

THE SPIRIT MESSENGER.

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

VOL. I.

SPRINGFIELD, SATURDAY, DECEMBER 21, 1850.

NO. 20.

The Principles of Nature.

WHAT IS THE PHILOSOPHY OF TRUE MARRIAGE?

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

The principles of matrimonial association are universal and eternal. The Law of association or affinities develops the true relation which subsists between one atom or individual and another; and the corresponding association of the particles or Spirits thus drawn together, is an outward expression of true marriage.

The Law of Conjugal Union is first represented in the structure of the Divine Mind; next in his inconceivable relations to the Universe. The essential elements of the Divine Mind are embodied in the form of Love, and his Celestial attributes are embodied in the form of Wisdom. Love is the female, and Wisdom is the male principle; these in their divine relation and unity, generate the whole universe of matter and mind. The subsequent manifestations of this divine matrimonial relation are less sublimely grand and perfect, but not less demonstrative and unmistakable. In the natural elements are corresponding exhibitions of true marriage. Electricity indicates positive and negative relations: Magnetism is the male or positive principle, and Electricity is the female or negative principle. The Atmosphere is constructed upon the same principles: Oxygen is the female, and Nitrogen the male. Water, also, is thus made: Oxygen is the female, and Hydrogen the male; and between them life, nourishment, atmosphere, and kindred elements, are generated and evolved.

There is a beautiful matrimony between particles in chemical compositions;—they seek out and ultimately associate with one another. Plants are congenial in the same manner; and so are the various classes and species of organizations in the animal kingdom. To the outward searcher after truth, I would recommend an investigation into the marvelous revelations of the sciences of Chemistry, Botany, Zoology, and Ornithology; because these various departments of inquiry furnish incalculable examples and confirmations of the beauties of true marriage.

As is the Divine Mind, so are the ultimate productions of Nature—his children! Every individual, abstractly considered, is an embodiment and representation of Love and Wisdom. The elements of the human soul are organized into an image of Love or Life, and the attributes of intelligence are unfolded into an image of Wisdom, or Guardian Power. Therefore every human soul is constructed upon male and female principles; the male is positive, and the female is negative.

But each and every individual, considered relatively, is not Love and Wisdom alone and complete within himself or herself, but is only one of these principles, and hence experiences an affinity for its apparently opposite or dissimilar self. It is when, and only when, an individual realizes its dependence upon another individual, that sensations of loneliness, dissatisfaction, discontent, and incompleteness unfold themselves in the spirit. Congenial association is now loudly and imperatively demanded by the isolated and seeking heart. Heart calls to heart. The female is alone without her true companion; and the male is alone without the female; the female is seeking for its Wisdom principle; and the male is seeking for its principle of Love.

There is no happiness separate from true conjugal association. One Spirit cannot resist the attraction to another Spirit; it is simply Wisdom searching for Love, or Love for Wisdom. It is not strange that the heart seeks its true associate; because when

we comprehend and realize the truth that the Deity, his Universe, and the human Soul, are constructed and subsisting upon the principles of male and female, positive and negative, or Love and Wisdom, it is easy and natural to understand the attraction which the dependent Soul feels toward its true companion. It is Soul seeking for Soul, Life for Life, Love for Wisdom, Spirit for Happiness. Yes, it is when the soul realizes its relations to, or dependence upon, others, and especially its particular dependence on one, that it begins to seek for itself.

Conjugal Love must be responded to by Conjugal Love; else the Spirit will be unhappy. The properly unfolded female character is an embodiment of Love; and the male character, when properly unfolded, is an embodiment of Wisdom. The female, being Love, possesses within her soul the immortal springs of beauty and loveliness; but if she is, by means of uncontrollable circumstances, associated with a companion whose powers and attributes are not sufficiently great and noble, or kind and generous, to extract from her sentiments of continual respect and admiration, then will she most certainly manifest uneasiness and generate discord. It is depressing to scan the multitude of marriages which have resulted from no higher causes than the infatuations of passion and evanescent personal charms—of popularity, of individual position, the superficial accomplishments of education, the advantages of wealth and convenience, or from the so frequent coercion or incitement of accidental outer circumstances. In the world, every where are visible these superficial and ephemeral marriages,—marriages! did I say? No! not marriages, but worldly legalized attachments—legalized adulteries and bigamies; which not only distract and deform, but arrest the development of beauty and happiness in the thus enslaved Soul.

True marriages are natural, inevitable, harmonious, and eternal! By the assistance of interior perception and comprehension, I was enabled to ascertain the glorious and consoling truth that every spirit is born married! When I gaze upon an infant, a youth, a lonely individual, the voice of intuition and true philosophy says—"that infant, that youth, that lonely individual, has some where an eternal companion!" Therefore I perceive and understand that a meeting and recognition of such companions are an outward expression of true marriage. No ceremony, no promise, no written or legalized agreement, can unite that which is internally and eternally joined; nor can these solemnities unite that which is internally and eternally separated. If two are legally married, and if this outer expression of unity has no other primary cause than the fascinations of feature, the advantages of position or wealth, or the accident of circumstances, then is the female unconsciously living with another Spirit's companion; and so also is the male living in perpetual violation of the law of Conjugal Association; and consequently both are rendered dissatisfied and unhappy. The best evidence that two individuals are not naturally and eternally married, is that, by dwelling together, they generate discord, discontent, disrespect, and unhappiness; and the best evidence that two are internally and eternally married, is that, by dwelling together, they generate harmony, respect, admiration, and contentment. The laws of Nature, or God's laws, are superior to human enactments and jurisprudential proceedings: yet until mankind are more refined and acquainted with the laws of mind and matter, we must submit to human legislation, and human laws must be permitted and obeyed; but herein is a great, and, at present, necessary evil which all should strive to understand and overcome; that human laws may be made no other than Divine; and then, notwithstanding the misapprehensions and local transgressions of them which might sometimes occur, there would not exist one-tenth of the discord, licentiousness, and unhappiness that now mar the face of humanity.

Every individual is born married; every male and female, every Love and Wisdom, has a *true* and *eternal* companion. This marriage is solemnized by Supreme sanction, and is sanctified by Angelic harmony. It depends not upon personal beauty, or education; neither upon wealth, position, situation, time, age, or circumstance; it is the spontaneous and inseparable conjunction of affinity with affinity, principle with principle, and Spirit with Spirit.

