

THE SPIRIT MESSENGER.

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

VOL. 1.

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NO. 1.

The Principles of Nature.

IS MAN A FREE AGENT?

WRITTEN FOR THE SPIRIT MESSENGER,
BY A. J. DAVIS.

It is impossible to calculate the innumerable evil consequences which have proceeded from an affirmative, or the good that may flow from a negative decision of the question under present consideration. It is a fundamental and indispensable question in theology, and I am perfectly aware that the whole Christian superstructure is suspended or sustained by the confidently asserted and supposed truth that *man is a free agent*. It is maintained, by the so styled orthodox portion of Christendom, that original sin is a consequence of man's personal freedom; hence the great sustaining pillars of the Christian religion, Original sin, Atonement, Faith, and Regeneration, stand upon the alleged truth of man's individual and moral freedom.

Acknowledging the truthfulness of this theological hypothesis, clergymen teach their congregations that each individual possesses the power to decide upon, and eternally fix his future position and character; that he can choose between good and evil, follow God or Baal, tread the broad road or narrow path, and secure to himself a permanent residence in hell or in heaven as he wills. Upon the foundation of individual free agency, also, rests the entire system of past and future jurisprudence—the system of merit and demerit, praise and blame, rewards and punishments. Impanned juries render their verdicts, statesmen legislate their rules of government, and kings command their subjects upon the supposed truth of the freedom of the human will. Thus it is evident that a vast variety of relations and proceedings have their support and justification only on the assumption that the Human Will is unqualifiedly free and unrestrained.

The profoundest and most spiritually illuminated minds have gravely affirmed and argumentatively defended this question. It is astonishing to trace through human history the mighty phalanx of intellects which have rallied their forces in defense of the truth of individual freedom; but notwithstanding this formidable array of oriental authorities, and of scholastic disquisitions and decisions upon this cardinal question in canonical theology, I am impressed to enter the field against them, and demonstrate the fallacy of their decisions, by proving (as far as a negative is susceptible of proof) that man is, in every possible sense, a being of necessity—a depending and necessary part of the universal Whole.

Man enjoys a two-fold relation to the universe: there exists a *physical* relation and a *spiritual* relation; the physical relation is the connection which subsists between the *body* and *external* nature, to elements and objects, time and space; and the *spiritual* relation is the conjunction which subsists between the *mind* and *internal* nature—or to purity, truth, and holiness.

We will now examine the question, *Is man a free Agent?* more minutely.

Unconsulted, unsolicited, and unable to help himself, the human organization is brought into existence, and by the provisions of parental nature is nurtured and developed; but without food, air, and heat, which the individual would disorganize, he could not exist as a physical being.

The question under investigation is, *Is man a free Agent?* I presume it is distinctly admitted by every philosopher and theologian that if the individual is a *free agent*, his freedom must exist prior to his natural birth. If the mind is immortal, and if

it is totally independent, unrestrained, uninfluenced, untrammelled by any object, element, or circumstance in physical nature, then would the individual be qualified to select his own anatomy, his own cerebral structure, his own temperament, and organic powers. But is this a truth? no; there is an infinite contrariety of physical organizations, each representing the various elements, objects, and influences which have acted upon, or entered into, and diversified the respective constitutions of their immediate progenitors. I think it will be conceded that no being is possessed of the ability or liberty to direct the formation of his own body, and consequently that, at least in this respect, *man is a creature of necessity*.

The beautiful and acknowledged sciences of anatomy, physiology, and phrenology demonstrate the absolute *dependence* of the body upon surrounding elements and circumstances. If man is physically in a state of freedom, it would be absurd for any individual to remain with a black skin, with a defective cranium, with a weak physiological structure; because he could, and probably would, change and improve these peculiarities of his organization, when and as he desired; and he would not, supposing him to be in a state of physical freedom, be under the necessity of breathing the air to sustain life, of eating material substances to preserve bodily strength, of reposing to refresh and restore organic and muscular vigor; but he could, by simply willing to do so, exist without breathing, eating, or sleeping.

Probably, the impression that *man* exists in a state of *freedom* has arisen from a highly superficial and unphilosophical view of his apparent independence of nature; and also from the incontrovertible fact that he is very superior to every other organization which is related to the subordinate kingdoms in the material creation. With regard to man's independence of nature I feel impressed to remark, he is as much, but no more, independent of the vast organization of matter and mind, which constitutes Nature, than are the birds in the air, the fish in the sea, the animals on the earth, and the electrical elements of the universe, which *seemingly* play at will in the firmament. The discerning mind cannot but acknowledge, that the four temperaments—the nervous, bilious, sanguine, and lymphatic—give to different individuals various and distinctive peculiarities; and that some organizations are influenced pleasantly by heat, others unpleasantly; some persons are strengthened and gladdened by cold, while others are, by the same influence, physically debilitated and mentally depressed. In truth, when man is considered with reference to his physical relations to universal Nature, it is impossible to escape the conviction, that he is constantly subjected to material influences over which he can exercise no absolute control. Hence the conclusion is legitimate and inevitable, that man is *dependent* upon all nature for his subsistence and existence; and that he is perpetually and reciprocally, so to speak, both the *slave* and *master* of the various objects, elements, and causes by which he is constantly surrounded.

There is a kind of independence, based upon, or growing out of, human individuality; and, in this sense (which is at best *abstract*), everything—atom, flower, man, and nature—enjoys a species of personality and independence; but abstract reasoning and observation are quite unwarrantable, because they are not in accordance with the views which nature everywhere presents. Nature never presents one thing as independent of all other things. No; there is not a pebble, a plant, an animal, nor a human being, which has not had *parents* and relations. Nature represents herself as *one great inseparable whole*, which whole is composed of innumerable parts and particulars, which parts are essential to, and dependent upon, one another—and throughout this stupendous, inseparable whole, there is no ab-

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solute independence. Yet the *parts* give rise to what we term *individuality*—first, from their peculiar constitution; and, secondly, from the quality and magnitude of the influence they are discovered to exert upon other parts and personalities. For instance, there is a manifest *individuality* and apparent *independence* in the male and female structure—the dissimilarity between the two structures is the cause of the personality, and their personality is determined by their different actions and influence; but they cannot exist independent of one another, nor of the innumerable elements and means of nourishment which surround them in nature.

