

# SPIRITUAL PHILOSOPHER.

Goodness and Truth.

VOL. 1.

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## SPIRITUAL PHILOSOPHER.

### THE DYING SAILOR BOY.

BY ELIZABETH M. ROBERTS.

Blow on sweet gales, ye little know,  
The message I would have you bear,  
As ye gently kiss my feverish brow,  
And play amid my flowing hair.

When ye shall hail my native land,  
Then hasten to my mother's door,  
Beside the aged elm it stands,  
That sweetly shades the western moor.

There my poor mother anxious waits—  
The day I shall return from sea—  
There my dear sister nightly kneels,  
And offers up a prayer for me.

Go tell my mother I would lay  
My aching head upon her breast;  
But on the ocean far away,  
The wave shall rock my soul to rest.

Go tell my sister, as she twines  
The woodbine o'er our cottage door,  
The sacred threshold shall receive  
The youthful wanderer no more.

And tell her I shall gently sleep,  
Regardless of the sea-bird's cries,—  
The mermaids shall my vigils keep,  
And spread my pall, and close my eyes.

Oh! tell her 'twould be sweet to die,  
If she were here to hold my head;  
And when I breathe my latest sigh,  
To gently smoothe my dying bed.

Mother, if on thy breast reclined,  
My heart would palpitate with joy,  
And all thy cherished hopes would find  
Rest in thy dying sailor boy.

Blow on sweet gales! for now ye know  
The message I would have ye bear;  
Then speed 't my native land your flow,  
And quickly tell each loved one there.

—Ellenville Journal.

Original.

### MYSTERIES IN MAINE.

Nearly twenty years ago, a family moved into a house in one of the towns, near the mouth of the Kennebec, and soon after getting well regulated and settled in their premises, they were disturbed one night, by the sound of a large number of horses apparently surrounding their house, walking and running about it, and neighing, to the terror of the inmates, as they knew of no horse being owned or kept, within fifteen miles of their neighborhood. They heard the tramp of the horses, and the next morning, the foot-prints of the horses were plainly visible all about the house. This continued for some time, and then other equally strange things attracted their attention, and kept their fears and curiosity highly excited. Grouns began to be heard in different parts of the house, and a sound as of persons walking about, sometimes gentle and easy, as if the persons were in their stocking-feet; and at other times as if they had on good thick boots, and wanted the inmates of the house should know it.

As may readily be supposed, the family were much alarmed and disturbed by these and other noises; but they attributed it all to *witches*, and made themselves as easy as they could, under the circumstances.

But these invisible noises were not the only causes of alarm to the family; their eyes were gratified as well as their ears. A boy of the family was, for some time, in the habit of getting up very early in the morning, to study his school lessons and do his cyphering; some of the other members of the family jocosely told him, that some of the witches would come to

him, if he got up to study so long before any other member of the family was about. Though the boy was familiar with the strange stories about the *witches* being in the house, he was not at all daunted, but continued for some time longer to pursue the same course. Eventually, he abandoned his habit of so early rising, and waited till some other members of the family could keep him company in his studies. The family mistrusted some *witch-work*, and after much persuasion, the boy acknowledged that he was greatly frightened one morning, by the sound as of a person coming down stairs, when a woman, as he says, opened the door, came into the room where he was, walked across the room, went to a window and looked out, then turned round, looked him full in the face, and instantly disappeared; how, he knew not. He described her as a good-looking woman, neatly dressed, and says he saw her a number of times after this, in the night-time.

Though the "*witchwork*," as the family called it, (and which was known around among the neighbors,) continued in all parts of the house, changing places very rapidly, yet there was one very large room, which seemed to be the favorite resort of the "*witches*," as they were called. This room, from the frequency of the noises and strange appearances in it, had been set apart as a spare one, and was used by the family, rather as a place for needless furniture, than for any other purpose; it was seldom entered by the members of the family, unless there was a necessity for it. It was, however, fitted up with sleeping apparatus, and many a person has been an unconscious victim and witness of the "*witchwork*."

During a protracted meeting in the neighborhood, two clergymen in attendance upon the meeting, called at the house and were entertained, and then were shown to this spare room for lodging. In the morning, they inquired who of the family was sick in the night? Upon being told that no one was sick, they said they heard a woman enter the room, saw her go across it, to one of three closets in the room, open the door, apparently take something from it, shut the door and go out of the room. This manoeuvre was not confined to the clergymen's observation; for a man who formerly belonged and lived in the neighborhood, but who had sold his property and moved some distance, being in the town, and acquainted with the family, called upon them and passed the night, sleeping in the spare room. In the morning, he asked the same question as the clergyman—who was sick in the night? He said a person entered his room, went to the closet, and then passed out of it; and he heard sounds as if some one were about the house, busy with household duties. Other persons, who occupied this room, said they saw persons enter the room, with every appearance of life and nature in their movements.

