

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.

THE SPIRITUAL SPHERES.

FROM "NATURE'S DIVINE REVELATIONS,"

BY A. J. DAVIS.

[CONTINUED FROM PAGE 107.]

It is pleasing to behold these heavenly societies: for I see them at this moment existing in the most perfect degree of brotherly love, and joined inseparably together by constant ascending and descending affections. How very clear and bright are their countenances and expressions! They are unblemished by artificiality, and unspotted by rudimental and gross intrusions—for they are above and superior to these, and highly developed. The first society is indeed low in comparison to the highest; but the variety and the degrees nevertheless form of the whole a complete brotherhood. The diversity consists in the different degrees of development; and the lowest cannot approach the highest, because of the dissimilarity of quality and spheres. But the lowest contains and involves the highest, while the latter in return comprehends and pervades the whole Sphere, manifesting a grace and beauty beyond the power of language to describe. And there exists almost an infinite variety of dispositions, of loves, of affections, and of wisdom among them; yet each modification of previous conditions of mind is only an ascending degree of refinement toward perfection.

The whole is beautiful—surpassingly beautiful and sublime!—for there exists that continual emanation of love and wisdom from societies and individual forms, displaying a brilliancy of illumination beyond any light or color on earth. It is even so very bright and beautiful that those in the lower societies who approach are almost thrown into ecstasies of delight. They become prostrated, and apparently fall on their faces, because of the beauty and brilliancy of the *aroma* that encompasses the superior societies of the spirit-home.

Thus it is that all preserve an order in their lives and situations; and thus it is that their approach to each other is graduated according to the unfolding of the spiritual senses and faculties to the external. They represent the circular and spiral forms; for there exists among them a uniform and also an ascending movement. And one is continually unfolding the possessions of another, even as from the germ are unfolded the body and the flower. And even as the flower perpetuates the species of the plant, so does the superior society pervade the lower ones, and is constantly introducing them into its own vast possessions; and thus all go onward to a still higher Sphere of spiritual and intellectual elevation.

I now proceed to relate the *external* beauties that appertain to this Second Sphere of human existence. For it is necessary that the whole aspect of the spirit-home should be vividly represented to the inhabitants of the earth, so that it may be an inducement for them to advance in their social and spiritual condition.

I behold the *spiritual* Sphere as containing all the beauties of the *natural* Sphere combined and perfected. And in every natural Sphere these beauties are represented, though in the first and rudimental degree; so that every earth is of itself an index and an introduction to the beauty and grandeur that are existing in the Second Sphere. For from the natural the spiritual is unfolded, or made manifest.

The extended surface of this Sphere, I perceive, presents regular and gentle undulations, which render the whole diversified and exceedingly inviting. And very extensive plains are presented, which are clothed with great fertility, and with innumerable varieties of forms such as deck the bosom of the earth

when all things are favorable to a thrifty production. In those vast plains is represented the most perfect order. They are gardens, typical of purity, unity, and celestial love. Their diversified paths continually lead to new and instructive portions, all of which are useful as displaying Divine Love and Wisdom, which generate unity and affinity in all created things. All flowers, and even their *leaves*, are observed as so many voices proclaiming the beauty of interior perfection, and the infinite Source from which they sprang. Every plant, flower, bird, and tree, is perceived and appreciated as the express creation of Divine love and Divine action.

And there is a beauty in the external of each created thing, which is of itself an open expression of celestial love and wisdom. The flowers and foliage are of the most variegated appearance, and their variety renders them instructive and impressive, insomuch that they act as enchantments upon the minds of those who behold them, and induce thoughts beautiful, elevating, and edifying. A fragrance perpetually ascends from those vast plains of creation, giving life and brilliancy to the atmosphere, which is thereby rendered suitable to be inhaled as the breath of love and exhaled as the thoughts of wisdom. Every created thing possesses within itself a living love and affection; and this is communicated from one thing to another, all things thus becoming as it were electrified and illuminated. The beauty of one flower is imparted to another, which in its turn communicates an equal bestowment upon others. And thus those plains are a living representation of Divine Love and Wisdom.

There exists among the many inviting things of this Sphere a peculiar blending of inherent affections that different forms possess. This remark applies to all things in the spiritual Spheres. The beginning and ending of things appear not; but their *actual existence* is made manifest with all their living beauties.

Wisdom here existing consists not in words, nor in the depths of the memory, but in the actual manifestation that every thing vividly displays. In other words, instruction and admonition are not derived from speech, but from action and representation. And every thing here is profitable and practical—nothing is useless or imaginative.

Those of the *first* society dwell much in the delights of these plains and their variegated foliage, from a sense and susceptibility of love, but not with an appreciation of wisdom; and they are thereby instructed, developed and rendered pure. Herein is displayed a perfect adaptation; for while they are irresistibly drawn to the beauties thus presented, those beauties in return breathe into them the breath of living love, enkindling the flame of perfect wisdom, which then burns to purity. All things are adapted to the necessities of man, and this they feel, both from an inherent consciousness, and also from a living desire to become instructed in the ways of goodness, which are those paths that lead throughout the many portions of the Sphere.

Those of the *second* society enjoy very much the unity displayed among those of the first group, and also the delights courted by the first. Besides this, they are continually investigating, analyzing, exploring, and cultivating, those many things which are within their sphere of comprehension, and thus producing living evidences of their wisdom and united ingenuity.

Those of the *third* society are to the rest ministering angels, directing spirits, and perfect examples of exalted wisdom. By their knowledge the lower societies, and even the spiritual possessions of the whole Sphere, are illuminated and made bright, beautiful, and enchanting.

There are also flowing through these gardens rivers of clear and placid waters; and even in these are exemplified the ceaseless flowings of Love and Wisdom, that are breathed, not only into heaven, but into the Universe, and become the light and life

of all created things. The Love of each society, like the still water agitated by a falling pebble, expands and waves throughout all the lower and higher spheres until the wave has almost reached the bounds of space, which is then filled with love. There is no limiting the extension of the wave of water, nor can the unfoldings of love be circumscribed. And as the waters will roll gently against the shore, so Love flows forth and unfolds itself until it becomes merged into Wisdom, which then is rendered surpassingly beautiful, because Love is its creative soul and living principle.