The law of gravitation, of attraction, of cohesion, will never change; and, notwithstanding the alleged freedom of the human will, a man or an apple *will alike fall* should they be suddenly disengaged from any elevated position above the earth's surface. But there proceeds from the *individuality* and *influence* of everything existing, a kind of responsibility or *expectation*; and this responsibility or expectation, is summed up in the simple statement, that we expect or require of everything a continual manifestation or representation of its characteristic power and abilities. Thus, we expect (and, therefore, *require*), certain odors from the violet, the rose, the strawberry, and the peach; and this is the kind of responsibility which all individualities should be expected to sustain; but when we come to man, we are seldom disposed to manifest the same degree of rationality and justice.

Owing to the erroneous assumptions of theologians, on the freedom of man, the Church and the State hold every individual almost equally responsible for his actions. In order to illustrate the different degrees of physical freedom, and consequent responsibility, I desire to direct the reader's attention to the simple measurement of physical strength, as illustrative of the great dissimilarity of personal power and capacity. JOHN, in consequence of a defective arrangement in his temperamental and organic systems, can raise from the earth only *fifty pounds*; and, should he *will* to raise more than the above weight, it nevertheless would be impossible for him to do so: JAMES, in consequence of having inherited the possession of a more perfect muscular and organic system, can raise from the earth *one hundred pounds*: JOSEPH, having received from his progenitors a still more perfect organization, can raise *two hundred pounds*; and HENRY, in consequence of his more harmonious constitutional powers, can raise *three hundred pounds*; but neither of these individuals are capable of raising a greater weight, though they should strive to exercise what the unphilosophical class of minds term *Free Will*. The discerning intellect will readily perceive, that John deserves no more *blame* for having a weak body, than does Henry deserve *praise* for the possession of a strong one. They neither directed the formation of their own organizations, nor the bestowment of that physical strength, the measure of which is thus determined. Hence, we should *expect* from each one just that which is ascertained to be his constitutional power, and nothing more on the fallacious supposition that the mind is endowed with a perfectly free will.

The truth is simply this: Man did not make his own organization, temperament, nor vital powers; and consequently, in this relation, at least, I think it will be conceded, that man is not a *creator*, but a *creature*—that he is not a *master*, but a *circumstance*. Therefore, just in proportion to man's constitutional powers and qualifications, is he capable of thinking, acting, and influencing; and I think the generous and expansive intellect will perceive and acknowledge, that Man naturally and spontaneously *requires* of Nature what she seems to *expect* from him—thus making their dependence and *responsibility* equally a matter of unqualified necessity. For instance, John can lift from the earth no more than *fifty pounds*, which describes and measures his sphere or circle of comparative freedom, and hence he *requires* of Nature a continual contribution of air, water, heat, nourishment, &c., just in proportion to his constitutional ability to reciprocate the favor. On the other hand, Henry can raise from the earth *three hundred pounds*, which also describes and measures his sphere or circle of comparative free agency, and he also requires of Nature a corresponding supply of air, nourishment, and other means of subsistence. In still plainer

language, every man should be *expected* to fill the measure of *his own capacity*; and every man should require of Nature (and mankind is a part of Nature), physical support in proportion to his constitutional wants and powers. It will be seen that Henry can perform more than John, and consequently the former *requires* more in return; but both individuals are equally *creatures, causes, and circumstances*; and there will ever be a correspondence between the effects, which intrinsic and extrinsic causes produce upon them, and the effects which they develop upon and among individuals and circumstances, by which they are surrounded.

I come now to consider the free agency of the human mind in its superior relations—I mean its relations to Purity, Truth, Justice, and Deity.

[CONCLUDED NEXT WEEK.]

Psychological Department.

SPIRITUAL CLAIRVOYANCE.

One of the most lovely and attractive features in the character of the Spirit Messenger, will be its occasional communications emanating from minds which have been illuminated and impressed with truths of the highest importance to the human race, through the agency of what may be termed Spiritual Clairvoyance, a condition corresponding almost precisely with that of *physical death*. By a process perfectly agreeable and natural, and one which violates no law of human existence, it has been ascertained, through experiments and developments in human magnetism, that the soul, spirit, or INTELLIGENCE OF MAN, constituting the MAN HIMSELF, may be so far exalted, or freed from the clogs of the corporeal body, without losing its medium and power of returning, as to be enabled to perceive and hold communion with the spirits of the second sphere of human existence. We would not be understood as saying that all men, at all times, are susceptible of enjoying the highest degree of this mental exaltation. Indeed, but a very few, compared with the aggregate number of this earth's inhabitants, have attained to that state where the spiritual vision is clear, and comparatively INDEPENDENT of outer surrounding influences, operating through the medium of the senses. The many manifestations of psychology, sympathetic clairvoyance, catalepsy, and partial trance, of which we have accounts, are but indications of *imperfect degrees* of that phenomenon, whose ultimate is the SUPERIOR CONDITION, OF SPIRITUAL CLAIRVOYANCE.

This superior condition was partially attained by some of those ancient seers, whose prophetic scriptures are highly venerated, and of whom the Christian commentator says—"they drank deeply from the fountain of inspiration." While their outer senses were locked in "deep sleep," their interiors were expanded, and, according to their own testimony, in "*visions and dreams*," they were inspired with many beautiful truths.

In every age, and among all nations, have different degrees of this universal susceptibility been manifested. In Greece, ARISTOTLE and DEMOSTHENES frequently induced the superior condition. Some of the loftiest truths which they imparted to their nation and the world, were impressed upon their minds during their hours of profound physical slumber. History informs us that Aristotle wore about his person particular kinds of minerals, which he believed had the virtue of inducing sleep, and expanding his mental powers. His philosophical works, which have been the admiration of the world, were the results of this kind of mental inspiration. In Sweden, during the seventeenth century, a nobleman, a native of Stockholm, voluntarily induced a state of trance or ecstasy, in which, even in his apparently wakeful hours, he would appear to converse with spirits, and was enabled to foretell future and concurrent events transpiring at distant places, with almost mathematical precision. History abounds with instances illustrative of his prophetic powers. Among many other important truths which EMANUEL SWEDENBORG, the philosopher to whom we refer, discovered and promulgated, was that of the close proximity of the spiritual with the natural world, and, that man's spiritual body is precisely similar to his natural body.

With the progress of the race, and the increased demand of the mind for further developments of natural truths, has the mental phenomena which we are now considering kept pace.

