipotence is written in all the speaking wonders of the Universe ; it may be read in the boundless extent of space, and in the innumerable worlds that deck the bosom of immensity. We may see it in the flash of the electric fire that rends the darkened drapery of the sky ; we may hear it in the deep sound of the muttering thunder that seems to shake the concave of the heavens. In the extended earth, far as our gaze may reach, that power is visible. It is seen in the lofty mountain that hides its summit in the floating clouds ; in the roaring cataract that pours its rushing waters in the deep abyss, and in all the countless forms of beauty that ornament the fabric of creation. Thus, in the fair variety of things which God has made, is presented the evidences of divine power.

But the matter in which we are more especially interested, is the peculiar *nature* of the power which is exercised by the Supreme Being. We are to inquire, what is the character of that might which urges on the mass of rolling worlds, sustains the operations of nature, and gives form and being to all that is ? I remark that this power is not cruel, oppressive, or ruinous in its nature. The prowling king of beasts may seize upon his prey, and in cruel might may mangle its weaker limbs and taste its flowing blood, but such is not the power of God. The tyrant may sit upon his throne and sway an iron sceptre over his people, placing on their necks the heavy yoke of bondage, and forcing them to live and toil in misery, but this is not divine power. The warrior may go forth with mighty armies, and subdue the nations of the earth, crushing kingdoms in his march, and spreading desolation in his path, but even this is not the power which Deity employs. That power is of a higher and nobler nature. It is governed by the dictates of love, and is mingled with the tenderness of mercy. It is the power of a Father made infinite ; it is the heightened expression of goodness—the energy of divine benignity.

Again, we may inquire, what is the *end* and *effect* of the Supreme Power ? It may be noticed that this power is exerted to bless and gladden existence. Behold, it has shed light from the heavens to dissipate the nightly gloom ; it has given life to the countless active and joyous creatures of earth, and has made the universe a glorious palace for our dwelling. But more than this. The divine power, as manifested in the action of inevitable law,

is to bless humanity in a spiritual manner. It is to destroy the fearful tyranny of sin, to break down the temples of superstition and lay waste the crumbling altars of earthy error. It is to lift up the fallen and debased, to restore the wandering and the lost, to strengthen the despairing and the weak, and to lead all, with higher aims and noble purposes, to approach the Source of light and purity on high. In view of such considerations, we surely have no reason to fear and tremble, as we contemplate the mighty power of God, but have rather every inducement to rejoice in view of all the visible evidences of divine omnipotence, which speak so irresistibly to the soul.

R. F. A.

A MESSAGE FROM THE DEPARTED.

The most convincing and satisfactory evidences are now being presented to the world, showing that the era of spiritual communications has already commenced. In various ways, and through different mediums, the dwellers of the second sphere are manifesting their presence and intelligence ; and since it is neither just nor wise to suppress truth, though it may be scorned and rejected, the following statement of facts, illustrative of a new mode of spiritual intercourse, is here submitted to the reader.

On Thursday morning, Sept. 26th, as arrangements were being made for the regular mailing of our papers, a manuscript was found on a table in the back office of the Spirit Messenger, of a singular and mysterious character. A piece of common wrapping paper, as is used in the office for the purpose of making up bundles, was covered on one side with hieroglyphic characters, somewhat resembling the language of the orientals, the meaning and object of which was not readily perceivable. Knowing both from the nature of the characters themselves, and from the circumstances under which they were made, that they were not the production of human hands, and suspecting that the manuscript was given in fulfillment of a promise which had been previously made by the spirits, I experienced a feeling of intuitive satisfaction and delight, which arose from the consciousness of having been visited by some unseen intelligence. Mr. Henry Gordon, whose system forms a suitable medium for spiritual manifestations, being at the time in this place, I was induced to consult the spirits, through him, in regard to the source and explanation of the manuscript referred to. On inquiring if the characters were written by a spirit, I was answered in the affirmative ; and to the question, how shall I obtain an explanation of the writing ? the reply was given, "magnetize Henry." Mr. Gordon, however, not being then in a proper bodily condition to attain the necessary state of clairvoyance, this direction was not obeyed until the following Saturday evening, when, with the aid of slight manipulations, he passed into the superior condition, and voluntarily calling for the manuscript, proceeded to give an explanation of each character in order, making the following connected and beautiful message :