Those rivers are representations of Divine creation. They also represent Life: for as the river flows from the rill, so Life flows from the germ that is deposited deep in the interior of the Universe; and as the rill flows into and becomes an immense ocean, so Life flows into and becomes the animating soul of all things. These rivers are so very clear and translucent, that the brilliancy of the azure heavens is in them vividly reflected. And as night makes the stars appear, so do these waters represent the whole celestial scenery above them.

These rivers flow through *valleys* abounding in the most beautiful and varied creations, and in every species of variegated foliage that also adorns those vast plains; and the whole presents the most exalted representation of life and Wisdom.

I behold, also, *groves* that are of the most charming and enchanting character. It is impossible to behold them without being impressed with new and beautiful thoughts, such as they naturally suggest. In these groves are reposing those who investigate and who love wisdom and the Divine Mind supremely. And those that are in the first society, or in Love only, court the refreshing shades of those groves, and learn with docility and yet with dignity, of the beauties that are around and above them, and are instructed by these beauties' expounders.

I perceive that all spirits are engaged in loving their neighbors, and advancing their welfare; and here is good will without distinction. I perceive that spirits are engaged in exploring the fields of Thought, and searching deeply into the *causes* of things; and thus they learn of love and accumulate wisdom. And there is no inertia, no stagnation, but activity and industry are visible in every department of this heavenly Sphere. And it is well to relate that every one is engaged in that for which he has an affection, and there is, therefore, no confusion. Nor are there any disqualifying conditions, but every one is qualified to labor in that for which he has an affection. Affections are varied according to the degrees to which each spirit from the first to the highest society, has advanced in the stages of development. Hence industry is equal, useful, harmonious, and reciprocal; for every one gravitates to the situation which accords with his predisposing desire.

Moreover, I behold here some of the most magnificent creations of Will and Wisdom. It is well to remark that every thing created in this sphere is suggested by Love and perfected by Wisdom—and is, therefore, a living projection from their minds. Things are created by Will; and these I discover are distributed in a uniform manner throughout the plains, valleys, rivers and groves of the spirit-home. I discover constructions of the most grand and magnificent character, each having a brilliancy and illumination according to the advanced state of the society in which it is found. The first society have creations which are representations of their Love, and Will, and uncultivated Wisdom; and these they behold as representations of their interior thoughts. The creations of the second society display more uniformity, order and usefulness; and thus they subserv the purposes of the first society and themselves. The third society have splendid constructions, too vast and elegant to describe, and the most ambitious imagination could not transcend them in its conceptions. For they are in reality too perfect and too magnificent to be conceived of by any mind in its rudimental state of being.

And there exists among them a pervading happiness; a soothing and tranquilizing element of forgiveness and universal love; a cordiality in the bestowment of inherent love upon each other, and a mingling, and yet perfect harmony, of thoughts, all of which it is delightful to contemplate. These manifestations all

proclaim the divinity of the life and love that flow into and animate all the heavens.

The waftings of thought from one mind to another, are such as can be felt, and yet no spirit receives thought uncongenial with its quality and being. These waftings are breaths that are inhaled by unfolded spirits willing to receive them. It appears as if thoughts were continually descending into the recesses of less advanced spiritual existence, and also ascending through all the higher Spheres even to the highest, which is the seat and Throne of the Divine Mind.

There are truths here known of the most novel and mysterious character; but these I am not permitted to relate at this time; for they are unimportant to the human race. Yet there is a class of truths which it is profitable to mention—and these are concerning the experiences, opinions and beliefs, that exist among the inhabitants of this spiritual Sphere.

I perceive that when infants are introduced from the human races into the first society, they are believed to be born among them: for appearances to them are the same as to families in the human race. After the infant is ushered into their midst, they behold and admire it; for it teaches tenderness, kindness, and immaculate purity. Infants, therefore, are caressed, nourished, guided, and admonished by them, according to the high degree of love and wisdom that exists among the various societies. The infant is beheld as constituted only of love, and as possessing inherent qualities that will unfold and lead to perfection. Their whole object is to produce a proper development of the germinal qualities contained in love; and this they do by processes of the most simple and gentle character.

And so it is also with spirits from the human race that are imperfectly developed while in the human body, and with such as have had their faculties and spiritual principles misdirected, obstructed, or disconcerted. Thus, I perceive that imbecile persons, especially if they have become so by accident or disease, are received into this Sphere as *infant* spirits, and are then unfolded and rendered beautiful.

I moreover perceive that those who are interiorly deformed from birth, have no identity, or even birth in the higher Sphere. And so it is with all unorganized bodies; for such are not capable of developing the qualities and faculties of the spirit, and hence do not preserve their identity.

Spirits from the human race who have been from birth dejected and disconsolated, and who have suffered trials and afflictions of the most severe character, are received to the bosom of the first, or second, or third society, with exceeding great joy—so great is the fondness of love for them, and the desire to make them happy. They are received to the bosom of their affection, and to the life of their love, as the mother receives and embraces her child. They are cherished and loved with all the combined affection that dwells in the depths of each spirit. How joyful it is to see those welcomes, and those soothing and tranquilizing affections breathed into that spirit who has suffered trials and afflictions in the human race!

The quality of the spirit is at once perceived, and what is better than all, is, the dwellers in this sphere judge not by external or superficial manifestations, such as passions or impulses of the soul, but by the quality and advanced state of the spirit itself; and it is according to this that they love the spirit introduced into their midst. Yet the strength of their love is in proportion to the capability of the introduced spirit to appreciate and enjoy it. Love is not bestowed too abundantly, nor is any privilege granted which is not useful; but every thing of this nature is graduated according to capabilities. Thus it is that "to whom much is given, of him is much required." This is a truth which angels know; and these are the words of superior wisdom.

And what may appear strange is, that often when a spirit leaves the human form and is introduced into this Sphere, it for a moment cannot realize the change, for it is imperceptible. Spirits retain the same bodily form in the spiritual Sphere; and at first they feel as if they were only transferred to a country they knew not. It is, however, not long after the transition before their interior senses are opened; and then they behold and appreciate the change, and the beauties with which they are surrounded. And

some spirits appear to wonder that they did not see it before, and that they did not believe it while in the body; for now it appears so tangible, and so perfectly agreeable with the universal teachings of natural law.