In the year 1836, as we learn from the "Univerculum" of May, 1849, whose editors vouch for the facts, a young man living in the State of New York, in the family of his father, desired to become a preacher in the denomination to which his father belonged. He applied for instruction to the village minister, and entered upon his studies. In the course of his duties, he was required to demonstrate the existence of God from reason and nature. His education and reading having been quite limited, he was thrown directly upon his own mental resources. His deep meditations upon the subject, coupled with the representations he had been accustomed to hear of God's nature and character, threw him into the greatest confusion, perplexity, and doubt. He began to doubt not only the existence of a God, but of himself and every thing around him. In this state of mind he fell into a sort of trance, and had a vision of his mother, who died more than a year before. She appeared to him, accompanied with the spirits of several others whom he recognized as those who once lived neighbors to him, on the earth, but who had been dead several years. His mother told him that she had observed his agitation and distress, and longed to set his mind at rest. She proceeded to explain to him the nature of the Divine Existence, the creation of the universe, the future state, the relation of men to each other and to God, &c. She advised him to rest satisfied for the present, and intimated that at some future time, should natural conditions be right, she would avail herself of the opportunity to communicate with him further. She finally informed him that, *within fourteen years*, a book would be published on these subjects, which, coming from a source unlooked for, would cause a greater sensation than any book ever before written. "Now," said the spirit of that watchful mother to her dear son, "you have become convinced there is a God, you need no longer doubt your own existence. Move your fingers a little, and then you can get up. Remember what I have told you; go in peace." We have thus stated facts, in support of which there is abundant testimony. Whether the prophecy of that spirit-mother concerning the wonderful book, which she said would be published within fourteen years, has been fulfilled or not, can be easily determined by a reference to well known events, to which we invite the attention of the reader.

On the 28th of November, 1845, there occurred in the City of New York, in the presence of many respectable witnesses, who are now living to testify to the facts, an event, or phenomenon, which, had it taken place in the earlier centuries, would have been recorded in primitive histories as a *miracle*—a direct and special interposition of God; for, to the minds of those unenlightened writers, unacquainted as they would necessarily have been with the laws which explain the phenomenon, it would have appeared supernatural. This event was no less than the sudden transformation of an illiterate youth less than twenty years of age, a shoemaker's apprentice, who had attended school but five months in his whole life, into a prodigy of mental illumination, by the process of demagnetism. The name of this young man is ANDREW JACKSON DAVIS. He was born in Bloomingrove, Orange County, New York, on the 11th of August, 1826, and will be twenty-four years of age on the 11th of the present month. There are hundreds of living and respectable witnesses, whose testimony cannot be doubted, who have been acquainted with Mr. Davis from his infancy to the present time, and who know that up to the time when he entered the SUPERIOR CLAIRVOYANT STATE, he was an unsophisticated youth who had but little knowledge of books, above those rudimentary works which are used in primary schools.

On the 29th day of February, referred to above, while he presented a perfect counterfeit of death, his muscles rigid, the vital forces hardly to be discovered in the frame-work of the soul, he commenced delivering a course of lectures of a most extraordinary character, and of ineffable interest. These lectures, which were written down at the moment of their utterance, which may be depended upon as strictly as the most accurate, forty minutes to four hours each, in the

one hundred and fifty-seven in all; the last one was delivered on the 25th of January, 1847. The whole were soon after published in a book, containing seven hundred and eighty-two pages, with the title of "Nature's Divine Revelations." This Book, a transcript of the illuminated mind of its author, is replete with the most powerful, philosophic, and consecutive reasoning, evincing that some HIGHER POWER than that of man in the body, has breathed into the soul of its author an exquisite afflatus. While in this state, so analogous to physical death, this unlettered youth is acquainted with every language spoken by man, and every science known to the present or past ages; the subjects of astronomy, cosmogony, ethnology, geology, archæology, mythology, theology, psychology, history, metaphysics, and all matters within the grasp of the human mind, are as familiar to him as the A B Cs are to the plodding school-boy. On the 15th and 16th of March, 1846, before the 8th and 9th planets were recognized and acknowledged by the astronomers of Europe and America, he told of their existence in our solar system, and furnished the philosophy of their formation. They were subsequently brought within the range of the powerful telescopes of La Verrier, and other astronomers, and now take their places in the map of the heavens, as presented in our seminaries of learning.

The unfolded mind of this young author is not confined to a knowledge of mere *outer* forms. He is enabled to perceive the *interior principles* of which outer and visible forms are but effects; and hence can appreciate the truth uttered by Paul, when he declared that man has "a *natural* and a *spiritual* body," and that "the things which are seen are temporal, but the things which are not seen are eternal." He comprehends a knowledge of *causes*, which enables him to explain effects. He gives the philosophy of his own clairvoyance, so clearly and beautifully, as to make it plain to the understanding, and divest the phenomenon of everything pertaining to the miraculous and supernatural. Thus death is stripped of its imaginary horrors, and the desire for PROOFS of immortality and ultimate beatification, which is felt by every human being whom God has created, is at once gratified. Having many times experienced all there is of the transition called death, he has been enabled to reveal a complete chart and description of the passage to, and beauties of the SPIRIT'S ETERNAL HOME.

We have given the reader but a faint idea of that stupendous work, "NATURE'S DIVINE REVELATIONS." It needs only to be read consecutively, carefully, and analytically, to carry to the mind irresistibly, the conviction of its perfect philosophy and intrinsic truth. It may be denounced, but its arguments can never be refuted. Its facts and its philosophy, appealing directly to reason and the superior faculties of the soul for credence, have obtained a firm foundation in the very HEART OF HUMANITY; thus furnishing an impregnable fortress, for "the faith that is in us," against whose imperishable walls of TRUTH, error will dash itself only to fall mutilated and powerless to the earth.

Since the publication of the Revelations referred to above, Mr. Davis has been engaged in the preparation of other works by spiritual direction, which are designed to enter more minutely into subjects, of which the Revelations comprehend and present the general principles. These works, when completed, will be called the "Great Harmonia," the first volume of which is now before the world. In our next number we will give a beautiful extract from the department of the work on the "Philosophy of Death," where the author in the superior condition observes the process of death in the case of a lady sixty years of age, and describes all the minutia of her transition to, and reception in, her spirit-homes.

A. M.

The present is an age replete with wonders. Events are transpiring which, had they occurred in ancient times would have been regarded by many as genuine miracles. These things have been brought before the public mind, and subjected to the most rigorous examination. Hence, it will be the prominent design of this work to present numerous instances of psychological phenomena, including remarkable dreams, premonitions, spiritual manifestations. Friends in the possession of facts of this nature, will confer a great benefit on the same to us in a concise form.—Eps.