"Knowing the anxiety of minds to obtain information from the spirit-world, and as in the present age the human mind is so expanded as to receive impressions and communications from the second sphere, we have taken forms to manifest ourselves in the presence of those mediums which are at Rochester and here in Springfield. It will be well for those mediums to be brought in closer union in order to manifest ourselves more freely among you. The intelligence which you are about to receive is from a higher order of spirits than have yet communicated to mankind. The visitation and manifestations from the spirit-world, are to convince you of the immortality of the soul—that the spirit is in a progressive state, happy with angelic hosts ; to produce unity among mankind in order to promote happiness on earth, love of progression and freedom of mind ; to lead you to fear not, but to spread the truth and light of the gospel, that the whole world may receive instruction through this mode of communication.

Behold now is the day of rejoicing. Rejoice all ye that inhabit the earth. Behold the light of truth, love and unity is soon to expand your sphere of existence to a more perfect, quiet, and peaceful condition than the one in which you now exist. Let your hearts be cheerful and your minds free from sectarianism,

in order to receive these communications unbiased and without prejudice—to receive them as heavenly mandates. In order to promote happiness on earth, you should receive these communications with free and pure minds, which will promote union of hearts and love, to the glory of your Maker.

Soon the world will receive further instructions respecting the spirits—their mode and manner of communication. Let there be an union in all your circles on earth. In divine love and affection, your friend,
LYMAN PHILLES.

The world to which this communication is addressed may not at present be prepared to receive and appreciate it, but having received spiritual direction to publish it in the Messenger, and having the satisfaction of knowing that it will gladden the hearts of the more advanced believers in the Harmonial Philosophy, it is a pleasure to brave the ridicule and detraction which may incident to its publication. It will be perceived that the above message contains an intimation of farther revelations from a higher order of spirits than have yet held intercourse with the world. Instead of yielding to the influence of sectarian prejudice and prepossessions, how eagerly and gratefully should the soul receive these loving messages; for as cool waters are to the thirsty traveler, so to the weary pilgrim of life are glad tidings from the spirit-home. It is only necessary to add that the original manuscript of which the above is a translation, may be seen by those who desire, at the office of the Messenger.
R. P. A.

SCRIPTURAL DISCREPANCIES.

DEAR BROTHERS:—I observe that a correspondent to the Spirit Messenger, from Wisconsin, has arrived at very rational conclusions respecting the "Idolatry" of the Bible. Not presuming to make the subject more conclusive, in a general view, than he has, I propose to advert more specifically to certain portions of the Scriptures, which, were they contained in any other book, would be at once recognized as most obvious discrepancies. Thus in Genesis, we read of "days and nights," before the earth was created, or a sun was placed in the heavens by which to indicate time. In Ezekiel it is said that "if the prophet be deceived when he hath spoken a thing, I, the Lord, have deceived that prophet;" while in the epistle of James it is distinctly asserted that "God cannot be tempted with evil, neither tempteth he any man." It is related in Deuteronomy (14th chap., 24th verse), that, after God had given very definite instructions concerning the offering of sacrifice, the matter ultimates in the following qualification or abatement of conditions: "And if the way be too long for thee, so that thou art not able to carry it; * * * * then shalt thou turn it (the sacrifice) into money; and thou shalt bestow that money for whatever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink," &c. In the first place, it is worthy of inquiry, why an omniscient Being should choose a place for sacrifice which might be too remote for persons to reach. Secondly, how can the idea be entertained for a moment that the Deity would countenance, by special direction or permission, the gratification of any of the baser passions of his creatures, whereby their natures would be debased, and evil and discord would arise. In the Decalogue we read, "Thou shalt not kill," which is a commandment given imperatively, without qualification or conditions; yet we find that the "chosen people of God," almost constantly, for a period of fifteen hundred years subsequent, were fighting among themselves or against the surrounding nations, and in most instances by *divine permission*. Christ and Paul taught—"Love your enemies; bless them that curse you; do good to them that hate you," &c.; while David, on the contrary, says of his enemy, "Let his children be continually vagabonds, and beg. * * * Let there be none to extend mercy unto him." Jesus, it appears, loved little children, and took them in his arms and blessed them; but David, in speaking of the Babylonians, says, "Happy shall he be that taketh and dasheth thy little ones against the stones." Now while no reasonable person can doubt that the teachings of Christ were the breathings of a pure and benignant spirit, the most devoted adherent to the doctrine of special inspiration, cannot, with all his educational bias, make

himself believe, without doubt and misgiving, that such sentiments as are here quoted from the Psalms, were ever an influx from the Divine Mind.