Men who have been impressed on earth with certain doctrines concerning the other life, seem to smile at themselves, and marvel because they were so misled, and so easy to be misdirected. Some who have believed in the literal resurrection of the material body, are so ashamed of this conviction that they strive to hide their memory of it from the perception of others. And some strive to modify their previous beliefs so as to make them harmonize with what they now experience and know to be true. And such is the case with those who have imbibed gross doctrines while on earth, and which are still impressed upon their memory; for immediately after the transition, they recognize the falsity of their previous convictions, and for a little while strive to conceal and modify them. This desire, I discover, continues only for a little season; for being penetrated by the perceptions of others with ease, they are led to discard with pleasure the impressions of the memory, and their hereditary affection for doctrines; and they then become enlightened by the light and love of heaven, and begin their ascending progress toward the higher societies of their new home.

The first society is in Love, the second is in Will, and the third is in Wisdom. These societies are composed of families, groups, and associations. And these live in an harmonious manner one with another, displaying perfect order, form, and series of development and position. And all are thus as ONE BROTHERHOOD.

Even one of these societies is composed of more individuals than are existing upon all the planets in the solar system, and even upon all the earths belonging to the fifth Circle of Suns. Their numbers transcend computation. And I discover that the first Sphere of spiritual existence is unfolded from the last Sphere of material creation, which is the Circle of Suns above referred to. It appears now a little strange to me that men have not conceived this truth before. But when a man is in the human body, with his material senses opened, he perceives material things, because he is animated from the inner to the outer world; but when he escapes the body, at death, though the form is not changed, nor any of its qualities or properties, yet instead of seeing with his material he perceives with his spiritual senses; and the spirit-world is unfolded to his view. The transition is imperceptible.

I discover that most of the inhabitants of Mercury, Venus, the Earth, and Mars, are dwelling in the first society of the Second Sphere; and that those of the other planets occupy higher positions in the plane of thought and wisdom.

And a holy quietness pervades the whole spirit-world. There is happiness of the most inexpressible character—and ecstasies, and exultations, and glorifications, are continually ascending. There is so much purity and holiness that my mind is scarcely capable of withstanding its moving influence, such as would instantly annihilate all speech. Yet I have now a strength which I have not before known. I can receive the inflowings of these truths, and behold these holy and celestial beauties, without becoming disconcerted or incapable of declaration.

They have a sense of music: but it proceeds not from hearing, for they perceive harmony, and the soul of harmony which is music. Such floats along the strata of the atmosphere, and is wafted into the soul as the fragrance of a flower into the senses. I do not hear but see music. I see it in the united voices of flowers, that speak, yet make no sound—in the shrubbery and foliage that proclaim truths, yet speak not—and in the harmony of each heavenly society: for that harmony is heavenly music. Music is perceived by the unfolded senses, and appreciated by the Wisdom. It is the soul of order, the creator of all celestial harmony and melody. The music thus perceived sinks into the depths of the soul, and unfolds sentiments of which the spirit-home alone is worthy. There is not a labyrinth or avenue of the spirit-land that is not penetrated by the vibrations and silent echoings of this heavenly harmony. There is not a thought concealed in the soul which is not quickened into life

and awakened into the act of glorification thereby. There is not a recess in the material or spiritual Universe that is not quickened with life and illumined with light, even Divine Love; and wherever this exists, music flows and is congenial. Hence every thing loves and appreciates music; and this is perfected only in the Second Sphere.

[TO BE CONTINUED.]

Psychological Department.

SPIRITUAL MONITIONS.

On the supposition that we are constantly surrounded by the invisible inhabitants of the celestial world, it is not unreasonable to presume that our minds may sometimes receive the influx of their thoughts, and that our actions in certain cases may become the result of spiritual monition. We here subjoin a remarkable instance of this character:

"A farmer in one of the western counties of England was met by a man whom he had formerly employed, and who again asked for work. The farmer (rather with a view to be relieved from his importunity than with any intention of assisting him) told him he would think of it, and send word to the place where the man told him he should be found. Time passed on, and the farmer entirely forgot his promise. One night, however, he suddenly started from his sleep, and awaking his wife, said he felt a strong impulse to set off immediately to the county town, some 30 or 40 miles distant, but why he had not the least idea. He endeavored to shake off the impression, and went to sleep again, but awoke a second time with such a strong conviction that he must start that instant, that he directly rose, saddled his horse, and set off. On his road he had to cross a ferry, which he could only do at one hour of the night, when the mail was carried over. He was almost certain that he should be too late, but nevertheless rode on, and when he came to the ferry, greatly to his surprise, found that though the mail had passed over a short time previously, the ferryman was still waiting. On his expressing his astonishment, the boatman replied, 'Oh, when I was on the other side, I heard you shouting, and so came back again.' The farmer said he had not shouted; but the other repeated his assertion that he had distinctly heard him call. Having crossed over, the farmer pursued his journey, and arrived at the county town the next morning. But now that he had come there, he had not the slightest notion of any business to be transacted, and so amused himself by sauntering about the place, and at length entered the court where the assizes were being held. The prisoner at the bar had just been, to all appearance, proved clearly guilty, by circumstantial evidence, of murder; and he was then asked if he had any witnesses to call in his behalf. He replied that he had no friends there, but looking around the court amongst the spectators, he recognized the farmer, who almost immediately recognized in him the man who had applied to him for work; the farmer was instantly summoned to the witness box, and his evidence proved beyond the possibility of a doubt, that at the very hour the prisoner was accused of committing murder in one part of the county, he was applying for work in another. The prisoner was of course acquitted, and the farmer found that, urged on by an uncontrollable impulse which he could neither explain nor account for, he had indeed taken his midnight journey to some purpose, notwithstanding it had appeared so unreasonable and causeless."

In this case it would seem that some guardian spirit of the poor laborer, unwilling that he should suffer for a crime of which he was not guilty, came to the farmer and impressed his mind with the necessity of taking the journey which resulted in the acquittal of the innocent. It is more than probable that we are all, to a greater or less extent, impressed in the same way, though the fact may be unknown to ourselves. In the dreamy hours of night some guardian angel may hover around the couch of rest, and whisper thoughts which echo in the soul, and perchance direct our steps, amid the noisy tumults of the day. Blessed truly is he who thus receives, with open heart, the breathings of celestial spirits.