The clergymen above alluded to, who were not acquainted with the family, also stated that some one came to their bed, and tucked up the bed-clothes, and they were found in the morning thus tucked up. And the members of the family have known the straw bed to be tucked and stirred up with so much force, as to awake the sleepers thereon, by the rattling of the straw; and to prevent this piece of "witchwork," they substituted a mattress for the straw bed, not caring to have occupants of the spare room, put to any anxiety that they could prevent.

At another time, a person who occupied the spare room, complained of his inability to sleep, in consequence of the various and continued "noises" in the room and other parts of the house. He said he heard a noise which seemed as if some one had a bushel of dollars, and was handling them over or counting them. The noise at one time was described, as if some one were brushing the walls of the room, with a large piece of silk.

Some of the members of the family have been often foiled in their attempts to light a lamp in the evening or night;

for no sooner would they get it lighted, than it would be blown out by the "witches," they said, time after time, and they have abandoned the lighting of it; at other times, they could light the same lamp without any trouble.

Such are a few of the transactions that have been taking place in this house, with this family, for over fifteen years; and they were taking place but a few months ago, when one of the daughters of the family left home, and is now in this city, from whom I obtained these particulars. Of late years, the noises seem to be rather more subdued, or *concordant* than formerly, but not the less frequent; and when any member of the family is preparing to go from home, the invisible persons are heard moving busily about the house, as if they, too, were engaged in the preparations. And when any member of the family is about to return home, the invisible persons make it known by the same sound of preparation, which the family well understand, by its frequent occurrence and verification by the return of absent ones.

Other incidents were related to me, different from the foregoing; but the length of this narration must be my excuse for withholding them at present.

T. D. BABBIT.

Boston, Nov. 1850.

Original.  
FROM OHIO.

Dear Sir:—The 5th No. of your *Spiritual Philosopher* has been received and carefully read, with which I am exceedingly well pleased. Each number still exceeds the previous ones, and, in my estimation, is decidedly the best periodical now published in our country. I am taking eight periodicals on various subjects, all of which I think well of, but would rather dispense with the half of them, than the *Philosopher*. On the reception of each number, I at once lay aside all other engagements, and immediately read it through,—and think the time long—too long for another number, so anxious am I for my mental feast. The fearless independence of your paper, in proclaiming what you *know* to be matter of fact, is above all praise, in these days of sycophantic crouching of editors and publishers, to an ignorant and corrupt state of the public mind. I know of no sufficient reason, why you should withhold any fact, even if it appear ever so marvellous in the estimation of the incredulous and infidel community.

I have devoted much time and labor, to the investigation of the so called imponderable fluids, especially the electric, magnetic, nervous or spiritual, as connected with Mesmerism, Psychology, Pneumatology, Psychomancy, &c., &c., and have seen sufficient demonstrations of laws of mind, to prepare me, readily to believe in the spiritual manifestations, as presented by you and other intelligent observers, to the public. To me, it seems that there is now, as indubitable evidence of the truth of the spirits of those who have passed beyond Jordan, holding communication with those in this sublunary state, as there is of the operations of Morse's telegraph, in conveying intelligence from one man to another, remotely situated.

Although I have never yet witnessed these late direct spiritual manifestations, yet, I most ardently desire to. Oh, that I could be favored in this matter, as you and others have been! Can you give me any advice or instructions, that may prove serviceable, in enabling me to become the recipient of such favors?

When I read the following in your last number, hope soared in expectation, that there was at last a door opened for my accommodation.

"2. They have been made *spontaneously*, in all parts of the house often, by day and night."

"8. We have never asked for responses in our *family circle*, without receiving them."

"9. Responses are made through Mrs. Cooper, by day or night, whenever they are called for, either by her or those whom the spirits *attract* to her."