THE SPIRIT MESSENGER.

APOLLOS MUNN AND R. P. AMBLER, EDITORS.

SPRINGFIELD, MASS., AUGUST 10, 1850.

INTRODUCTORY.

With an intermingling of hopes and fears, yet with warm and friendly greetings, we present to our patrons the first number of an independent newspaper, which we have chosen to call the "SPIRIT MESSENGER." As its name imports, it is the vehicle of free thought—the faithful messenger and representative of the heart. Its mission is to propagate *TRUTH*, and increase the happiness of its readers, by laying before them the results of unrestricted inquiry into the teachings and laws of nature, the real manifestations and unerring revelations of God. In glancing over the religious world, we find the human family presenting a multitude of organized antagonisms in the form of sects, nearly all of which are provided with organs, each devoted to the maintenance of its peculiar creed, or articles of faith, not so much, we fear, for the *truth's* sake, as for the gratification of the spirit of the sect. If we reflect a moment, we shall perceive that each of these organs has a direct *interest* in the suppression or perversion of all truths in natural or spiritual philosophy, that do not strictly harmonize with the teachings of the creed, and the preconceived views of its sectarian supporters. They do not earnestly inquire "what is truth?" but rather seek for evidence to prove that their old impressions are correct. This state of things tends to cramp the human mind, and prevent its free inquiry into those natural revelations which are above human agency, and which are the emanation of Deity himself. Those pioneer-minds—those free thinkers who have advanced beyond the dark vale of superstition, burst asunder the straight-jackets of creeds in search of higher truths, and who seek to draw nearer and know more of God, by a closer study of his harmonious works, have, at the present time, but few organs, through which they can breathe forth and interchange the results of their unrestricted inquiries and exalted intuitions. The *SPIRIT MESSENGER* is designed to supply a manifest want in this respect, and its columns are freely tendered to honest inquirers after truth, as a medium through which they may express their thoughts. We are bound to no sect or creed, holding our opinions, at all times, subject to the reversal that the discovery of new truths may demand. What may appear to us as truths to-day, we shall relinquish to-morrow, if new facts shall clearly point out our error. We claim to "follow truth where'er she leads the way." In our investigations and decisions, *NATURE* shall be the standard and *REASON* the umpire. We shall, in our philosophical department, endeavor to show by arguments addressed to the understanding, that the wide distinction between spirit and matter which forms the basis of the popular theology of the day, does not in reality, exist; and that the spirit, contrary to old beliefs, is matter in the highest state of refinement, and consequently indestructible and immortal. The phenomena of trances, visions, inspiration, clairvoyance, the universal change in human existence called physical death, and the singular manifestations of the intimate relation between the material and spiritual world, which are now attracting universal attention, and are spreading from place to place throughout the world, baffling alike the speculations of the learned Doctor of Divinity and the cold philosophy of the Somatist—will all be explained by a direct reference to the laws of nature—the whole forming so many unbroken links in the chain of evidence that the spirit has life everlasting, that it was brought into existence and will be forever sustained by the unchangeable laws which convert grosser matter into refined and organized intelligence, and that God, as the central vortex of intelligence, the great *POSITIVE MIND*, the superior *SPIRITUAL MAGNET*, will inevitably draw mind nearer and nearer to himself, in regular progression, throughout an endless eternity.

Such are some of our objects. We would constantly seek

new proofs of the immortality and endless progression of the soul, and thus gratify that internal desire which rests in every bosom, and which kindles into a flame at the startling approach of death, absorbing all the faculties of the sensitive heart, as the last earnest look is given upon the faded form of a departed loved one.

The spiritual philosophy which we draw from nature, teaches, and to our mind, demonstrates, with all the reality and beauty of truth, that death is but a pleasing change in our mode of existence; a change which frees the imprisoned *INTELLIGENCE* from the fetters of the body, and gives it birth in a more refined and exalted sphere, where the numberless evils pertaining to the corporeal body cannot enter, and where it is free to expand, and grow in knowledge and happiness forever. It inculcates the highest morality, and invites the cultivation of the spirit as an undying flower. As we enter the next sphere from the very point at which we leave this, it becomes a matter of the highest consequence, that we so unfold the more exalted qualities of our nature, as to insure a more immediate enjoyment of the superior degree of happiness, arising from the correspondingly high position which we at once assume in the spiritual world. If such considerations, and the belief that we are surrounded and watched over by the departed friends we loved on earth, to whom we are indebted for many of our highest and purest conceptions,—if such influences, so gentle yet powerful, arising from a faith in the spiritual philosophy, will fail to elevate and purify the soul, thus qualifying it for further expansion in the more refined spheres of its future existence, then no other influences within the scope of our intelligence can be productive of good. The natural effect of love is to beget its kindred, and we have yet to learn that this generous and God-like sentiment can be generated by *fear* alone. Present the Heavenly Father in his *natural* and *real* character to the human mind, and his unutterable goodness and loveliness will awaken cognate sentiments in each individual, which by the law of affinity, will gravitate with unerring certainty towards the great central Fountain, and moving Power, of all.

We have thus briefly foreshadowed to our readers some of the ideas which have led us to undertake the laborious task of publishing a newspaper. Those who know the unpopularity of standing in advance of public opinion, and have felt the crushing power of combined prejudice, ignorance, superstition, and bigotry, which all pioneers in search of truth must encounter, will be the last to believe that *money-making* is the object of our sacrifices. They at least, will do us the justice to believe that our motives are higher and holier. That we need, nay, *must have* money, to enable us to successfully prosecute our objects, we are not so hypocritical as to deny; our expenses are heavy, and our mental and physical labors severe. To meet those expenses, we unfortunately, have no well filled coffers of our own. We depend upon the encouraging smiles and *substantial* subscriptions of those who admire freedom of thought and expression, and who feel with us an intense desire to investigate the relations between the natural and spiritual world. We have already rallied around our standard, by the simple force of congeniality of sentiment, some of the ablest and purest minds of the age, from whom we have the promise of free contributions to the common fund of thought. Now, let our patrons, for whose good, in common with our own, we cater, give us the *real* evidence of their approval, by circulating our paper and furnishing means, and we shall go on our way with high hopes and elevated hearts.

APOLLOS MUNN,
R. P. AMBLER.

To Correspondents.