R. F. A.

THE SPIRIT MESSENGER.

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OBJECTIONS TO THE IDEA OF SPIRITUAL INTERCOURSE.

In a previous article on the subject of Spiritual Intercourse, I endeavored to establish the truth of the idea, that the invisible dwellers of a higher sphere may hold communication with the inhabitants of earth. This idea will be naturally opposed in many minds by an array of objections. It is a matter of great difficulty to impress upon the public mind a truth which does not conform to the landmarks of the ancient fathers. Whatever is novel in its character and comes not within the limit of common observation, is regarded as an encroachment on the intellectual rights of the people. Opposition is, therefore, naturally manifested to any idea of this nature. The interior light which would dawn on the vision of the soul, must first struggle with the darkness by which it is clouded.

Let us now proceed to consider briefly some of the popular objections to the idea of spiritual intercourse. In this work we shall doubtless be obliged to encounter, rather the teachings of the old superstition, than the deductions of reason and philosophy. The first and most common objection may be found in the bare assumption that the idea of a communication with spirits, is, to speak in common phrase, a *humbug*—in other words, a mere *fancy* or *delusion* in which there exists no actual reality. This objection, it must be confessed, is very easily made, as it requires no exertion of intellect and no effort of reason. The parrot or idiot may be taught to make use of a similar argument, and may possibly manifest as much sense in doing so, as many who lay claim to a higher intelligence. It should be remembered that the mere application of an odious term to any idea does not prove it false, and that mere assertion, accompanied by no process of reasoning, can never destroy the truth of eternal principles. The objection before us, therefore, is utterly destitute of any real force, being based on a mere assumption which is frail and groundless as the baseless fabric of a dream. To those who are gross, sensual, and bigoted—whose minds are not prepared to receive the revelations of spiritual truth, the idea of an intercourse with spirits may seem delusion; but to those who are willing to receive the evidences of a higher existence—who will calmly and dispassionately consult the oracles of the departed, it will become, as from the promptings of the inward voice, a bright and glorious reality.

Another objection to the idea of spiritual intercourse, is that this is contrary to our former experience and observation. This objection, I am aware, has great weight in the minds of many, but it will be found, as I suspect, to be entirely groundless. Let it be remarked that our experience and observation are exceedingly limited. They comprehend but a small part of the wonders of creation, and have never reached the depths of those hidden mysteries which surround us in the universe. The great principles of truth are not yet all embraced within the range of human perception. Accordingly, every new discovery—every new development of science has been opposed to all former experience and observation. The steamer that now plows the bosom of the trackless waters; the iron horse that travels with mighty speed over the sounding track; the magic rod that disarms the thunderbolt of its power, and the wondrous wire that conveys the written thought as on the lightning's wing, were once *all* something which man before had never seen or known. The mere circumstance, then, that an idea is opposed to our former experience and observation, is no satisfactory evidence of its falsity.

But again it is objected that the idea of spiritual communications is opposed to the established laws of Nature. In this case the objector arrogantly assumes a knowledge of all the principles operating in the universe, to which standard all apparent

facts are made to conform. Because in all his previous life he may have never witnessed any indications of spiritual presence, he therefore presumptively concludes that these must require the interposition of some *supernatural* agency, and hence cannot be *real*. But let us seriously inquire, are the laws of Nature all discovered?—are the principles on which all matter and spirit act, perfectly known and understood? If so, then will I acknowledge the force of the objection. But if, on the contrary, man has but a limited view of the divine works and the laws which govern them; if he has but an imperfect knowledge of that grand and beautiful machinery by which the physical and spiritual worlds are moved, then to assert that the idea of communication with spirits is at variance with the laws of Nature, is an assumption for which there is no just authority. Far better would it be to investigate the facts which exist in Nature, and endeavor to ascertain the principles by which they are produced, than to assume that such facts, though well established, cannot exist, because, forsooth, they are not comprehended in what we may know of the laws of the universe.

It is objected still farther, that, were spiritual intercourse really established on the earth, it would be generally and universally enjoyed, instead of being confined to a comparatively few individuals. In replying to this objection, it should be observed that, besides the *physical* conditions which are necessary to obtain audible responses, there is also a *mental* preparation which must naturally precede the visitation of spirits. All truth is adapted in its revelation to the capacity of the individual. As the sun does not mount instantaneously to the heavens, but rises slowly and gradually to its meridian, so truth does not burst in all its glory on the world at once, but is revealed progressively as the mind becomes fitted to receive its teachings. With this principle in view, it will be seen that the reason that spiritual intercourse is not universally enjoyed, is that many persons have not reached that state of intellectual development which is essential to its proper appreciation. The people, when sunk in the darkness of ignorance and superstition, would be no more prepared to hold intercourse with the spiritual world, than the blind man to look out upon the works of nature. It is necessary, therefore, that the privilege of such an intercourse should be gradually extended, in accordance with the increasing enlightenment of the race.

Here it may be farther objected by some, that the communications claimed to be received from the spirit-world, will be likely to interfere in some way with the creeds and doctrines which they have been taught to regard as true. This, it may as well be confessed, is sometimes the case. Spirits, we should remember, have *no creed*; they are not bound within the narrow limits of sectarian faith, but theirs is the one, *universal* church of God and humanity. Hence they are prepared to look down on the theological teachings of men with an impartial eye, and what they perceive to be *truth* in all sects, approve; or what they see to be erroneous and inconsistent with the principles of the divine government, reject and discountenance. This fact, however, should form no objection to the free and inquiring mind. Of what value are human creeds and theories, *if false*, compared with *truth*? The time is rapidly approaching when the doctrines of men will be searched and tested; and when that time comes, *the false*, upheld no longer by the power of bigotry, will be doomed to an irretrievable destruction. As the glorious tide of truth rolls onward, the gloomy darkness will pass away. As the great reality becomes more fully disclosed and established, the ancient error will fade and die. Since, therefore, we can have no interest in that which is false, it becomes us to regard the revelations from the spirit-land, not merely as exterminators of cherished doctrines, but rather as one of the searching ordeals by which truth is to be disrobed of its corruptions, and presented in its original purity.