If these spiritual manifestations are with you so free, so ready as to come, and present themselves "*spontaneously*," never withholding responses when interrogated in the "*family circle*," and whenever called for by Mrs. Cooper, "or those whom the spirits attract to her;" do, I most earnestly beseech you, by the God and Father of our spirits, to inquire of them, relative to me. If by *attraction*, means a longing desire of soul towards your daughter, Mrs. Cooper, in her connection with spirits, then, indeed, am I attracted spiritually towards her, and trust she will be able to receive messages from them for me. Your superior knowledge in this matter will dictate to you, how best to negotiate this affair. Perhaps it would not be wrong in me to suggest, that you, or Mrs. Cooper in-



quire of the spirits, in communication with you, whether any spirit will communicate with Joseph S. Burr, of Port Washington, Tuscarawas county, Ohio? If so, when? *What* spirit will volunteer? Through what medium, or by what means will the spirit approach him, so that he may take cognizance thereof?

If no answer, then inquire, is there any prerequisite essential on his part to enable him to become the recipient of a direct spiritual message?

Will you (the rapping spirit now acting) give any communication for, or to said Burr, now or at any subsequent time? Also, any other such like matters, as you may deem expedient?

I presume that your business engagements are such, that your time is too precious to spend it in trifles; but to me, sir, this is a matter of no small moment; and I feel assured, that if you fully knew the anxiety I feel, you would, without hesitation, attend to it and communicate the result. I know that I would to any one else, could I add as much to their happiness, as you can now, in all probability, to mine. I will wait with much solicitude, an answer from you.

I have seriously contemplated visiting western New York, to see and know for myself, something relative to these rappings, but as yet have been prevented, and learning that it has occurred of late at Ravenna, in this State, I now hope, that if I cannot visit it, that it will visit me.

Each number of the *Philosopher* which I have received, has been read by from twenty to thirty persons. They are on the go continually, and I fear will be so mutilated by use, as to be unfit for binding, before all around me are gratified with reading them. I hope by and by, to obtain subscribers.

On the 5th of August last, I wrote you, and expected an answer. Did you receive it?

In the full expectation that you will answer this, I conclude, and am yours forever, in the cause of truth and mental light,

JOSEPH S. BURR.

October 24, 1850.

Original.

FROM TROY, N. Y.

Dear Sir,—You may not remember me, although I shall not soon forget the night the Spirits met us at Rochester, in the hall of the house of Mrs. Fox.

There is no subject so absorbing in interest to my mind, as the one to which

your *Philosopher* is devoted, none which will be of such essential benefit to mankind, opening the understanding, awakening the sympathy, calling forth all the better and higher feelings within us.

The spirit of your paper is peculiarly sweet to me, and whether those who, though invisible, are around us, guide your thoughts, or your ideas are self born, they are peculiarly adapted (so it seems to me) to effect a good end.

Your paper does not theorize, but states facts. How often are we led astray by commencing with a theory that leads us heaven-wide of the truth; but if we stick to facts, they will give a foundation firm as the hills for true theory.

I am delighted to know that you are blessed with unseen friends, and hope they will continue with you, and be a means of enlightening us all on the subjects which are so important.

I am indebted to your friend, Mr. Barron, for your paper, which I had not seen or heard of, until he gave me one for perusal, and I immediately became a subscriber.

I trust you will succeed, I know you could not fail with many such friends. A few evenings since, Miss Margaretta Fox was in the vicinity, and I had the satisfaction of being present at some very powerful manifestations; they were greater than those both you and myself had when in Rochester, and I doubt not, that the spirits will, more freely, manifest themselves, as they find a desire on our part, to meet them in their visits to us.

I will not occupy your time further, as I doubt not, it is fully employed, but will bid you God speed, with the hope of meeting you in as pleasant company, as when last I saw you.

As I have such reasons as you will readily approve of, for not appearing before the public, I beg that you will consider this as a simple letter of congratulation and friendship, from your sincere friend,

October 28, 1850.

[Yes, dear friend, I will do by you, as I do by some of my heavenly visitors. I make known to others, what you communicate to me, while your name remains enshrined in a true and affectionate heart.—*Ed. Spirit. Phil.*]

If men would but follow the advice they so gratuitously bestow upon others, what a reformation would be effected in the world.

Original.

#### MYSTERIES IN VERMONT.

In Chittenden, Rutland county, Vermont, about thirty-two years ago, a mysterious noise was heard by Timothy Ide and his wife, who then occupied Billings Atwood's residence. Mr. Atwood was Timothy's wife's brother. Mr. Ide and his wife had just retired to bed, when they first heard the mysterious noise. It appeared to be a short distance from the house, the same side of their lodging-room, and sounded much like the bark of a fox; but, as the sound seemingly approached the house, it grew more like the groans of a person in distress. It came nearer and nearer until it seemed to enter the outside door, when it passed through the kitchen, entered their lodging-room, and first passed under a trundle-bed, in which their children slept, thence to their own bed and under it, where it remained for a few minutes, groaning like a person in distress. Then it passed through the wall from under the bed, to an adjoining room, where Joseph Atwood and his wife were sleeping, who occupied the other half of the house, and continued for a short time groaning, when it finally departed through the other side of the house, growing fainter and fainter until it ceased.