Respecting the supposed infallibility of prophecy, we find in Ezekiel (26th chap.), a prediction of a most terrible judgment, the details of which are given with the most minute and specific exactness, uttered against the city of Tyre. Whether this prediction was ever fulfilled, may be judged from the fact that Nebuchadnezzar, who was the appointed instrument of its verification, really attempted the overthrow of the city, but, after a fruitless siege of several years, abandoned the undertaking; upon which the prophet, in chap. 29th, verses 18th and 19th, revokes his own words in regard to it, and makes out that he (Nebuchadnezzar) shall be more successful in his attempts against Egypt. We will next pass to the genealogy of Christ, as given by Matthew and Luke. Here we find the former gives *twenty-six* generations from David to Joseph, the reputed father of Jesus, and the latter *forty-one*; no two names in these accounts agreeing in their order. How can such a discrepancy be accounted for on the supposition that both writers were divinely inspired? Again, in regard to the test of regeneration and discipleship, as expressed in the last chapter of Mark, we find that believers, in this age, are unwilling to submit to the entire test as here given. Many, it is true, moved by the impulses of fanatical zeal, are ready to "believe and be baptized;" but as to the taking up of serpents, and the drinking of deadly things, all seem to have an intuitive and "authoritative" conviction that this was a feature which belonged exclusively to the apostolic era.

I have adverted to comparatively few of the many contradictions and discrepancies contained in the so-called "Word of God." In detecting and presenting these, the writer lays no claim to logical acumen, but only endeavors to exercise that reason, which if universally adhered to, would present the subject in the same light to all minds. It is difficult to conceive the darkness and uncertainty in which I myself formerly groped, in trying, according to the educational discipline of earlier days, to reconcile the conflicting points which accrue from a forced belief of the Bible as a unitary transcript of the Divine Mind. I could not but wonder why the system of man's eternal salvation should not have been divested of many of its useless appendages, and rendered less complex and inscrutable: and no thought rested with such insupportable weight upon my mind, as that the Being, who I so much hoped might be perfect in all his attributes, was not, according to the character given him in many portions of the Bible, far superior to finite, erring man. Never again can I concur in a presumption which detracts one particle from the glories of the divine character. Believing that the truth is of God alone, I fear not to follow where his spirit leads. It is from this source that we receive all truth. Would that every anxious inquirer might drink at this Fount of light and wisdom, and be led to rejoice in the eternal Cause and Parent, towards which the immortal spirit is ever tending.
C. E.

Hartford, Conn.

☞ We are happy to state that the health of Mr. Davis continues to improve, and that his recent indisposition seems, if possible, to have prepared his system for a still higher degree of spiritual illumination. A note from "Siona" says, "he has been very ill, and, in worldly phrase, it was thought he would die—indeed his restoration appears miraculous; but since Mrs. Mettler's arrival here, his recovery has been rapid and beautiful." Mr. Davis, we are informed, contemplates making a short tour to Springfield and New York, previous to re-engaging in his mental labors. May his life be long preserved, and his efforts for the elevation and improvement of humanity, be crowned with abundant success.
R. P. A.

☞ The senior editor has been prevented, by illness, from contributing to the present number of the Messenger. For several years he has labored under a pulmonary difficulty, which has at times occasioned excessive weakness and distress. We trust, though his symptoms are still unfavorable, that he will soon so far recover his health as to enable him to furnish our readers with the forcible productions of his pen.
R. P. A.

Poetry.

A LESSON OF THE TREES.

WRITTEN FOR THE SPIRIT MESSENGER,
BY FANNY GREEN.