Our columns are opened as the medium through which the thoughts of all unfettered minds may flow. We therefore cordially invite those persons who may feel disposed, and who occupy a suitable plane of thought, to become contributors. Each correspondent, in articles designed for the paper, will be expected to keep in view its general objects, preserve the true spirit of the "harmonial philosophy," and send with all contributions the genuine signature of the writer.

OUR MOTTO.

The beautiful sentiment standing at the head of our columns, will at once be recognized as forming the leading sentence in the preface of that stupendous work, entitled "NATURE'S DIVINE REVELATIONS." From the inherent truthfulness and grandeur of the thought conveyed, as well as from its adaption to the designs contemplated in this Journal, we have taken the liberty to transfer it from its original position, that it may make its appeal more directly to the readers of the *Spirit Messenger*. "Brethren, fear not; for Error is mortal and cannot live, and Truth is immortal and cannot die."

The essential mortality and inevitable destruction of error, will be apparent to every reflecting mind. All error is necessarily corrupt in its nature. It has no consistency, no beauty, no inherent power. Composed of discordant and conflicting elements, it contains nothing to commend itself to the pure feelings and enlightened reason of man. It is emphatically a plant which God has not planted. It springs from the disordered and unhealthy action of the human mind, and has its being in the bosom of darkness, where the light of reason has never penetrated. Being thus corrupt in itself, error cannot be long or effectually sustained. Though upheld for a time by the influence of the worldly great—though embalmed in the conservatory of bigotry, wrapped in the folds of mystery, and incorporated with the selfish interests of men, it cannot be saved from the certain destruction that awaits it;—the seeds of dissolution are implanted in its nature, and it must soon crumble and die.

The fact here stated is confirmed by universal experience. Every error which has taken root in the heart of humanity, has gradually become withered beneath the expanding light of intelligence. The old traditions and exploded theories of the past, which were the offspring of human ingenuity and wisdom, are now remembered only as the dreams of by-gone ages; and as we look around us in the present, we find that many of the time-worn doctrines of the church, which have been gathered from the realms of superstition—the woful and mysterious teachings embodied in human creeds, and once impressed on the minds of the people, are now "waxing old," rapidly losing their power, and ready to pass into the deep shades of oblivion.

But while we are thus made sensible of the fact that "error is mortal and cannot live," we are presented with the consoling reflection that "*Truth is immortal and cannot die.*" This principle is derived immediately from God, and partakes of His essential and eternal essence. It is no earth-born plant, which springs up but to fade and wither. It has none of the elements which belong to the perishing objects of time. Flowing down from the Primeval Source of light, it is endowed with His own immortal and incorruptible nature. Besides, Truth is founded on the unchanging principles of the universe. It is connected and blended with the constitution of things, and is established firm and immovable as the very laws which govern creation. From the beginning it dwelt with the Infinite, and, ere its light had ever shone on the human mind, it was expressed in the eternal harmonies of nature. Thus it is rendered independent of all earthly changes, and can be affected by no foreign power. Man may believe or disbelieve, but he cannot *change* the truth. Bright and immortal it stands on the rock of ages, where the surges of time shall beat in vain.

In confirmation of this sentiment, let us refer to the fact that truth, from the time when its first rays dawned on the world, has never been overthrown. Revolution after revolution has passed away, change after change has come and gone, theory after theory, opinion after opinion, has had its time, but truth is immortal, and could not die. This has stood firm and unvanquished amid the strife of earthly powers. It may have been buried for a season beneath the accumulated mass of errors and superstitions—it may have been concealed beneath that veil of gloom which has so long overspread the world, but yet, though unperceived and unappreciated, it has always lived, always claimed its right to be received, and has come forth brighter and brighter still from every trial. And now in the present, after emerging from the darkness of by-gone ages, is not truth tri-

umphant?—is not its throne becoming rooted firmer and deeper in the human soul?—and is not its light shining forth with a brighter and holier lustre than ever beamed on the world before? Yes! that divine principle which men have sought to destroy, but could not, stands unharmed and immovable; the advancing stream, whose course they strove to stay with a word, flows onward with majestic power; the mighty temple which they thought to demolish with a blow, is reared firmly as on a steadfast rock, and bids a bold defiance to the storms of time, and the strokes of destiny.

In view, then, of the assurances given in the beautiful motto we have adopted, we are prepared to heed the injunction, "Brethren, fear not." The clouds of superstition may lower, the darkness of ignorance may prevail, and the storms of persecution arise, but we have no reason to fear, either that error will triumph, or that truth will be destroyed. And if the old creeds and doctrines of men are brought forth from their obscurity to be examined, or if our own cherished theories and faith are tested by the searching light of reason, let us fear not, remembering that, while error is consumed, truth, immortal, can never die.

R. P. A.

A FEW FREE THOUGHTS.

God is the author of all things, and the common father of the human race. He loves his children, even the humblest, with unflinching intensity. He perceives the wrongs and injustice under which many suffer from the false position of society, and by His example, as manifested in all nature, He aims to correct these wrongs and elevate the human family to a condition of perfect harmony and peace. His rain and His sunshine, His seed time and harvest, His light and His darkness, are established for all, and over all. They are the result of fixed laws indicating with mathematical precision the character of the Law-maker. It is from these laws that we should copy, and thereby profit. We shall learn from them equality, freedom, goodness, love for each other, and all the sublime truths which are essential to our happiness here and hereafter, and which constitute the free and universal religion of God.

In these days our social and religious systems have given birth to monstrous oppressions. Money is the false standard by which society gauges the depth of Christianity. Even the right to worship God, in houses built, and, as if in solemn mockery, dedicated and consecrated to His service, is knocked off by the auctioneer to the highest bidder. This is not right. The poor love their Maker quite as well as the rich, and, thank God, there is a "temple not made with human hands," in which all can worship, and where God breathes forth as from a great spiritual Fountain, myriads of revelations of himself, which are free to all. It is a great error to suppose that God approves the expensive forms and systems of trade in rights to worship, which the self-righteous have established. Look at poor starving Ireland, and ask your hearts if there is anything in the teachings of nature, or of Christianity, which will sanction the wrongs under which she is made to suffer. Within the last thirty years, this poor, oppressed, and down-trodden people, have expended one hundred millions of dollars in building churches, convents, and in support of the catholic clergy. In addition to this, the Episcopal church, established in Ireland by law, is paid annually from the State five millions of dollars, or more than ten dollars for every Episcopal man, woman and child in that island. The tale of misery does not end here. While hundreds and thousands are suffering, and many dying of absolute starvation, the State draws thirty millions of dollars more, to support that part of the aristocracy which is not in Ireland. The earnings of the poor are thus divided among the priest-

Is it the humblest of the human system that can govern the world? Is it the sphere of the dark of

These few free thoughts, kind reader, are expressed for your good. They are designed to lead your mind to a comparison of the relative merits of the free religion of nature and of God, and of that system which is measured and retailed for a price. Adopt that which seemeth the most just, the most heaven-like.