In reply to the question—"Will *all* the individuals married in this life, continue to live together in the Spirit-World?" I received the following vision: In England, in the city of London, I saw a gentleman undergoing the metamorphosis called death. He had been for several years married to an uncongenial companion; they had frequently and severely injured and insulted each other; and were quite dissimilar in their temperaments, habits, attractions and desires. From the scene of this departure, my perceptions were directed to a dying Turkish lady, in Constantinople, who, according to the Eastern custom of Polygamy, had been a favorite wife of the Sultan. The two deaths, or transformations, occurred at the same moment; and when the two spirits were emancipated from the body, and from the superficial restrictions of society, they ascended, and by the irresistible attraction of conjugal or spiritual affinity, and in accordance with the law of perfect spiritual adaptation, they approached each other, and, rapturously embracing, manifested the fullest realization of the beautiful fact that they were eternally *one*.

It is consoling to the enlightened Philanthropist to imbibe and comprehend the truth, that a *true* conjunction of souls is the invariable and inevitable consequence of a residence in the second Sphere, where deformities and injustices are overcome and forever exterminated. *There is but one only and true marriage*; and it is highly possible that the unfortunate individual who may have had several companions on earth, has not yet met with the real sharer and associate of the Spirit's eternal joys and peregrinations.

That Spirit which is still seeking and praying for congenial companionship, should rest perfectly assured that it has somewhere a mate—somewhere an eternal associate! Life will not always be incomplete. Let the seeker remember this; and, being already in principle joined to some true and faithful one, let the heart be glad; and let it realize, by means of anticipation, the final meeting, which, if circumstances and earnest desire do not consummate it on earth, will be inevitably developed, perfected, and confirmed in the higher country. And those who are unfortunately situated in their worldly-legalized marriage relations—they should, also, rest in the sublime and unfailing assurance of eternal principles that a due separation is in the future, and that a due *meeting* will be the issue of an introduction into the Spirit-home. Perhaps the true companion has already gone before; if this is so, it is probable that the spirit remaining here will feel drawn toward the higher world, when searching for its companion. There is a holiness in this natural and true marriage—which is a consequence of our being, an inevitable result of our own existence—that when once conceived of by the heart and understanding, must make every spirit on earth rejoice, and insure purity and faithfulness in that soul which would live for the *one* whom God hath given, and "keep itself unspotted from the world."

Where the *true union* is enjoyed, there cannot exist the slightest cause of jealousy, of coldness, of estrangement, of disrespect, or alienation; for perfect and entire confidence wreathes every thought which the one entertaineth of the other; and by a commingling of their mutual love, the truly joined—the God-made *one*—can consume every unfriendly and discordant impulse which might arise in their undeveloped bosom. The Love-principle, or the female, is the actuating, the prompting, the life-giving portion of the eternal *Oneness*; and the Wisdom-principle, or the male, is the governing, the guiding, and harmonizing portion; and thus the twain are *one* in essence and organization. Love, or the female, with her immortal and impetuous springs of life, beauty, and animation, is, if misguided and unassociated with Wisdom, unspeakably lonely and very liable to misdirection;

on the other hand, Wisdom, or the male, with his immortal attribute of harmony and government, is, if *unassociated* with, and deprived of, the life-giving elements of Love, a mere iceberg, a mere isolated oak, cold and unbeautiful. *But these reflections are more properly connected with the consideration of the mission and influence of the male and female principle, or the sexes, which consideration may be found in other parts of this work.*

The reader should be impressed with the conviction that the Law of Association which moves alike the Universe and the human Soul, will determine and proclaim who is his, or her true companion. No clergyman, no testimony, no legalized contract, or record in Church or State, can determine upon the proper conjugal associate, nor develop the everlasting affection which the Spirit demands. The evidence is within. Search yourselves. If ye are truthfully married, then will ye have mutual or parallel attractions, corresponding desires, and similar constitutional tendencies; and where the one goes, the other will go; and on earth, as in the higher spheres of existence, ye will have *one home, one purpose, one destiny, one God and one religion*.

Where a union is perfect, there is no conflict; when Wisdom decides, love will respond. If a wife loves her companion, she will involuntarily keep his commandments, which to her are wisdom's ways; and if a husband loves his companion, he will treat her *not* as an inferior, not as a superior, not as one incapable of exercising reason; but he will honor and protect, and guide, and develop her indestructible sensibilities, and be to her soul a haven of rest.

Every heart prays and pines for that holy and protecting love which will not change, however varying may be the vicissitudes of human life, but which strengthens ever, in sickness and in health, in youth and in maturity, in prosperity and in adversity, and which, while it strengthens, fails not to represent those noble and beautiful qualities of the soul which distinguish the sexes and characterize the stronger Man, and gentler Woman; and this distinction must be marked and perpetual in order to experience the blessings consequent upon the existence of perpetual love and honor, one toward the other.

The true marriage is first Natural, then Spiritual, then Celestial, in its progressive growth. And the eternally conjoined have an unfailing evidence of their destiny by experiencing a continually unfolding love for one another, which grows stronger and stronger as they pursue life's path and near the Spirit-Home. But here let it be impressed, that with some on the earth, *misunderstandings* may occur, and, by their fearful and invidious influence, even the truly married may be moved to separate on the way, until they arrive *where* misunderstandings cannot exist. These misapprehensions may proceed from the dissimilarity of individual education, or from habit and acquired superficial desires; but from whatever outer cause they may arise, search ye within; and, if ye are conscious of entertaining a living and growing affection for the offending spirit, strive to extinguish all differences and unfriendliness instantaneously by a mutual flash of that love which is immortal.

The human Soul is capable of inconceivable expansion; its sensibilities are pure and almost immeasurable. The female Spirit feels a boundless, undiminishable love; the male is conscious of a high and insurmountable wisdom; and these embodied principles irresistibly seek and implore the presence of one-another. To every individual, its counterpart—the one most loved—is the purest, the greatest, and the most beautiful of all human beings; others may be beautiful and attractive, and may possess many more accomplishments; but, *to the lover, the one beloved* is the most beautiful; because there is *felt* an inwrought adaptation of desire to desire, impulse to impulse, organization to organization, Soul to Soul! This philosophy of marriage is that which angels know—the only true marriage, which originated with the Divine Mind; which is sometimes prophetically or incipiently indicated on the earth; which is enjoyed in all spheres of angelic and seraphic life; and which is spontaneously established by the sublime Law of Association that conjugally unites Atom to Atom, Spirit to Spirit, Angel to Seraph, and God to the Universe!