Hark! the summer winds softly chime!
Let every bending branch keep time
To the sweet cadences, soft and low,
That now through the heart of our greenness flow.
It is Love inspireth that musical strain,
And joy for the summer that smiles again;
For Love, like an angel, the net-work weaves,
And breathes his life on our stirring leaves;
And Love expands, with divine art,
The genial depths of our living heart—
And ever, with dew-drops fair, comes down,
To weave his pearls in our verdant crown—
In the zephyr's hovering pinion waves,
And our emerald robes with freshness lavas.

Since first our germs from mother Earth,
Looked forth on the morning of our birth,
The plunions of unrecorded years
Have been wet and stained with human tears;
For Man, our weak and erring brother,
Hath wandered away from his gentle mother—
He hath left maternal Nature's arms,
Allured by a thousand syren charms—
In vain she has struggled to win him back,
By scattering dews on his burning track;
She hath followed—she followeth even now,
To lay her hand on his corded brow—
To cool with her tears his fevered cheek,
And words of fond forgiveness speak;
And she calls with a voice ever mournfully sweet
As she spreads the soft moss for his blistering feet,
And pours the cool flood from her sparkling urn,
"Return, O, beloved child, return!"

But now he hath wandered so far away
In the mazes of error and wrong to stray,
Led by a strange and delusive art,
He has barred himself from his mother's heart—
Seeking in vain for his selfish rest,
When against his brother he steels his breast;
Striving in vain by himself to stand,
When against his brother he arms his hand;
In the common wrong, seeking private weal,
On his brother's neck he plants his heel;
He gems his crown with his brother's tears,
And on that brother's ruin, rears
A house, and a hope, he must vainly cherish,
Since both are pre-ordained to perish.
All selfish efforts themselves destroy,
For the brightest gem in the crown of Joy
Was never by wrong, or violence bought—
Was never by hatred and ruin wrought;
For of all around—beneath—above,
The UNIVERSAL LAW IS LOVE.

This is the anthem the stars rehearse,
As they wheel through the circling universe;
Into crystals it fashions the sparkling sand,
And it mantles with verdure the fertile land;
It wakes in the bloom of the opening flower—
It dwells in the shade of the viny bower—
It speaks in the voice of the lowing herds—
It sings in the song of the joyous birds—
It enriches with corn the teeming plain—
It boweth the heads of the golden grain—
And when all the roots sleep far below,
It covers the earth with its mantling snow—
It quickeneth the tides of the heaving main—
It mouldeth the drops of the summer rain—
It colors the shell in its ocean nook—
It murmurs itself in the pebbly brook—
It lives in the sunshine—it wakes in the breeze—
It bendeth the arms of the worshipping trees—
It beams in the eye of the graceful fawn—
It glows in the smile of the waking dawn—
It rests in the solemn hour of noon—
It softens the light of the gentle moon—
And as they bend from their radiant cars,
It points the glances of the midnight stars;—

It is seen in compassion's pearly tears,
And felt in the music of the spheres—
From the farthest bound, to the central Source,
Love—love alone—is the vital force.

But from the true and the perfect way,
Man—only man—has gone astray;
He has quenched his soul's diviner light,
And now he wanders in hopeless night,
'Mid wastes of violence and wrong,
With a stooping brow and a sullen song—
Ever seeking to win, by o'ermastering Fate,
The pearls of Joy from the crown of Hate.

O would that our brother might only know
How blessed it is in love to grow,
He would turn from the troubled springs of strife,
To quench his thirst at the fount of life!
O would that his erring heart were laid,
Prostrate and tender, beneath our shade—
All our whispering roots would kindly shew
How earnestly, lovingly, far below,
They live in their uncomplaining toil,
To extract our nurture from the soil.
He would see our life blood mount above,
In one wide-spreading stream of love,
With a blessing for every tender leaf,
Where all are equal, and none is chief;
There it gathers new strength from the beaming sun,
As it visits the leaflets, one by one,
When the emerald's wrought in our diadem,
It goes to expand the grateful stem,
And leaves a fair layer of wood and bark—
Nor ever complains that its way is dark;
For our Father's smile, beaming joy from above,
Illumineth ever a work of love—
And then once more to the earth it returns,
To drink from her subterranean urns,
And carry sweet messages from the Light,
To the patient citizens of the Night.