A. M.

Guardian Spirits.

We are never alone. In our silent meditations, our solitary rambles, and even our hours of profoundest slumber, when no eye of the corporeal body rests upon us, we are not unseen. Beautiful spirits of our departed friends, with forms of angelic loveliness, are commissioned by the Supreme Spirit of the universe, to watch over us and read our inmost thoughts. Like us, and with us, they have walked the face of the earth, and experienced its joys and sorrows, its pleasures and trials. Death has merely changed the mode of their existence. It has freed their spiritual from their grosser material forms, and thus opened for their souls the shining portals of eternal heaven. With the tender solicitude of true affection, they seek opportunities to impress us with lofty thoughts and truths, connected with the bright realities of future spheres. Let us, then, catch the holy inspiration, and inhale, if possible, new truths with every breath. Let our acts and conversation evince the sincerity of our faith. Let our hearts be expanded into universal love for the race, keeping always in remembrance the fact, that we are all children of one heavenly Parent, and fellow travelers on the great journey of endless life.

A. M.

Spiritual Communications.

A point has now been reached in the progress of the race, at which the spiritual world is seen to sustain an intimate relation to the physical, and the presence and power of departed spirits are abundantly demonstrated. The idea unfolded in the convictions of the ancient philosophers, is now exemplified in actual facts. Departed friends come to us again, make their presence apparent by an appeal even to the outward senses, portray to our minds the beauties of their celestial home, and cheer us with the great truth of immortality. This intercourse is established through the medium of certain peculiar *sounds*, which are made to correspond to ideas, and the spiritual presence is denoted by the moving of visible substances, without the aid of human agency. These manifestations are now before the world to be examined. Let us shrink not from the duty of investigation, but candidly search the evidences which are here given of a higher existence, that hope and truth may be cherished, and humanity blessed.

R. F. A.

To the Patrons of the Univercelum.

The almost universal regret expressed at the discontinuance of the "*Univercelum*," has induced us to believe that a paper devoted to the same general objects, will be welcomed by its former patrons. To such, therefore, we take this opportunity to commend our own journal, not with the hope of making it superior or even equal to the publication referred to, but with the promise of engaging in an earnest search for *Truth*, and unfolding in our humble way, the Religion of Nature and the Philosophy of Reason. Articles will appear from time to time, written by A. J. Davis, when in the "superior condition;" occasional offerings will be presented from the pen of Mrs. FRANCES H. GREEN, a popular and talented poetess, and, with the aid of other writers from whom contributions may be expected, we hope to be successful in rendering the Spirit Messenger both attractive and useful.

NOTICE TO SUBSCRIBERS.—The delay incident to the preparation of the first number of the Spirit Messenger, will not again occur, and our friends living in distant places may expect that their papers will be mailed in season to reach their destination every Saturday, which is our day of publication.

Persons to whom Prospectuses have been sent will confer a favor by returning them to the office as soon as convenient, in case subscribers' names are upon them.

The Manifestations of Deity.

The existence and presence of a Supreme Intelligence in the Universe are clearly indicated by the visible manifestations which are scattered throughout the temple of nature. To the inductive mind it will be evident that the whole creation is the work of an Almighty Power, and the expression of an Infinite Mind. All visible objects, therefore, constitute an unwritten but beautiful revelation of God, proclaiming the ineffable glory of His nature, and the infinite riches of His love. The material universe is the outward manifestation of the invisible Divinity. In every thing created we may recognize the Power which moves and guides the whole. We may see it in the beauteous forms that deck the earth, in the bright stars that glitter in the firmament, and in the pale moon that pours its radiance on the sleeping world. It is true that we cannot look upon God with the outward eye, but the mind receives a just appreciation of His presence in the manifestations of external nature. To illustrate, we cannot see the zephyr which passes silently over hill and plain, but in the bending trees and waving grass we may know its presence. Neither can we see the intelligence which moves within us—the interior divinity that forms the soul of the outward body, but in the noble monuments of human genius, and in all the productions of artistic skill, we may behold the living effects of that spirit. So, also, we cannot see God, as He is a being so pure and ethereal in His nature, that human eyes could not gaze upon His glory; but in the outward effects which He has spread around us—in the worlds of light that move on in their endless course—in the beauty, order, and harmony which every where prevail, and in the design, adaptation and wisdom which are manifested in all nature, we may discover the presence of an infinite and overruling Intelligence. Let us, then, from the things which are seen, learn the things which are invisible, and from the wide-spread volume of creation, receive the lessons of divine wisdom, and the teachings of immortal truth.

R. F. A.

Mr. Davis' Article.

In our first department, "*The Principles of Nature*," we have commenced the publication of an original article, from the illuminated mind of ANDREW JACKSON DAVIS, the world-renowned clairvoyant. The remainder will be given next week. The subject of which he treats is one of primary importance; for, on the correct decision of the question, "*Is MAN A FREE AGENT?*" depends the truth or falsity, not only of a great theological structure, but of a principle on which society has hitherto founded its systems of rewards and punishments. Let it be read carefully, and with a single eye to the discovery of truth.

A. M.

To the former Subscribers of the "Christian Rationalist."

FRIENDS:—Being acquainted with the character of the "*Spirit Messenger*," I have delivered the list of your names to the conductors of this paper, that you may be supplied with specimen copies. You can read and decide for yourselves. I would here say, that from what I know of the character of the paper, I do cordially recommend it to you, as an able, interesting, and much desired advocate of Truth. Its spiritual character will recommend it to many who were readers both of the "*Rationalist*" and "*Univercelum*."

Considerately, yours,

W. M. FERNALD,

Former Editor of the "*Christian Rationalist*."

☞ We send this number of our paper to many persons who are presumed to be interested in the enterprise, with the hope that its general character and spirit will meet with their approbation, and that they will be induced to become subscribers. Brothers, lend us your aid.