Psychological Department.

HAUNTED HOUSES.

This caption will suggest to the mind of the reader an idea with which almost every individual is more or less familiar. Tales of haunted houses, in which the most strange appearances, unaccountable sounds, and remarkable physical manifestations are made, seemingly independent of the operation of any earthly or human cause, have come to our ears from childhood. These tales have been usually regarded as the result of mere fancy, superstition or deception; and hence, while they have awakened an instinctive dread in the minds of the timid, the phenomena they unfold have seldom been investigated in a rational and philosophical manner. The evidence, however, presented on this subject, seems to be so abundant and indubitable, as to induce the belief that the stories of ghosts, apparitions and haunted houses, are not all fiction, but are founded upon facts, which, though they may be in many instances distorted by fancy, are nevertheless worthy of careful investigation. The following interesting account of these so-called supernatural wonders, we find in the "Night-side of Nature."

"There was, some time since, a *fama* of this kind attached to a house in St. J—— street, some of the details of which became very public. It had stood empty a long time, in consequence of the annoyances to which the inhabitants had been subjected. There was one room, particularly, which nobody could occupy without disturbance. On one occasion, a youth who had been abroad a considerable time, either in the army or navy, was put there to sleep on his arrival, since, knowing nothing of these reports, it was hoped his rest might not be interrupted. In the morning, however, he complained of the dreadful time he had had, with people looking in at him between the curtains of his bed all night—avowing his resolution to terminate his visit that same day, as he would not sleep there any more. After this period the house stood empty again for a considerable time, but was at length taken and workmen sent in to repair it. One day, when the men were away at dinner, the master tradesman took the key and went to inspect progress, and having examined the lower rooms, he was ascending the stairs, when he heard a man's foot behind him. He looked round, but there was nobody there, and he moved on again; still there was somebody following, and he stopped and looked over the rails; but there was no one to be seen. So, although feeling rather queer, he advanced into the drawing-room, where a fire had been lighted; and, wishing to combat the uncomfortable sensation that was creeping over him, he took hold of a chair, and drawing it resolutely along the floor, he slammed it down upon the hearth with some force and seated himself in it; when, to his amazement, the action, in all its particulars of sound, was immediately repeated by his unseen companion, who seemed to seat himself beside him on a chair as invisible as himself. Horror-struck, the worthy builder started up and rushed out of the house."

Another instance of a similar character is related as follows:

"When the mother of George Canning, then Mrs. Hunn, was an actress in the provinces, she went, among other places, to Plymouth, having previously requested her friend, Mr. Bernard, of the theatre, to procure her a lodging. On her arrival, Mr. B. told her that if she was not afraid of a ghost, she might have a comfortable residence at a very low rate, 'For there is,' said he, 'a house belonging to our carpenter, that is reported to be haunted, and nobody will live in it. If you like to have it, you may, and for nothing I believe, for he is so anxious to get a tenant; only you must not let it be known that you do not pay rent for it.'

Mrs. Hunn, alluding to theatrical apparitions, said it would not be the first time she had had to do with a ghost, and that she was very willing to encounter this one; so she had her luggage taken to the house in question, and the bed prepared. At her usual hour, she sent her maid and her children to bed, and cu-

rious to see if there was any foundation for the rumor she had heard, she seated herself, with a couple of candles and a book, to watch the event. Beneath the room she occupied was the carpenter's workshop, which had two doors. The one which opened into the street was barred and bolted within; the other, a smaller one opening into the passage, was only on the latch; and the house was, of course, closed for the night. She had read something more than half an hour, when she perceived a noise issuing from this lower apartment, which sounded very much like the sawing of wood. Presently other such noises as usually proceed from a carpenter's workshop were added, till by-and-by there was a regular concert of knocking and hammering, and sawing and planing, &c.; the whole sounding like half a dozen busy men in full employment. Being a woman of considerable courage, Mrs. Hunn resolved, if possible, to penetrate the mystery; so taking off her shoes, that her approach might not be heard, with her candle in her hand, she very softly opened her door, and descended the stairs, the noise continuing as loud as ever, and evidently proceeding from the workshop, till she opened the door, when instantly all was silent—all was still—not a mouse was stirring; and the tools and the wood, and every thing else, lay as they had been left by the workmen when they went away. Having examined every part of the place, and satisfied herself that there was nobody there, and that no body could get into it, Mrs. Hunn ascended to her room again, beginning almost to doubt her own senses, and question within herself whether she had really heard the noise or not, when it recommenced and continued, without intermission, for about half an hour. She however went to bed, and the next day told nobody what had occurred, having determined to watch another night before mentioning the affair to any one. As, however, this strange scene was acted over again, without her being able to discover the cause of it, she now mentioned the circumstance to the owner of the house and to her friend Bernard; and the former, who would not believe it, agreed to watch with her, which he did. The noise began as before, and he was so horror-struck that, instead of entering the workshop as she wished him to do, he rushed into the street. Mrs. Hunn continued to inhabit the house the whole summer; and, when referring afterward to the adventure, she observed that use was second nature, and that she was sure if any night these ghostly carpenters had not pursued their visionary labors, she should have been quite frightened, lest they should pay her a visit up stairs."

The foregoing, and all similar accounts, will doubtless appear to most minds as clothed in mystery. Still, it is not impossible that a rational explanation may be given. In order that spirits may communicate in a physical manner with the inhabitants of earth, it is essential that there should exist an appropriate medium between them and material substances. This medium is found occasionally in the systems of certain individuals which are in the proper state of electrical refinement. At other times it may be supplied in particular localities and in certain buildings, where the atmospheric electricity, or other elements required, are in a favorable condition. In the latter case, the results produced would precisely correspond with the various accounts given of haunted houses; the spirits making use of the medium thus naturally supplied, to manifest their presence and power to mortals.