Once more; the objector may be disposed to inquire, what practical benefit can arise from these communications, allowing them to be made by spirits? The proper reply to this inquiry should be readily perceived by every mind. Strange indeed is it, that those who have mourned and sighed so long over the desolations of error, can discover no use in the revelations of truth



flowing from the spiritual world. What, let me ask, is the benefit resulting from any of the divine instructions which have been given to man? Of what benefit, were the beautiful and sublime visions of prophecy, or the pure precepts and glorious doctrines of Jesus? The answer is plain. They were all designed to secure the enlightenment and improvement of humanity. The same great object may be recognized in the communications which now come to us from the spirit-land. They teach us that the grave is not the end of man—that though he dies yet shall he live again. They cause the soul to look upward beyond the sphere of its earthly home—they strengthen the dying hopes which have lingered in the human breast, and brightened the dimmed eye of faith with visions of immortal joy. And yet more than this. An influence, pure and heavenly in its nature, goes out from these messages of the departed—an influence which penetrates to the deep recesses of the heart, and moves the great springs of action in the soul. Purity, and love, and peace, are the beautiful lessons which are here taught—lessons which shall be impressed ere long on the wide bosom of humanity. Indeed these communications seem to open to us the dawn of a new era, unfolding the time when light, truth and liberty shall prevail. They enable us to look forward to the period, when the darkness of sin and ignorance shall pass away—when the Sun of Righteousness shall arise, and shed its beams over all the earth—when peace, and harmony, and love, shall extend throughout the wide circle of humanity, and the blissful days foretold by seer and prophet in the past, shall delight the hearts of earth's waiting children.

E. F. A.

PIOUS FRAUDS.

The sensitive reader may perhaps be startled at the apparent solecism presented by the terms which form the caption of this article. In the early history of the Church, however, they had a signification which was well understood, and which is thus defined in an orthodox theological Dictionary, which now lies before us: viz: "*Pious Frauds* are those artifices and falsehoods made use of in propagating truth, and endeavoring to promote the spiritual interests of mankind. These have been more particularly practised by the Church of Rome, and considered not only *innocent*, but *commendable*." Thus we see, according to standard historians, that the Church, in the early centuries of the Christian Era, openly justified the use of *falschood* and *artifice*, in its efforts to propagate *truth*. In ancient, but reliable history, we find many instances of these "*pious frauds*" recorded, one or more of which we will notice. In the early part of the fifteenth century, there flourished two important religious orders, called respectively, Dominicans and Franciscans. These two sects differed on one doctrinal point, and their sectarian rivalry was most spirited and bitter. The Franciscans maintained that the Mother of Jesus was born without the blemish of original sin; the Dominicans asserted the contrary. On this point, the Dominicans soon ascertained that the rival sect was gaining the advantage of popular opinion, and in order to recover their lost ground, it was apparent that some extraordinary means must be resorted to. Accordingly a secret council of the order was called at Vimpfen, in the year 1504, when it was resolved that the importance of the cause of religious truth sanctified any means to advance it in the minds of the people, and that it was right and proper to have recourse to fictitious images, visions, and other "*pious frauds*," in order to maintain the influence and standing of this Christian order of Dominicans. They finally decided upon a regular system of impositions, and upon Bern as the scene of their operations. A simple-minded lay-brother, named Jetzer, was selected as the instrument of the delusions they had contrived. One of the four Dominicans who had undertaken the management of the plan, conveyed himself secretly into Jetzer's room, and about midnight appeared to him disguised in a horrid figure, and seeming to blow fire from his nostrils by means of a box of combustibles which he held near his mouth. In this frightful form he approached Jetzer's bed, told him that he was the ghost of a Dominican, who had been killed at Paris, as a judgment of heaven for laying aside his monastic habit. The next night after this, the apparition was renewed with the addition of two

other imposters, dressed so as to personate "devils." The Dominican "ghost" (who was Jetzer's confessor) told Jetzer all his secret acts, which confused and confounded the poor dupe, who did not suppose it possible for his confessor to be a cheat. He then observed that he had been permitted to see the Blessed Virgin—that she acknowledged herself to have been conceived in original sin—that the doctrines of the Franciscans were heretical, and that all would be damned who believed them.

The poor deluded Jetzer lost no time in giving his remarkable visions to the world—and soon created a great *revival* among the Dominican order. Their credit and influence were raised; and the "miracles" were recorded by the scribes as the special work of God.

We have historical facts enough to fill a larger sheet than this, concerning the abominable devices of different religious sects, to build up their creeds and delude the people. The whole history of sectarianism is a history of fraud, bloodshed, and injustice. Both Catholics and Protestants have shared and participated in the inhuman and ungodly work of propagating their creeds by persecution and bloodshed. Banishment from home and country, the stake, the caldron of hot fat, the varied tortures of the inquisition, and the wholesale murders of the "holy wars," are but so many terrific monuments, towering up through the long vista of the past, marking the foot-prints of the sectarian Christian Church. As faithful reviewers, it is our duty to call attention to these gross errors of darker ages, in order that the spirit which caused them, may be avoided by the superior refinement of the present and future ages. It is true that with the lapse of time and the consequent increase of intelligence among the masses of mankind, sectarianism finds some important difficulties in the way of carrying out openly and grossly, as in former days, a perfect system of "*pious frauds*;" yet, in a covert way much is done to strengthen the sect that will not bear the searching eye of strict integrity. Interested members of different sects, desirous of building up the party of their own faith, and extending the numbers of those who believe the narrow creed of the church, are sometimes reckless of the characters of those who honestly differ from them, and denounce them with opprobrious epithets, which are calculated and *intended* to injure them in reputation and in business. The term "*infidel*," though perfectly innocent for evil of itself, is often bitterly hurled against those brothers who employ reason and nature for authority in matters of faith, and in communities where sectarianism rules with a rod of iron, the anathema is all-sufficient to ostracise those brothers from legitimate business pursuits, and from the reception of those courtesies and proprieties which one citizen owes to another. These unmanly artifices which are daily practised, may well be ranked in the category of "*pious frauds*;" and if we add to the list, the systematic course pursued by the writers and venders of fictitious publications, filled with monstrous assertions without proof, called *religious tracts*, which are even now flooding this and foreign countries—if we put all these, and many other well known facts together, we shall find that although the terms "*pious frauds*" may be an apparent solecism, they have not only a specific meaning, but are admirably adapted to carry to the mind a truthful idea of the arts, tricks and falsehoods, which a devotion to *sect* rather than *truth*, naturally engenders.