☞ The works of Mr. Davis, embracing "*Nature's Divine Revelations*," "*The Philosophy of Special Providences*," the "*Great Harmonia*," and a Chart "*exhibiting an outline of the History and Destiny of the Human Race*," can be had at our office, in Elm street, at the usual prices.

Poetry.

TO MY SPIRIT-BROTHER.

WRITTEN FOR THE SPIRIT MESSENGER,

BY FANNY GREEN.

O might I love thee, to thy arms I'd fly
Swiftly as wedded bird unto her mate;
But there's no union here, and thou and I
Must yield, restless, to our cruel fate!
I think of thee at morning's radiant hour—
I wing the breath of midnight with a sigh
Pure as the by gone; and a holy power
Melts the bright starbeams from the blessed sky,
As if the sorowless had dimmed their own light
In softest tears, to see this sad earth-bligh.

And we were once so happy!—Could there be
Wrong in the deathless chain that early bound us?—
Wrong in the pure, unmarred felicity,
That sang and bloomed, like birds and flowers around us?
I know not; but a cruel fate has torn
The hearts that loved so dearly, far asunder;
The flowers have perished; but the links have grown
Too deep to win the cold world's stupid wonder.
Ah! bitter is the doom which thus can sever
Hearts that were formed but to be one forever!

And thus to wake from love's impassioned dream,
To find the angel of our happiest years
Floating afar down life's dark, turbid stream,
And sweet affections drowning in their tears!
But bravely let us struggle—bravely dare
To suffer all things for the sake of truth;
The death of absence—all—let us bear,
Nor shame the purity that blessed our youth;
Yet, O Beloved! that wild word—farewell—
Rings through my soul with anguish none may tell.

But why did cruel nature e'er entwine
Each heart so closely, dearly with the other,
If we must never hope that mine and thine
Should bind us, O, my dear, my more than brother!
And were the mystic chords of sympathy
So tenderly, harmoniously attuned,
But that their richest melody should be
Drawn from the anguish of their mortal wound?
"Ah, wildly throbs my heart and reels my brain!
But love is madness, for all hope is vain!"

Thou sayest; yet I pray believe it not;
For a sweet angel bending from the skies,
With tenderest pity for our severed lot,
Seems to have caught the glory of thine eyes
When first in youth they blessed me, kind and true,
Fledged with young love-lights that danced round my way,
Ardent as fire, yet gentle as the dew,
Melting the heart with but a single ray—
While a low voice is softly whispering that there
Ours love shall bloom 'mid other loves as fair.

Mind has its earth
And Heaven. The many petty common thoughts
On which we daily tread, as it were, make one,
And above which few look; the other is
That high and welkin-like infinity—
The brighter, upper half of the mind's world,
Thick with great sun-like and constellate thoughts;
And in the night of mind, which is our sleep,
These thoughts shine out in dreams.

FESTUS.

He who seeks the Truth, and trembles
At the dangers he must brave,
Is not fit to be a Freeman:—
He, at best, is but a slave.

He who hears the Truth, and places
Its high promptings under ban,
Loud may boast of all that's manly,
But can never be a MAN.

W. D. GALLAGHER.

Miscellaneous Department.

THE TRUE TEMPLE.

In nearly all ages the conception has been entertained, that the presence of Deity is peculiarly manifested in temples reared by human hands. Men have been sufficiently blind to imagine, that that Being, whom the heaven of heavens cannot contain, makes His abode within the sanctuaries of wood and stone. Hence it has been considered essential to repair, at stated periods, to buildings dedicated to the service of God, and engage in certain devotional forms and ceremonies. The ancient Jews performed the rites of worship in a beautiful and magnificent temple at Jerusalem, which they imagined was hallowed by the peculiar presence of God; while the Samaritans, with whom the Jews had no dealings, supposed that Mount Gerizim was the only appropriate place where the Divine Being could be acceptably adored. In our own day the different sects in Christendom have similar and corresponding views, virtually restricting the divine presence to their own favorite temples, and endowing the creations of human art with a special and unwarranted sanctity.

I scarcely need to remark that all ideas of this nature are extremely imperfect, and inconsistent with the exalted and sublime conceptions which should be entertained of the Supreme Being. He who guides and controls the movements of universal nature, whose all-seeing eye scans the mighty fabric of creation, and whose unwearied arm upholds the countless worlds that roll in space, dwells not in temples made with hands. His presence is not confined to any particular building reared by the art of man, it lingers around no sectarian altar, and renders no one sanctuary more hallowed or sacred than another. In all places, therefore, wherever we are, whether it be on the mountain's summit or in the lonely vale, in the silent grove or on the wild waste of waters, the aspirations of the pure heart will go up to God.

Thus the expanded universe is unfolded as the true temple of worship. It is the

"Fane most catholic and solemn
Which God hath planned"—

the temple reared by His own creative power, hallowed and sanctified by His pervading presence, and made fresh and beautiful by the breathings of His spirit. In this temple, the revelations of truth flow spontaneously from every object; they come to us in all the sublime teachings of nature, opening in the wide-spread earth treasures of unwritten wisdom, and stealing from the silent heavens in the whisperings of holy thought. It is the voice of God which here speaks to the soul. He throws His smile upon the bosom of creation, breathes His love in every passing gale, and gives us to rejoice in the tokens of that goodness which

"Shines in stars, and flows in streams,
And bursts from every hill."

Here, then, O here, in this divine sanctuary let me worship. Here let the aspirations of praise and the incense of gratitude, blend with the adoration of worshipping angels. Others may delight in the proud cathedrals of men, whose lofty domes ascend to heaven, where throngs gather around the altar, and devotion is offered in formal rites, but give me the sanctuary which God has made, where music floats from winds and waves, where praise ascends from every beauteous form, and Truth speaks from her own native oracles.

R. P. A.

Emma is from the German, and signifies a Nurse; Caroline, from the Latin, Noble Minded; George, from the Greek, a Farmer; Martha, from Hebrew, Bitterness; the beautiful, though common name, Mary, is Hebrew, and means a Drop of Salt Water, a Tear; Sophia, from Greek, Wisdom; Susan, from Hebrew, a Lily; Thomas, from Hebrew, a Twin; Robert, from German, Famous in Council.

H. D. BARRON, Esq. is an authorized general agent of the Spirit Messenger for the State of New York and elsewhere.

The Spirit of the True God.