R. F. A.

It is a beautiful truth, that amid the ills and sorrows of human life, we are surrounded by the angelic inhabitants of a higher sphere. The dark veil of earth may obscure our perception of the spiritual presence, yet when that veil is withdrawn, the troubled soul shall know that it was never alone, even in the deepest shadows of affliction. In the language of another:

"Oh! thou who despairst of Life and Man—who hast found no sympathy or comfort, and hast taken desolate self-dependence and cold distrustfulness for thy bosom companions—put away this bitterness, and think within thyself of that bright morning in Paradise, when many spirits shall gather round thee, and say—'I wept for thee—and I remembered thee in my prayers—and I watched thee, and knew what thou hadst to suffer,—and thou knewest it not.'"

THE SPIRIT MESSENGER.

APULLOS MUNN AND R. P. AMBLER, EDITORS.

SPRINGFIELD, MASS., DECEMBER 21, 1850.

INFLUENCE OF MIND ON THE BODY.

The fact can scarcely remain unnoticed, even by the most superficial observer, that the mind sustains an intimate relation to the physical system, and is enabled to act immediately upon it, not only in producing voluntary motion, but also in affecting the condition and action of the several organs by which vitality is generated and sustained. There is indeed no agent which can operate more effectually on the various organs of the body, than the mind; this being adapted either to exert a genial and harmonizing influence upon the whole man, or to produce that inward disturbance and derangement of the nervous system, which must inevitably result in disease.

The mind, it should be remembered, is the superior and positive power of the human frame, in relation to which all parts of the body are negative. As a consequence it occurs that the action of each member is governed by the controlling influence of the will, and that even the vital functions are affected to a greater or less extent, by every movement of the presiding soul. It is true that the internal organs are, in a certain sense, apparently independent of the mind, and perform their accustomed office without receiving any commands from the will; as, for example, the lungs will heave, the heart will beat, and the stomach will digest, whether we will or not. It should be observed, however, that the mind in its influence on the nervous fluid with which it comes in immediate contact, has power to modify the action of these organs in such a manner as to predispose them to disease, or conduce to their health. In this way the nature and degree of mental action determines to a great extent the physical condition of the body. If the powers of the mind are exerted in harmony with the laws of Nature, and in a degree adapted to the requirements of the human system, one of the chief sources of bodily health will be opened; but if, on the contrary, this controlling principle in man is inordinately exercised or improperly directed, an internal derangement and disease will be the natural result.

To illustrate this influence of mind on the body, we shall have occasion in the first place to refer to the effects of powerful emotions, as manifested in the case of many individuals. It is difficult to conceive of the extensive injury which is done to the system by an extreme indulgence of any passion. A large portion of the electric and magnetic forces of the body being under the immediate control of the mind, any excessive mental agitation will be directly followed by a corresponding physical disturbance. Thus *anger*, having a tendency to force the magnetic current from the internal organs to the surface, occasions at once an unbalanced and unnatural condition of the body;—the fevered blood rushes to the burdened brain, the heart beats with tumultuous rapidity, the face is reddened, and the eyes glare; and when at length the paroxysm subsides, so great and sudden is the reaction, that extreme weakness, trembling, palsy, and other nervous affections are frequently induced. Extreme *fear* has an influence nearly the reverse of this, but none the less powerful in its nature. It tends to force the blood from the surface and extremities of the body back to the vital organs, causing the heart to swell, the lungs to be oppressed, and the muscles to become rigid and convulsed; while in many cases the outward and visible effects are fainting, paralysis, and even death. Immoderate *grief*, also, has a very marked influence on the nervous system. It serves to derange the circulation of the fluids, impairs the functions of digestion, produces an oppression of the lungs, and has frequently an immediate and powerful effect upon the heart. The remark has been truly made, that "sorrow killeth many people, and melancholy consumeth marrow and bone." Examples are not wanting to illustrate the un-

healthy and depressing influence of prolonged mental distress, and earth is not without its sorrowing pilgrims, who, stricken with sudden woe, have become

"Grey-haired with anguish in a single night."

Doubtless many of what are termed nervous diseases, proceed from a cause of this nature. The dark wing of Sorrow casting its gloom upon the soul, sends a blighting influence through every fiber of the system. Grief enters into the lonely garden of the heart, and there like a worm it gnaws at the very root of life, impairing every organ of the body, consuming every vital energy, and producing feebleness, disease and death. Such, then, being the tendency of all violent emotions to disturb the equilibrium of the system, it is required alike by the laws of Nature and the dictates of Wisdom that the mind should be constantly preserved in that calm, tranquil and collected state, which is free from the disturbances of excited passion, and serves to diffuse health and harmony throughout the whole physical frame.

In farther considering the influence of mind on the nervous system, it will be proper to notice briefly the power of *imagination*, or, as this may be more appropriately termed, *mental impression*. That this principle exerts a mighty influence on the human system, cannot be rationally denied, as its effects are recognized in the observation and experience of almost every individual. That which is termed "imagination" is in fact one of the most powerful agents of mind, which is employed to operate directly on the machinery of the animal frame. It may be truly said, that "as a man thinketh in his heart, so is he," not only in character, but in physical health; for it must be considered that the inward and cherished thoughts of the mind have power to affect the vital functions of the body. If the assertion should seem unfounded to some, it is nevertheless true that pure mental impression, unconnected with any other agency, may induce the most aggravated forms of disease. There is scarcely a more certain or speedy way for a person to become diseased, than to continually and obstinately imagine that he is so. Thus, for example, if he be impressed with a fanciful idea that the lungs or liver is affected, the action of the mind being directed constantly to the organ, will tend to concentrate an undue proportion of the magnetic forces in that part, and thus produce the very inflammation and disorder which he had supposed to exist.

The principle here laid down may be illustrated and confirmed by numerous facts. One of these is the case of a lady whose dress was bitten by a dog, supposed to be mad. From this circumstance she immediately fancied that she should be attacked with hydrophobia; and so powerful was the impression on her mind, that, though there was no appropriate cause for the disease, she actually died, manifesting the fearful symptoms with which she had supposed she should be affected. Another fact, of a similar nature, may be found in the case of the four Russian murderers, reported on the authority of the London Medical Times. For the sake of experiment, they were first placed in four beds, where persons had sickened and died of the cholera, without, however, being made aware of this fact. None of them took the disease. They were then put in new, clean beds which had never been used, with the vivid impression enstamped on their minds that these had been recently occupied by persons who had died of malignant cholera. The result was that three out of the four actually took the disease, and died in the space of a few hours.