A. M.

☞ We have just received a work recently published, entitled, "*The Clairvoyant's Family Physician*," by Mrs. Lucia Tuttle. Judging from a hasty perusal, we may say that this work contains many valuable remarks on the treatment of disease, and also many useful recipes for making syrups, pills, plasters, &c. The thought occurs, however, that owing to the wide differences existing in the temperament and constitution of individuals, the same prescriptions would not apply equally well in all cases, and that *calomel* and *julap*, which are prescribed in certain diseases, seem to be too closely allied to the ancient darkness, to come appropriately from one who claims to have *clear vision*.

R. F. A.

TRUTH is the divine light which guides the pure in heart.

THE RATIONAL COSMOGONY.

Compared with the countless systems of worlds which float in the immensity of space, upheld, controlled, and animated by the spirit of the INFINITE GOD, our little planet, earth, is but a single atom; yet it is a part, an important part of the great whole—a connecting link in the endless chain of creation.

The earth was brought into existence by the action of the same forces and the guidance of the same general laws, which gave birth to every glittering orb that bespangles the firmament. It is the result of unnumbered *causes* set in motion by the FIRST GREAT CAUSE, whose grand design from the beginning, was the creation, individualization, and perfection of the INTELLIGENT SPIRIT OF MAN, and the establishment throughout all the varied departments of His kingdom, of ultimate HARMONY and UNITY. The same remarks will apply to the myriads of worlds which God has created.

This planet, like all others, is the result of gradual and progressive formations, segregations, and re-combinations, which have gradually developed from an igneous fluid mass of matter, higher and still higher forms, until it has reached its present state of comparative refinement.

Starting from a point after the earth was evolved from the sun, and had commenced its regular revolutions around that body as its magnetic center, the mind will conceive of a vast mass of LIQUID FIRE, which contains within itself the germ that in the lapse of time, by the aid of its internal forces, will develop a beautiful planet, with all its productions, animate and inanimate. The first important principle which animates this igneous body, is ETERNAL MOTION, which is indeed the earliest prophecy of the unceasing activity of the yet undeveloped spirit of its future crowning glory—the individualized, sentient man. This principle of motion which pervades all matter may be called the soul of the mineral kingdom. The laws of cohesion and gravitation—affinity and repulsion—are constantly governing the effects of motion upon matter, producing as legitimate consequences, new forms, new combinations, and varied manifestations of a progressive ascension in the scale of refinement and development. The action of these internal powers upon the once fluid mass, naturally produces a condensation of its particles, and a gradual cooling of the outer surface. For many thousand years, according to the teachings of geology, the heat on the surface of this planet was intense, beyond the power of imagination. The cooling process which was slowly going on, in the course of time developed in their order, the primary, secondary, tertiary, and other geologically described formations, and finally the alluvial soil. Up to a late period, which required the lapse of perhaps millions of years, the planet had not become prepared for the development of animal life. No living thing moved upon the face of the earth.

Time rolled on, and in regular progression, the germ implanted by Deity in the bosom of mother earth, produced and beautifully unfolded, the vegetable and animal kingdoms, and placed at the head of all, as nature's perfected work, her crown and master-piece—IMMORTAL MAN.

We have thus briefly and imperfectly given the outlines of the rational cosmogony. We might have extended the subject over many pages of our little paper, by going more into the details of the work; but we prefer to touch only upon those general principles which are at once admitted by the reason, and confirmed by every page in the Bible of Nature.

We are by no means unmindful of the fact that the views we have presented are at variance with the Mosaic cosmogony, and are therefore not likely to be received with approbation by the idolaters of the Bible. But we are not to be deterred by any such considerations, from a bold examination of facts. We shall shrink from no duty because its performance is unpopular. The idea put forth by Moses that God made the world in *six days* and *rested from his work on the seventh*; that he pronounced all his works "very good," and that he subsequently found himself *mistaken* and became very angry on account of certain transgressions in the Garden of Eden; and that the Lord *repented* that he had made man on the earth, we confess is too preposterous for us

to believe. We cannot believe that God's work ever ceased from the beginning. His sun shines, His trees grow, His water runs, and the minds of the immortal souls He has created, think as well one day as another. The God of infinite power requires no rest—and he has NEVER RESTED. We cannot believe, either, that the Infinite Wisdom of God would permit Him to repent of any of his works—especially of those which he had pronounced "very good." Neither can we believe that the exhibition of temper ascribed by Moses to the Lord in the 6th chapter, and 6th and 7th verses of Genesis, ever took place. It is all inconsistent with reason and the exalted character which the pure heart reverently ascribe to the Creator of the Universe. It is well here to remark, that the great superstructure of Sectarians, called the "Christian plan," is erected upon the foundation of the mythological fable of the fall of Adam in the Garden of Eden. Take that unnatural fancy from their minds, and their "plan" is a shapeless figment of the imagination. A. M.

Hartford Harmonial Society.

Notification is hereby given to the friends of the Harmonial Philosophy, that we have formed ourselves into an Association for the purpose of "promoting harmony among mankind," and discovering the many soul-reforming and soul-elevating Truths with which the "expanded earth and unfolded heavens" are so thoroughly impregnated. But we desire to have it perfectly understood, that our movement is not sectarian; on the contrary, we seek, in accordance with the principles of the all-encircling religious Philosophy, which we most deeply love—that *association* which the law of affinity or congeniality spontaneously develops. This form of sectarianism (if it may be thus called), is openly manifested in mineral compounds; in the various classes of vegetable organisms; and, still more conspicuously, among the innumerable orbs which move through the heavens.

We think that a combination or unity of intellectual and spiritual interests in the investigation of Truth, will enable us more easily to accomplish the end which we have in view. The manifestations of *spiritual presence* and *power*, and the various *phenomena* of clairvoyance, now occurring in almost all portions of the United States, will form an important part of our investigations. And we hereby invite all seekers after Truth, whether friendly or not to our movement, to join us in our proposed investigations and inquiries.