We seek no conquest o'er sun and breeze,
But each blessing share with our neighbor trees;
We cherish no weak and selfish alarms,
But in love we strengthen our twining arms;
In the crowded forest we never complain,
Nor e'er monopolize the rain.

As we gaze afar through the smiling wood,
We gratefully own that ALL IS GOOD;
For the dews below, and the light above,
We receive as ministers of love—
And their blessing share with our weakest brother,
For we always stand by one another.
We nourish the tendrils as it twines,
And we cheer the heart of the climbing vines—
Their grace we with our strength endow,
And they garland with beauty our ancient brow.
We scatter our dews on each lowly flower,
That blooms in the shade of the forest bower;
Nor with repulsion e'er cast away
From our pensive arms the lichens gray;
But the hoary tassels we wear with pride,
Of the brother that's nurtured from our side;
And we look down with a loving thought,
To see how the velvet moss is wrought—
As smiling beneath our guardian care,
It weaves for our roots a carpet fair.

No thoughts oppress, and no storms appal,
For union is still the strength of all;
And we feel no want, while we freely share
The common gift of the vital air,
And diffuse, as we gather, from dew, cloud, and sun,
Their universal benison.
Cherish, O beloved, such thoughts as these,
And a lesson learn from the growing trees.

And yet return, O, erring brother,
To cheer the heart of thy weeping mother—
The mother that on thy birth-morn smiled,
With a blessing for thee, her favorite child!
Withdraw thy heart from its selfish shrine,
And its depth shall expand with a joy divine—
And its withered and broken chords shall be
Re-attuned to the sweetest harmony—
In ours thy holier mission know;
For in blessing we bless—and we live to snow

Miscellaneous Department.

THE PHILOSOPHY OF A TEAR.

Beautiful Tear! whether lingering upon the brink of the eyelid, or darting down the furrows of the care-worn cheek—thou art beautiful in thy simplicity—great because of thy modesty—strong from thy very weakness. Offspring of sorrow! who will not own thy claim to sympathy? who can resist thy eloquence? who can deny mercy when thou pleadest? Beautiful Tear!

Let us trace a tear to its source. The eye is the most attractive organ of animal bodies. It is placed in its bony socket, by which it is protected, and wherein it finds room to perform the motions requisite to its uses. The rays of light which transmit the images of external objects, enter the pupil through the crystalline lens, and fall upon the retina, upon which, within the space represented by a sixpence, is formed in all beauty and perfection, an exact image of many miles of landscape, every object displayed in its proper color and true proportions—trees and lakes, hills and valleys, insects and flowers, all in true keeping, are there shown at once, and the impression produced thereby upon the filaments of the optic nerve causes a sensation which communicates to the mind the apparent qualities of the varied objects we behold.

That this wonderful faculty of vision may be uninterrupted, it is necessary that the transparent membrane which forms the external covering of the eye, should be kept moist and free from the contact of opaque substances. To supply the fluid which shall moisten and cleanse the eye, there is placed at the outer and upper part of the ball a small gland, which secretes the lachrymal fluid, and pours it out at the corner of the eye, whence, by the motion of the lids, it is equally spread over the surface, and thus the moisture and clearness are at once secured.

When we incline to sleep, the eye becomes comparatively bloodless and dull. The eyelids drop to shut out everything which might tend to arouse the slumbering senses. The secretion by the lachrymal glands is probably all but suspended, and the organs of sight participate in the general rest. When, after a long night's sleep, the eyelids first open, there is, therefore, a dulness of vision, arising probably from the dryness of the cornea; then occur the rapid motions of the eyelids, familiarly termed "winking"—sometimes instinctively aided by rubbing with the hands—and after a few moments the "windows" of the body have been properly cleansed and set in order, the eye adjusted to the quantity of light it must receive, and we are "awake" for the day, and may go forth to renew our acquaintance with the beauties of nature.