But it should be remarked here, that imagination, as it is termed, has the power, not only to produce disease, but also to conduce to health. When properly exercised, it has an influence to renovate and strengthen the whole system—to equalize the circulation of the fluids, and impart energy to the vital forces. Numerous instances are on record in which the curative influence of imagination is plainly manifested. One of these instances occurred during the siege of Breda, in 1625. The scurvy having broken out at a fearful rate among the English army, the garrison was on the point of surrendering in consequence of its ravages. At this juncture, "a few vials of sham medicine were introduced, by order of the Prince of Orange, as an

infallible specific. It was given in drops, and produced astonishing effects. Such as had not moved their limbs for months before, were seen walking in the streets—sound, straight, and well." Another remarkable instance, illustrative of the same principle, came under the observation of Sir Humphrey Davy, when assisting Dr. Beddoes in his experiments of the inhalation of nitrous oxide. It is related by Dr. Combe as follows :

"Dr. Beddoes having inferred that the oxide must be a specific for palsy, a patient was selected for trial, and placed under the care of Davy. Previously to administering the gas, Davy inserted a small thermometer under the tongue of the patient, to ascertain the temperature. The paralytic man, wholly ignorant of the process to which he was to submit, but deeply impressed by Dr. Beddoes with the certainty of its success, no sooner felt the thermometer between his teeth than he concluded the talisman was in operation, and in a burst of enthusiasm declared that he had already experienced the effects of its benign influence throughout his whole body. The opportunity was too tempting to be lost. Davy did nothing more, but desired his patient to return on the following day. The same ceremony was repeated, the same result followed ; and at the end of a fortnight he was dismissed cured, no remedy of any kind, except the thermometer, having ever been used."

Experiments of this nature clearly illustrate the mighty influence of imagination on the physical system. This may be regarded as one of the most effectual remedial agents. Indeed, without this, the most potent medicines may be administered with very little effect ; while with it, the most simple and unimportant remedies may be made to exert almost a magic influence. A cheerful and hopeful spirit is the strengthening cordial, not only of the human heart, but also of the human body. It comes as a gentle messenger of good, and while it whispers sweet thoughts to the despondent soul, it extends its genial and renovating influence throughout the material frame. It throws a halo of light and glory over the scenes of life, lifts the spirit up to higher purposes and nobler action, and imparts strength and vigor to the latent energies which slumber in the depths of the inward being. Well may we exclaim with the poet—

"Eternal hope! where yonder spheres sublime
Peal'd their first notes to sound the march of time,
Thy joyous youth began, but not to fade.
When all the sister planets have decayed ;
When wrapt in fire the realms of ether glow,
And heaven's last thunder shakes the world below ;
Thou undismayed shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile." R. P. A.

The True Principle of Action.

It is painful to the eye of the philanthropist to observe the false and degrading principles by which the actions of men are governed, and to see how selfish, sordid and groveling are the motives and feelings of the mass. Losing sight of the designed end of existence, and dazzled by every deceptive light which gleams on his pathway, man has wandered far from the true principle of action, and has been led astray by a thousand phantasies in opposition to his real welfare and happiness. One class of individuals is moved by the dreamy visions of fame ; another is actuated by a raging thirst for power ; and still another is attracted by the glittering of gold or the splendor of earthly possessions. In either case, whatever is the ruling or predominant desire becomes the governing principle of action. The standard of right is made to conform to the movement of passion and unsanctified desire. All other principles are made subservient to this, which is properly no principle. Hence confusion, crime and inharmony have prevailed, and the wayward feelings of the heart have superceded a regard for truth and justice.

Now it is important that mankind should be governed by a specific and comprehensive principle of action, which is independent of the changeful impulses of the soul. That principle may be readily understood by a reference to the harmonious

movements of Nature. It is to be observed that no confusion or disorder is visible in any department of Creation. Whether we remark the successive changes of the seasons, the growth and reproduction of plants, or the eternal revolution of the heavenly bodies, we see everywhere the manifestations of perfect harmony. Let this, then, be our rule of action : *Always endeavor to conduct in such a manner as to preserve the harmony of the soul.* The whole code of morality may be resolved into this. Every man, in doing wrong, is conscious of an internal disturbance or agitation, because he has violated the established laws of his being. So every man in doing right experiences an internal harmony and peace, because the principles which govern his nature have been obeyed. It is proper, therefore, to present the foregoing as the true principle of action, inasmuch as that which serves to promote harmony in our own hearts, will always be in accordance with truth and virtue.

R. P. A.

RESPONSES FROM THE SPIRIT-WORLD.

PROVIDENCE, R. I., Dec. 9, 1850.

MESSRS. MUNN & AMBLER :—Your beautiful paper, abounding with spiritual food, now reaches us regularly, through the mail, every Saturday morning, and its contents are eagerly perused by the little group of readers here. I am particularly interested in those items of spiritual responses which occasionally appear ; and presuming such matter to be acceptable to others, I will endeavor to give some little account of the manifestations in this city.

As early as August last, I heard, in the silent hours of the night, rappings which I believed to be produced by spirits. Ever after that I had great faith that the advent of spiritual communication in this place was very near. In the latter part of September, my sister, Mrs. E. P. Johnson, made a visit to the family of Mr. Sunderland, in Charlestown, and although a disbeliever till then, she was thoroughly convinced of the reality of spiritual responses, after witnessing the manifestations there. She returned delighted with the result of her visit, and much interested in the progress of spiritual communion. An account of her conversations there with the spirit of my father (who has been an inhabitant of the spirit-world twenty-five years), she immediately communicated to the public through the columns of the Providence Daily Post. But her zeal did not end here. In pursuance of instructions given her by Mr. Sunderland, she commenced having sittings, to discover a "medium," and in a short time was successful. It was my happiness to be present at her residence on the occasion when was given the first spiritual response ever made in this city. The spirit who first communicated with us spelled his own name, and also the name of the young lady whose organism afforded the necessary "medium"—Miss HARRIET THORP. And here it may not be uninteresting to say, that the announcement of both the names took each of our little company entirely by surprise. Indeed, the responses had continued for nearly half an hour, while we all supposed another person to be the medium. We remained till a late hour, conversing with our guardian angels, and receiving the most convincing evidence that the spirits of our departed friends are ever near, watching over us with a love unknown on earth.