The room which we have selected as a place of meeting, is situated in Kellogg's building, 136, Main street, Hartford, Conn.; where we will be pleased to see and converse with friends and inquirers, without regard to sex or opinion; and we hope to see minds from all parts of the Union. Our session room is now, and will continue to be, accessible every day and evening; but the evenings are particularly set apart as most convenient for a meeting of the local friends and THE MEMBERS.

It will be perceived by the above that our friends in Hartford, moved by an earnest desire to obtain and diffuse a knowledge of the truth, and at the same time being drawn together by that inherent law of affinity which is exemplified in all the lower forms of nature, have formed themselves into a society or association, that they may thereby derive the advantages of that union and harmony which constitute the essential elements of power. Do not our friends in other places, who may be sufficiently numerous and appropriately situated, hear an admonitory voice speaking to them, saying, "Go thou and do likewise?" R. F. A.

☞ The spiritual vibrations or rappings, were distinctly heard in Washington Hall, Bromfield street, Boston, on Sunday last, during the delivery of a discourse, by Bro. W. M. FERNALD. Four young ladies of the Hall family (all of whom are mediums), were present and sung with the choir. The rappings have also commenced in the family of Mr. A. Case, Garland street, Boston. We are informed that the responses are very prompt through that medium, and that many physical manifestations are made. A. M.

Poetry.

SONG.

FROM "TIME AND THE AGES."

BY FANNY GREEN.

Question the flowers at early dawn,
Soft, blushing angels of the morn;
Bend close thine ear and ask them where
The Spirit dwelleth, who, so fair
Hath made them—Echo answereth: "Where?"

Go; ask the sky, and ask the dew,
What molds the drop, and paints the blue;
Seek if the Spirit dwelleth there;
A voice comes sobbing through the air—
'T is only Echo murmuring: "There!"

Now whisper to the whispering breeze
That bendeth the acacia trees,
And listen if it telleth who
Gave it the first breath that it drew;
But Echo only answereth: "Who?"

Question the spirit in thy breast,
That, waking, sleeping, ne'er hath rest,
If it hath wings for soaring higher.
Thrilling, as with a tongue of fire,
Cries joyful Echo: "Higher! Higher!"

TO OUR SPIRIT GUARDIAN.

WRITTEN FOR THE SPIRIT MESSENGER,

BY MRS. S. G. LOVE.

Chill came the tidings to our stricken spirit;
Lowly we bowed beneath affliction's hand,
When thou, who didst our deepest love inherit,
Passed from our sight to a happier land.

We thought of thee in the cold grave lying,—
The silent tomb, so lone, and dark, and drear;
Within our hearts each ray of hope was dying,
Beneath our eyelids gathered many a tear.

Not thus in grief were we to grope so blindly;—
Light from the grave's unknown abyss has come;
Thou—even thou, with gentle tones and kindly,
Hast breathed us tidings of thine own blessed home.

And when in sadness early joys were blighted,
And faintly shone the star of hope above,
Then thou wast near, and our dim vision lighted,
With tokens of thy watchfulness and love.

Blest spirit-sister! holy tones are waking
To truths sublime the loved ones of thy care—
We list thy teachings when the morn is breaking,
We hear low murmurs on the evening air.

We feel thy presence when the moon is beaming,
And calmly glow the radiant orbs of night;
When tempests lower we see thy bright star gleaming,
And through the darkness pours celestial light.

Randolph. N. Y., October, 1850.

The world is full of glorious likenesses.
The poet's power is to sort these out,
And to make music from the common strings
With which the world is strung; to make the dumb
Earth utter heavenly harmony, and draw
Life clear and sweet and harmless as spring water,
Welling its way through flowers.

Miscellaneous Department.

The False Light.

A pilgrim hastened back from a far country to his home, with heart full of sweet hope: for he had not seen his dear parents and brothers for many years. Of course he was much in haste. But when on the mountains, night fell around him, and it was so dark that he could not see the staff in his hand. And when he came down from the mountains into the vale, he lost his way, wandered right and left, and was much perplexed and sighed out: O, that some man might meet me, who would guide me out of my error into the right way; how thankful would I be to him. Thus he spake and stood still, waiting for a guide.

Whilst the lost pilgrim stood there, full of doubt and disquietude, lo! there glimmered in the distance a light flitting amid the darkness, and welcome indeed to him was its twinkling in the gloomy night. Blessings upon thee, he exclaimed, thou messenger of peace! thou informest me of the vicinity of human being! Thy dim glitter seems to me amid the darkness of the night as gladsome as the morning dawn.

He hastened with a firm step toward the distant light, expecting to see some man carrying it. But behold, it was a jack-o-lantern, which, rising out of the marsh, was flitting over the stagnant pool. He, however, had reached the brink of an abyss: when suddenly he heard a voice behind him crying out: Stop! or you are a child of death!—He halted and looked around. It was the voice of a fisherman calling to him out of his boat. Why, he asked, shall I not follow the friendly light! I am a traveler that has lost his way! Friendly light! said the fisherman. Do you so call the delusive light that allures a traveler to ruin? Infernal, wicked powers generate the nightly vapor out of the stagnant marsh, which imitates the glimmer of a friendly light. See how it flits hither and thither, the base offspring of night and darkness! While he thus spake, the deceitful *ignis fatuus* vanished.

The false light was extinguished, and the weary traveler thanked the fisherman for his salvation with heartfelt gratitude. The fisherman replied: Should one man leave another in error, and not lead him into the right way? We both have reason to thank God: I, that he selected me as an instrument of good to you—you, that things were so ordered that I should be in my boat on the water just at this moment.

Thereupon the benevolent fisherman left his boat, accompanied the lost pilgrim some distance, and put him in the road to his paternal home. He now traveled on with cheerfulness, and before him in the distance the light of home glimmered between the trees, with silent, modest gleam;—to him doubly delightful, as he had reached it through dangers and wanderings. He knocked, the door was opened, and father, mother, brothers and sisters hung upon his neck and kissed him, and wept for joy.—*Krummacher.*

The Moth and the King.

A young king, about to take possession of his throne, while musing one night in his study, beheld a pretty moth flying round one of the lights.

"Silly fly," he said, "back, back; it dazzles but to burn;" and he put it away gently with his hand. Again and again it flew around the flame, and each time nearer and nearer.