Many years before the commencement of the Christian Era, there lived a venerable patriarch, distinguished for his hospitality and many virtues. This good father sat at his tent door one lovely evening at twilight, according to a custom which he had long followed, waiting to receive and entertain all strangers who might claim his benevolent attentions. Directly he espied an old man approaching, leaning upon his staff, trembling with age and weary with travel. This stranger was an hundred years of age. Abraham (for that was the patriarch's name), received him with great kindness, washed his feet, provided supper and means of rest and comfort for the night; but, observing that the old man neglected to ask a blessing on his meat, and did not pray audibly, the inquiry was made why he did not worship the God of Heaven. The stranger told him that he worshipped the God of fire; whereupon, the anger of Abraham was stirred in his bosom, and his pious zeal found relief in turning the old man out of the tent, and exposing his feeble frame to the dews and dangers of the night. When the poor old man had been thus rudely treated, Abraham's interiors became opened, and he fancied the spirit of the true God whispered in his mental ear the interrogation—"Abraham, where is the stranger?" Abraham replied—"Lord, I have turned him away because he did not worship thee." The spirit of the true God (which is universal love), rejoined—"Abraham, I have borne with him an hundred years, and couldst thou not have endured him one night?"

There is a beautiful lesson here, and one that should be carefully studied by all candid worshippers of the one true God. It teaches us to exercise the greatest benevolence and charity, for those of the human family in the present age, who adhere to old superstitions and doctrines, and like the old man who gave offense to pious Abraham, still worship as the God of their affections, an imaginary being of wrath and fire. Let us deal affectionately with such erring brothers, and bid them all welcome to our love-feasts of reason and truth; and thus illustrate in our own characters, the heaven-born SPIRIT OF THE ONE TRUE GOD.

A. M.

The Poet and the Sunbeam.

A poet was seated in his lonely chamber. The fire of genius flashed from his dark eye, but his heart was crushed with poverty and oppression. Long had he struggled against the tide of fortune, cherishing the bright dreams of future fame, until hope by hope went out from his soul, leaving it dark and desolate. Once had earth been fair and glorious to his view, but now, oppressed by the wrongs and inequalities of society, he could only look on the blackness of his destiny, and reproach the Being who had made him live. As thus he sat, wrapped in the folds of gloomy thought, a sunbeam, struggling through the thick clouds, entered his chamber, and thus spoke to his heart: "I have come from the heavens where all is light, to teach thee that God is impartial; that though men in their blindness have disposed unequally of the gifts of earth, the blessings of heaven are freely given to all. Cease thy murmurings. All have their peculiar gifts—thou hast thine; for, while the outward sunshine of prosperity is withdrawn, my spirit-sister, Truth, comes to thy soul, and, in the inspiration of poetic thought, gives thee a treasure richer than gold."

Then was the poet comforted in his sorrow, as he learned, even from that solitary sunbeam, that *the ways of God are equal*.

R. P. A.

Flowers.

Flowers form the most beautiful and attractive productions of the whole vegetable kingdom. They present a loveliness which pleases not only the outward, but the internal sense; which is reflected not only on the eye, but on the soul. Flowers are the perfect emblems of innocence and purity. There is no stain, blemish, or perversion in their nature, for they live, grow and expand in harmony with established laws. They speak to us ever of God, presenting a workmanship which is above all human art, in the beauty of their structure, in the life that glows

through every petal, and in the fragrance that is borne on the zephyr's wing. He who loves not flowers must be devoid of some of the finer sensibilities of the soul, for it is to these that they appeal. Surely the earth would seem lonely without their presence; and we may hope that even among the transcendent beauties of the spirit-home, flowers will have their appropriate place.

R. P. A.

Death a Beautiful Process.

When the body contracts its muscles, and apparently manifests the most agonizing and writhing efforts, it is merely an open indication of joy unspeakable in the inner being, and of ecstasy unknown to all but itself. When the countenance is contorted, pain is not experienced; but such is an expression of ineffable delight. And when the body gives forth its last possession, a smile is impressed on the countenance, which of itself is an index of the brightness and resplendent beauty that pervades the spirit's home! In the last moments of outer life the spiritual perceptions are greatly expanded and illuminated, and the spirit is thus rendered competent to behold the immense possessions of its second habitation. It is given me to know these truths by daily experiencing them, and having them verified in the frequent transitions that occur, within my being, from the outer to the inner world, or from the lower to the higher spheres.—Davis' *Nature's Divine Revelations*.

Sensations of the Dying.

The pain of dying must be distinguished from the pain of the previous disease, for when life ebbs, sensibility declines. As death is the final extinction of corporeal feeling, so numbness increases as death comes on. The prostration of disease, like healthful fatigue, engenders a growing stupor—a sensation subsiding softly into a coveted repose. The transition resembles what may be seen in those lofty mountains, whose sides exhibiting every climate in regular gradation, vegetation luxuriates at their base, and dwindles in the approach to the regions of snow, till its feeblest manifestations is repressed by the cold. The so-called agony can never be more formidable than when the brain is the last to go, and the mind preserves to the end a rational cognizance of the state of the body. Yet persons thus situated commonly attest that there are few things in life less painful than the close. "If I had strength enough to hold a pen," said William Hunter, "I would write how easy and delightful it is to die." "If this be dying," said the niece of Newton Only, "it is a pleasant thing to die;" "the very expression," adds her uncle, "which another friend of mine made use of on her death-bed a few years ago." The same words have so often been uttered under similar circumstances, that we could fill pages with instances which are only varied by the name of the speaker. "If this be dying," said Lady Glenorchy, "it is the easiest thing imaginable." "I thought that dying had been more difficult," said Louis XIV. "I did not suppose it was so sweet to die," said Francis Suarez, the Spanish theologian. An agreeable surprise was the prevailing sentiment with them all: they expected the stream to terminate in the dash of the torrent, and they found it was losing itself in the gentlest current.—*Selected*.

THE ROCHESTER LADIES.—The sisters of the Fox family, in whose presence interesting spiritual manifestations are made, and who have recently visited Troy, Albany, New York, and other places, have returned to their residence in Rochester. They have been absent from home about four months, and, during this time, have been visited by thousands of intelligent people, eager to investigate the causes of the phenomena, none of whom have been able to discover any attempts at fraud or deception on the part of the ladies.

TERMS.—The SPIRIT MESSENGER will be issued every Saturday, by MUNN & AMBER, from their office in Elm Street, a few rods west of the Post Office, 2d story in Byers' building, directly under the office of the Hampden Post. Price of subscription \$2 per annum, payable in all cases in advance. For a remittance of \$10, six copies will be forwarded.

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