The news of the "Spirit-Rappings" spread through the city as if upon the wings of the wind, and soon the house of Mrs. Thorp (the mother of the medium) was overrun with visitors, eager to listen to the mysterious noises. So great was the interest manifested, that some of the friends here thought best to send for Mr. Sunderland's daughter—Mrs. Cooper—to visit us. An invitation was accordingly extended, and Mr. Sunderland and his daughter came on, and remained nearly a week. Mrs. Cooper gave two sittings a day, to which large numbers were attracted. Many who had buried their friends with the gloomy impression that they would never again hear from them till they too had passed the "dark valley," here for the first time found a living demonstration of their presence, their happiness, and their heavenly love and sympathy. Here the "mourner was comforted," and here the skeptic found assurance of immortality. Never do I desire to forget the happy scenes I witnessed in that

circle. While here, Mr. Sunderland gave three public lectures on the Spirit-World, and at each of them audible responses were made by the spirits.

A few hours before Mrs. Cooper left her friends here for her home in Charleston, the guardian spirits of Miss Thorp (the medium above referred to) called for the Alphabet, and spelled out—"Get Harriet to come here." She was sought out and came, when the spirits proceeded to give her advice in regard to her proceedings as a *medium*. The next day, a few of her friends being together, the spirits gave directions in detail for future sittings, and spelled out the names of persons to act as a committee to carry out the arrangements. Since that time (Nov. 3d), the sittings have been conducted precisely in accordance with the directions of the spirits, and have been attended with remarkable success. Here, had I space, I would like to sketch a few of the beautiful incidents which have occurred at the private meetings of the committee, and at the regular sittings. Perhaps at some future time, should this meet with acceptance, I will resume the pen for this purpose. For the present suffice it to say, that from the first the responses have been of the most elevating character, and have afforded to the friends and lovers of truth "great joy in believing."

The above is but a meagre outline of the progress of the manifestations in a *single locality* here. New mediums are being discovered weekly, and almost daily. It is computed that there are at least *thirty* in this city, who, in their respective circles, daily afford the most gratifying manifestations from the heavenly messengers. Yet these glorious truths are not promulgated without opposition. Sectarians and bigots are busy in hurling the shafts of wrath and bitterness at this new invasion of their church-patented dogmas. But surely there is no occasion for fear in regard to the ultimate triumph of these manifestations; for have not the hosts of heaven put their hands to the work? and will not God prosper them?

Yours in the Harmonial faith,

S. WEBSTER.

A Word of Caution.

Some of our correspondents have complained that we do not devote sufficient space in our paper to the publication of accounts of the rapping phenomena. In reply, we have to say, that there is such an admixture of truth and falsehood in many of the statements which find their way into the newspapers, and are bruited about by the lovers of the marvelous, as well as those who wish to discredit the reality of spiritual communications, that we have found it exceedingly difficult to separate the *real* from the *unreal*—the *spiritual* from the *human*—and hence we have thought best to publish only that which our reason approves, or which is fortified by testimony that satisfies us of its truth. Intermingled with real and beautiful manifestations of spiritual intelligence and power, the writer has in his investigations discovered much that is of human origin. Especially has this been the case with the manifestations at the house of Dr. Phelps and in the presence of Mr. Gordon; and it is this admixture of truth and error, spiritualism and materialism, that has fostered the foolish idea that there are contradictory and *evil* spirits in the second sphere. We have information of the most reliable character, that removes from the mind of the writer all doubt on the subject, that the young lad at Dr. Phelps' house has himself performed many of those mischievous tricks which have been attributed to spirits. At one time he was seen in the *very act* of throwing a pen-knife into the air, in order that it might appear to move by the agency of spirits. Subsequently, that same knife (we believe) came down through the air with open blade, and plunged into the arm of the young man's sister, who was at the dinner table. This was of course ascribed by the family to the direct agency of the "devil"—but we have no doubt that the knife was thrown into the air by the same earthly plotter of mischief that had been caught in the act before. We have some facts concerning manifestations in the presence of Mr. Gordon, which we withhold for the present, partly because an intelligent and spiritual correspondent at Hartford, Conn., proposes to give us the result of

his careful and critical examination into the phenomena, during the few weeks that Gordon passed in that city.

We trust that these intimations will be a sufficient admonition to our friends who are drinking deeply at the spiritual fountain, to induce them to keep their reason in constant exercise, in order that no impurities may be imbibed. We shall, as heretofore, endeavor to separate the wheat from the chaff—and whatever we find that is useful and *truthful*, we shall lay before our readers at the earliest opportunity; but they will not, of course, expect us to cater for the lovers of the marvelous, at the expense of reason, philosophy and *truth*. A. M.

Spiritual Communications.

Through the mode of electrical vibrations, or rappings, the world has received many beautiful and truthful communications which have scattered joy in the bosoms of thousands, who have thus become convinced of the immortality and happiness of the spirit, after it has passed through the "dark valley of the shadow of death." One of the most striking cases where a test was demanded, was furnished at Auburn, N. Y., in March last, in the presence of Mrs. TAMLIN, an excellent medium of communication. A gentleman from a neighboring county, a Professor of Mathematics attached to a literary institution, a natural skeptic, and a sincere seeker after truth, proposed to call up the spirit of an old acquaintance, *Joshua Weller*, who died at Auburn five years ago. He inquired if the spirit would give him, by the Alphabet, the last words that Joshua Weller uttered in his presence. An affirmative rap was given, the signal for the Alphabet made, and the following sentence spelled out—viz: "I said *I would like to go where there is no religion or sectarianism*." The gentleman then turned to the company and declared those were the very words Mr. Weller used more than five years ago, at the last interview they had. Mr. W. was then heart-sick and disgusted with the oppressions and sufferings of the laboring classes, and the want of practical sympathy on the part of the aristocratic representatives of religion, and was intending to join a community of Fourierites.

We have among our memoranda many interesting communications, evidently spiritual, and shall occasionally give our readers extracts. When we were at Rochester, in October, a gentleman inquired of the spirits the number of children he had in the spiritual sphere. The number was correctly given, including one that died at the moment of its birth. A conversation then commenced among the company, some of whom seemed to doubt that a child "nipped so early in the bud" was destined for immortality and progression. An intelligent spirit interrupted the conversation by a call for the Alphabet, and gave the following message:

"When God created man He intended to carry his designs through; but on account of the abuse of the laws of nature, you often deprive yourselves of the blessings you might otherwise enjoy—and, consequently, he gathers the untimely into His heavenly kingdom, and rears them to enjoy His own fatherly care."