"Idle fool!" he exclaimed again, brushing it away; "wilt thou be deceived by this fatal glare? Fly from the brilliant flame to the stars of heaven, which thou canst never touch, or to the simple flowers of the field—they will burn thee not."

Still the perverse insect rushed upon its fate, till its powdered wings were consumed, and it lay fluttering and dying on the table.

"Senseless dunce," said the prince, "thou deservest thy destiny; die the victim of blindness and infatuation; thou mightest have lived and been happy."

Years went by; the young prince grew to a stately monarch; but the lives of kings are seldom peaceful, and long before the

curls which fell from his ample brow were touched by the snows of time, he stood at the block to yield his head to the fierce rage of an indignant and merciless people. He remembered the incident of past years, for his heart misgave him then that it might be an omen.

"And is it even thus, then," he said; "have all the splendors of royalty, all the pride of humanity, all the labor of science left me but on a level with the despised moth! Nay, a more rational end was his. It was but a puff of the blaze and he was free; but I have fluttered around the deadly flame of ambition and died by inches."

Translation from the French.

In all men there is a thirst for the beautiful, and their souls must drink at this source of life or they perish. Human organizations differ; some aspire to the ideal by the spirit, others by the heart, others again by the senses. If you would have these organizations perfect and in beautiful equilibrium, let them conceive the ideal equally by the heart, the spirit, and the senses. Extinguish none of these faculties—for all men cannot be led to truth by the same means. Give to those who perceive ideal beauty only by the senses, the sacred nudity of the Venus of Milo, as a preservative against sensuality. If you comprehend art you will know that the beautiful is chaste—for it is divine. The imagination recedes from earth and mounts heavenward in contemplating the production of a celestial inspiration, for this is the ideal.

God has placed us in this life as in a crucible, where, after a preceding existence of which we retain no remembrance, we are condemned to be tempered and refined by suffering, by struggle, by labor, doubt, passions, sickness and death. We submit to these evils for our advantage, that we may be purified and made perfect. From age to age, from race to race, we accomplish a slow but certain progress, of which, in spite of the denial of the skeptic, there are brilliant proofs.

The soul is a lyre whose chords must all be made to vibrate, now together, and now one by one, according to the rules of harmony and melody; but if these chords, at once so delicate and so strong, be left to slacken or to rust, it is in vain we preserve the external beauty of the instrument, in vain the gold and the ivory remain pure and brilliant; the heavenly voice inhabits it no longer, and this body without soul is but a useless chattel.

Humanity is a vast instrument, whose chords all vibrate under the breath of Providence, and notwithstanding the difference of tone, she produces the sublimest harmony. Many chords are broken, many are false, but the law of harmony is such that the eternal hymn of civilization rises unceasingly, and that all tends to re-establish the accord often destroyed by the passing storm.

Every artist who does not propose to himself a noble and a social end, fails in his work. What imports it to me that he passes his life in the contemplation of a butterfly's wing or the petal of a rose? Give me rather the smallest discovery useful to man, or the simplest aspiration for the good of humanity.

An Allegory.

A stoic, swelling with the proud consciousness of his worth, took a solitary walk; and straying among the groves of Academus, he sat down between an olive and a pine tree. His attention was soon excited by a murmur which he heard among the trees. The whispers increased; and listening attentively, he plainly heard the pine say to the olive as follows—"Poor tree, I pity thee! thou now spreadest thy green leaves, and exultest in all the pride of youth and spring; but how soon will thy beauty be tarnished! The fruit which thou exhaustest thyself to bear, shall hardly be shaken from thy boughs before thou shalt grow dry and withered; the green vines, now so full of juice, shall be frozen; naked and bare, thou wilt stand exposed to all the storms of winter, whilst my firmer leaf shall resist the change of seasons. *Unchangeableness* is my motto, and through all the vic-

issitudes of the year I shall continue equally green and vigorous as I am at present." The olive, with a graceful wave of her boughs, replied, "It is true that thou wilt always continue as thou art at present. Thy leaves will keep that sullen and gloomy green in which they are now arrayed, and the stiff regularity of thy branches will not yield to those storms which will bow down many of the feebler tenants of the grove. Yet I wish not to be like thee. I rejoice when nature rejoices; and, when I am desolate, nature mourns with me. I fully enjoy pleasure in its season, and I am contented to be subject to the influence of those seasons and that economy of nature by which I flourish. When the spring approaches, I feel the kindly warmth; my branches swell with young buds, and my leaves unfold: crowds of singing birds which never visit thy noxious shade, sport on my boughs—my fruit is offered unto the gods, and rejoices men—and when the decay of nature approaches, I shed my leaves over the funeral of the falling year, and am well contented not to stand a single exemption to the mournful desolation I see every where around me."

The pine was unable to frame a reply, and the philosopher turned away his steps rebuked and humbled.

The Hope of Happiness.

When the face of Nature is wreathed with smiles, and the heart rejoices in prosperity, it is because some darling object is about to be obtained; some valuable possession near at hand. It is the hope of happiness that sustains the soul when sinking under adversity; that calms the troubled spirit; that pours into the heart of grief those consolations which are healing. The chief aim and object of life is happiness, and the pursuit thereof permanent pleasure; for, even in the darkest days of life may be seen the beautiful rainbow of hope, and it sends its rays of light far over the fearful chasm of death, into a land where the eye that is fading on earth can discern objects of heavenly beauty. The hope of happiness is the rainbow and the sunshine of life; and though clouds may sometimes darken the horizon, yet the rainbow will soon appear, and the clouds give place to sunshine and beauty.

A beautiful statue slumbers in a block of marble, ready to be wrought out by the hand of genius, in whose soul the archetype is dormant. So does a beautiful and harmonious life lie in the mass of chaotic events and ideas which are constantly evolving by means of the blind force which the world is full of; and may be fashioned into artistic proportions by the sagacious and ingenious spiritual artist.

The glory of an age is often hidden from itself. Perhaps some word has been spoken in our day which we have not deigned to hear, but which is to grow clearer and louder through all ages. Perhaps some silent thinker among us is at work in his closet, whose name is to fill the earth. Perhaps there sleeps in his cradle some reformer, who is to move the church and the world.—*Channing*.

☞ 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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