It is from the glands which supply this moisture that tears flow. Among physiologists it is well known that *emotions*—impressions upon the nervous system—exercises a powerful and immediate influence upon the secretions. As, for instance, the mere thought of some savory dish, or delicious fruit, or something acid—as the juice of the lemon—will excite an instant flow of the salivary fluid into the mouth. The *emotion* of the mind influences the lachrymal glands, which copiously secrete and pour forth the crystal drops, and these, as they appear upon the surface of the eye, we denominate *tears*.

A similar action, called forth by another kind of excitement, occurs when dust or other irritating substance comes in contact with the eye; the glands instantly secrete abundantly, and pouring the crystal fluid out upon the surface, the eye is protected from injury, and the offending substance is washed away. The feelings which excite excessive laughter or joy, also stimulate this secretion—the eyes are said to "water." It is only when the crystal drop comes forth under the impulse of sorrow—thus speaking the anguish of the mind—that it can properly be called a *tear*. Hence its sacred character, and the sympathy which it seldom fails to create.

Every tear represents some indwelling sorrow preying upon the mind and eating out its peace. The tear comes forth to declare the inward struggle, and to plead a truce against further strife. How meet that the eye should be the seat of tears—where they cannot occur unobserved, but blending with the

speaking beauty of the eye itself, must command attention and sympathy.

Whenever we behold a tear, let our kindest sympathies awake—let it have a sacred claim upon all that we can do to succor and comfort under affliction. What rivers of tears have flown, excited by the cruel and perverse ways of man! War has spread its carnage and desolation, and the eyes of widows and orphans have been suffused with tears! Intemperance has blighted the homes of millions, and weeping and wailing have been incessant! A thousand other evils which we may conquer, have given birth to tears enough to constitute a flood—a great tide of grief. Suppose we prize this little philosophy, and each one determine never to excite a tear in another—how pleasantly will fare mankind! Watching the eye as the telegraph of the mind within, let us observe it with anxious regard; and whether we are moved to complaint by the existence of supposed or real wrongs, let the indication of the coming tear be held as a sacred truce to unkindly feeling, and all our efforts be devoted to the substitution of smiles for tears!—*People's Journal*.

MICROSCOPIC PHENOMENA.—Grains of sand appear of the same form to the naked eye, but seen through a microscope, exhibit different shapes and sizes, globular, square, and conical, and mostly irregular; and what is surprising, in their cavities have been found, by the microscope, insects of various kinds. The mouldy substance on damp bodies exhibit a region of minute plants. Sometimes it appears a forest of trees, whose branches, leaves, flowers, and fruits, are clearly distinguished. Some of the flowers have long, white, transparent stalks, and the buds before they are open, are little green balls which become white. The particles of dust on the wings of the butterfly, prove by the microscope to be beautiful and well arranged little feathers. By the same instrument, the surface of our skin has scales resembling those of fish; but so minute that a single grain would cover two hundred and fifty, and a single scale covers five hundred pores, whence issues the insensible perspiration necessary to health; consequently, a single grain of sand would cover one hundred and twenty-five thousand pores of the human body.

INFLUENCE OF OUTWARD BEAUTY.—Believe me, there is many a road into our hearts besides our ears and brains; many a sight, and sound, and scent, even of which we have never thought at all, sinks into our memory, and helps to shape our character; and thus children brought up among beautiful sights and sweet sounds, will most likely show the fruits of their nursing by thoughtfulness and affection, and nobleness of mind, even by the expression of the countenance.

☞ How like rain is the human heart—having no beauty in itself, but beneath the smile of God, shining forth with all the rainbow's glory; or how like a star, which, though but dust, can yet be cherished into a semblance of the fountain of its light.

☞ The elements of the proudest triumphs we achieve, are wrought out of the direst conflict; and when we soar to the divinest elevation, we rise on plumes torn from the wing of Sorrow.

☞ The Books and CHART of Mr. Davis, comprising all the works on the HARMONIAL PHILOSOPHY that have been published, can be had at our office, and forwarded by express or otherwise, to any part of the Union. PRICE—REVELATIONS \$2; GREAT HARMONIA, Vol. 1, \$1.25; CHART, exhibiting an outline of the Progressive History and approaching destiny of the Race, \$1.50 PHILOSOPHY OF SPECIAL PROVIDENCES, \$0.15.

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