Such sentiments appear natural and truthful, and of course will be interesting, coming as they do from an inhabitant of the Second Sphere. A. M.

Hine's Progress-Pamphlets.

The first number of the above publication, entitled "The Laborer," has been received at this office. In this work, a subject of the deepest importance is brought before the public mind, and is discussed by the author in that fearless and earnest spirit which characterizes the true Reformer. The contents of No 1, are: I. The Idea of Labor. II. The Universal Obligation of Labor. III. The Rights of Labor. IV. The Present Condition of Labor. Each of these points is treated in an able and interesting manner, and it affords us pleasure to say, that the whole is replete with those elevating and practical truths which will serve to enlighten the general mind, and give a new impulse to the Car of Progress. The Pamphlets are from the pen of L.

A. HINK, and are published by BAGLEY & FREEMAN, 115 Main Street, Cincinnati.

☞ The first of a series of Lectures on the Harmonial Philosophy, will be delivered by R. P. Ambler, at Chicopee Falls, on Wednesday evening, Dec. 25th. Subject—Philosophy of Creation.

☞ The article of A. J. Davis, in the present number, contains many important and interesting ideas which commend it to the attention of the reader.

Poetry.

A TRIBUTE

To the memory of my friend, Sydney Southworth, who died at sea, on board Brig *Gulnare*, bound to California. The late readers of the *Univercœlum* will recognize in him the correspondent who wrote under the signature of "Charles Worth."

WRITTEN FOR THE SPIRIT MESSENGER,

BY S. H. LLOYD.

Thou now art home, where fairer lands
Now ope before thy wondering soul,
Than that upon whose golden sands
Thou here didst seek to find thy goal ;—
No more does Hope delusive sway
A heart attuned to higher spheres,
Thy soul now drinks the living ray
That turns to gems thy falling tears.

Too pure wert thou for this dark scene,—
To live amid its strife and care,
Yet deep within its living sheen
Thou hadst a soul to do or dare.
Allured by Art, by Beauty won,
Transfigured by the Future's sky,
A voice within did lead thee on
To where thy soul's sweet landscapes lie.

A thirst for Joy so strong hadst thou,
Of Harmonies that never sleep,
That when the storm-cloud made thee bow
Thou hadst a soul too proud to weep ;—
And when the world would jostle thee,
As though it had for thee no room,
Thou still an Inner-World couldst see
That filled thy soul with sweet perfume ;—

And thus with patience kept thy heart,—
"The plant will flower in its time,
Ne'er from the roots the blossoms start,
All things in life must surely rhyme,"
Thy soul wouldst say, and drank the cup
That sorrow lifted to thy lip,
As brooklets drink the rain-drops up,
Or violets their dew-drops sip.

And thus it seemed when on the Past
Thine eye looked back to scan it o'er,
"What good it had, my soul now hast,
So in its mines I'll delve no more."
His soul was ripe for that sweet land
That long had met him in his prayer ;—
Where wrecks are none upon the strand,
He finds his El-Dorado there.

Our hearts are hushed as now we go
Where by his side the billows lave,
And as all solemnly and slow
They pillow him beneath the wave ;
And yet in faith we look above
And listen not old ocean's moans,
But follow him on wings of Love
Where Hope keeps time with rhyming tones.

Miscellaneous Department.

THE ANGEL OF THE LEAVES.

BY MISS HANNAH F. GOULD

"Alas! alas!" said the sorrowing Tree, "my beautiful robe is gone; it has been torn from me! Its faded pieces whirl upon the wind; they rustle beneath the squirrel's feet as he searches for his nut; they float upon the passing stream and on the quivering lake. Woe is me! for my dear green verdure is gone. It was the gift of the Angel of the Leaves! I have lost it, and my glory is vanished; my beauty has disappeared; my summer honors have passed away. My bright and comely garment, alas! it is rent into a thousand parts. Who will weave me such another? Piece by piece it has been stripped from me. Scarcely did I sigh for the loss of one, ere another wandered off on air. The sweet sound of music cheers me no more. The birds that sang in my bosom were dismayed at my desolation—they have flown away with their songs.

"I stood in my pride. The sun brightened my robes with his smile; the zephyrs breathed softly through their glossy folds; the clouds strewed pearls among them. My shadow was wide upon the earth; my head was lifted high, and my forehead was fair to the heavens. But now, how changed! Sadness is upon me; my head is shorn; my arms are stripped; I cannot throw a shadow on the ground. Beauty has departed; gladness is gone out of my bosom. The blood has retired from my heart and sunk into the earth. I am thirsty. I am cold. My naked limbs shiver in the chilly air; the keen blast comes pitiless among them. The winter is coming. I am destitute. Sorrow is my portion; mourning must wear me away. How shall I account to the Angel, who clothed me, for the loss of his beautiful gift?"

The Angel had been listening. In soothing accents he answered the lamentation:

"My beloved Tree," said he, "be comforted! I am by thee still, though every leaf has forsaken thee. The voice of gladness is hushed among thy boughs; but let my whisper console thee. Thy sorrow is but for a season. Trust in me. Keep my promise in thy heart. Be patient and full of hope. Let the words I leave with thee abide and cheer thee through the coming winter. Then will I return and clothe thee anew.

"The storm will drive rudely over thee; the snow will sift among thy naked limbs. But these will be light and passing afflictions. The ice will weigh heavily on thy helpless arms; but it shall soon dissolve to tears. It shall pass into the ground and be drunken by thy roots. Then will it creep up, in secret, beneath thy bark, and spread into the branches it has oppressed, and help to adorn them. I shall be here to use it!

"Thy blood has now retired for safety. The frost would chill and destroy it. It has gone into thy mother's bosom for her to keep it warm. Earth will not rob her offspring. She is a careful parent; she knows all the wants of her children, and forgets not to provide for the least of them. The sap that has for a while gone down will make thy roots strike deeper, and spread wider; and, renewed and strengthened, it shall return to nourish thy heart. Then, if thou shalt have remembered and trusted in my promise, I will fulfil it. Buds shall shoot forth on every bough. I will unfold another robe for thee. I will color and fit it in every part. It shall be a comely raiment. Thou shalt forget thy present sorrow. Sadness shall be swallowed up of joy. Now, my beloved Tree, fare thee well for a season!"

The Angel was gone. The cold, muttering winter drew near. The wild blast whistled for the storm. The storm came and howled round the tree. But the word of the Angel was hidden in her heart. It soothed her amid the threatenings of the tempest. The ice-cakes rattled on her limbs, and loaded and weighed them down.

"My slender branches," said she, "let not this burden overcome you! Break not beneath this heavy affliction—break not! but bend till you can spring back to your places. Let not a twig

of you be lost! Hope must prop you up for a while, and the Angel will reward your patience. You will wave in a softer air. Grace shall be again in your motion, and a renewed beauty hang around you."

The scowling face of winter began to lose its features. The raging storm grew faint and breathed its last. The ever restless clouds fretted themselves to fragments: these scattered on the sky, and were brushed away. The sun threw down a bundle of golden arrows, that fell upon the Tree. The ice-cakes glittered as they came. Every one was shattered by a shaft, and unlocked itself upon the limb. They melted, and were gone.

Spring had come to reign. Her blessed ministers were abroad in the earth. They hovered in the air. They blended their beautiful tints, and cast a new-created glory on the face of the blue heavens.

The Tree was rewarded for her trust. The Angel was true to the object of his love. He returned—he bestowed on her another robe. It was bright, glossy and unsullied. The dust of summer had never lit upon it; the scorching heat had not faded it; the moth had not profaned it. The tree stood again in loveliness; she was dressed in more than her former beauty. She was very fair. Joy smiled around her on every side. The birds flew back to her bosom, and sung among her branches their hymns to the ANGEL OF THE LEAVES.

The Hermit.

A pious hermit, who lived in the solitude of the forest, far from the noise of men, was once wandering through the woods in search of a few wild fruits and berries to make his frugal meal. He heard a moaning in the grass, and looking down saw a Fox, both of whose fore legs were broken, writhing like a snake on the ground, and apparently starving. The good hermit was about to seek some food for the helpless creature, when an eagle appeared, soaring high overhead, and suddenly let a fowl fall from his talons directly at the feet of the fox. The starving animal seized greedily on the precious prize, and soon made a hearty meal on it. "Ah," exclaimed the pious enthusiast, "this is the finger of God. Why did I distrust His providential care, and wander over hill and dale to seek my daily food? He who brought food to the mouth of this helpless animal will surely never forget his servant. Henceforth I will take no more thought for my body's sustenance, but trust to His goodness, and devote all my time to meditation."

True to his resolution, he returned to his cell, and neither plucked the fruit that hung on the tress around him, nor went down to the brook to quench his thirst. Three whole days he lived thus, and was wasting away to a shadow, in the vain hope of a direct interference of heaven. On the evening of the third day, just as he sunk into slumber, thunder rolled through the cave, he saw a form of angelic beauty, and heard a sweet but solemn voice that spoke thus—

"Mortal, how feeble is thy understanding! Couldst thou thus misinterpret the lesson contained in the eagle's conduct? Thou art not lame and helpless as was the fox, but art strong and active like the eagle that gave him food. Him thou wert to imitate, in going about and doing good to others; for know that idleness, even if accompanied by constant prayer, is odious in the sight of the Almighty."

Patience.

The wise Hillel had discoursed to his disciples about patience. They then said to him; "Master, give us now a simile and comparison, as you are wont to do."

Hillel replied; "I compare it to the most precious thing the earth produces, the diamond. Covered with sand and rock, it rests in the dark bosom of the earth. Although no ray of light reaches it, yet it shines in imperishable beauty, a child of the heavenly light, which it faithfully preserves in itself. So also in the dark midnight its splendor remains; but freed from the dark imprisonment, and brought out to the light of day, it forms

in union with gold, the symbol and ornament of glory—ring, sceptre, and crown."

"With the greatest earthly ornament, you compare the most hidden and most quiet of the virtues!" said the disciples.

"Its end," said Hillel, "is the coronation of life."

Progress.

Onward is the order of nature! It is written on the streams as they flow, and the planets as they roll!—Onward is the order of intelligence. What was man—what is he?

He stood on the beautiful earth, a savage. The mighty energies and attributes of his spiritual nature were enclosed within him, for time had not unlocked the casket. The perceptions of his senses were his guides of thought. The howl of the wind through the branches of the forest, had to him (for he could not trace the sound) a mysterious agency; and in the quivering of the leaves he recognized the finger of God! The blue concave above him was a mighty and solid arch; and he saw the light and felt the heat of the great ball of fire that came upon the one side and went down on the other, and these he worshiped! There was a spirit in the consuming fire that burned upon his hearth-stone. The thunder came; and the thunder was the rolling of the chariot wheels of offended deities, and the lightning the dreadful weapon of their wrath—and he knelt before the altars he had reared to the invisible gods beyond the wonderful arch that spanned his sight. He stood by the outstretching waters; and it was the might of dread and adorable spirits that lifted the huge waves, till their white-capped crests seemed to dash against the sky, while the twinkling stars were the lamps of heaven.

What is man? A portion of Time has mingled with Eternity, and the casket is unlocked. Man rides upon the wings of the wind, and it is his minister. He hears its howl, and sees the quivering of the leaves, and smiles, unmoved at his triumph. Like a scroll hath he rolled back that blue concave, and surveyed, with mental vision, the far reaches of infinity. He hath measured the light and the heat, and he telleth of that great ball of fire, whence it cometh and whither it goeth on its majestic round. The consuming fire obeyeth his command; and there is to him a pleasure in the voice of the thunder, and the flash of the lightning, for he knoweth them. He careereth on the roaring waves; and those twinkling stars are, indeed, the lamps of heaven; for they are like that great ball of fire, though far, far removed, and light the universe!—*Ladies Companion*

One thing above all others calculated to make life a scene of happiness, is pure affection. It is an offspring of Heaven—a flower of the soul, which begins with our existence, grows with our years, strengthens in the hour of dissolution, and is then borne to bloom more beautiful in the presence of infinite Love.

☞ 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.

We have also for sale an interesting pamphlet, entitled "Philosophy of Modern Miracles, or the Relations of Spiritual Causes to Physical Effects." By "a Dweller in the Temple." Price 25 cents.

TERMS.—The SPIRIT MESSENGER will be issued every Saturday, by MUNN & ANBLER, 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.

Printed for the Publishers, by G. W. WILSON, Book and Job Printer, corner Main and State Streets, Springfield, Mass.