About a month after this circumstance, Billings Atwood, who had been gone from home, was brought back very sick, so that his life was despaired of. He was brought into the house upon a bed, through the same door the groaning was heard to enter; and made the same kind of groans as he was brought in, which had been heard the month previous. He was taken care of by Mr. Ide's family a while, and was then carried into the other part of the house and taken care of, by his brother Joseph Atwood, until he finally got well; thus, corresponding to the groans, in their movement, from one family to the other; and making out a chain of circumstances, that seem to have a spiritual connection. The above account was related to me by Mr. Timothy Ide, who vouches for its truthfulness.

CALVIN CARPENTER, Jr., M. D.

November 6, 1850.

He who thinks too much of himself, will be in danger of being forgotten by the rest of the world.

If you wish to have enemies, just rise in the world. No body throws a cat at a balloon till it leaves the ground.

Original.  
AUBURN, N. Y.

Dear Mr. Sunderland,—That kind letter was received with pleasure. It betokened a happy heart, and free communings with those bright visitants from the "Spirit Land." Such happy days! The world never looked so beautiful. I hear those spirit voices in the sighing winds of Autumn. What so elevating as converse with the pure-minded from the realms above! How truly blessed are we, while sojourning here so near to heaven! The other evening we were favored with some music by the angels. Such soft, sweet strains ne'er before fell upon mortal ears! If, when I die, such music shall greet my entrance to that blessed land, my heart's wish would be for admission soon. We often think and speak of you, and our spirits often mingle with you at these glorious meetings, where we are, as it were, intromitted into the regions of the blest.

Spiritualism seems to be progressing here. We often wish to converse with the departed at our own table as you do, but will wait patiently, for the "good time coming." We are promised the rappings soon. Mrs. Tamin is in good health as can be expected. Those dear boys of yours, promised me a message when next to converse with the spirits. Your Friend, M.

Oct. 4, 1850.

#### MIND AGAINST MIND.

There is a strong disposition in men of opposite minds to despise each other. A grave man cannot conceive what is the use of a wit in society; a person who takes a strong, common sense view of a subject, is for pushing out by the head and shoulders an ingenious theorist who catches at the lightest and faintest analogies; and another man, who scents the ridiculous from afar, will hold no commerce with him who tests exquisitely the fine feelings of the heart, and is alive to nothing else; whereas talent is talent, and mind is mind, in all its branches! Wit gives to life one of its best flavors; common sense leads to immediate action, and gives society its daily motion; large and comprehensive views its annual rotation; ridicule chastises folly and imprudence, and keeps men in their proper sphere: subtlety seizes hold of the fine threads of truth: analogy darts away to the most sublime discoveries; feeling paints all the exquisite passions of man's soul, and rewards him by a thousand inward visitations for the sorrows that come from without. God made it all! It is all good! We must despise no sort of talent; they all have separate duties and uses; all the happiness of man for their object; they all improve, exalt, and gladden life.—*Sydney Smith.*

## SPIRITUAL PHILOSOPHER.

BOSTON, SATURDAY, NOV. 23, 1850.

### ANGELS.

It is well known, that the word *angelos* has been used to signify, one who brings a message, who executes the commands of one party to another. And so *angello*, "I tell, declare, deliver a message, bring information." Though, among the Hebrews and Greeks, the terms which we have rendered into *angel*, were generally applied to *agents*, sent from the higher spheres, they were not always so used; but sometimes were applied to human beings, or to spiritual, either good or evil.

At present, this word, we suppose, to be applied almost exclusively to *spirits*, who have left the human body; as it is beginning to be understood, that there are no other spirits, except such as once inhabited external or *animal* forms. The notion may, indeed, prevail to a very limited extent, that there are spirits who never inhabited human bodies; but this notion is just as far below the truth, as its counterpart, which teaches that there is no immortal spirit in the human body. The nature of the body, or spirit, we do not now propose to examine. Nor is this necessary for those who are familiar with the writings of Swedenborg, or Nature's Divine Revelations, by Mr. Davis. Those who call on us to prove the separate unending existence of man, after death, should read the "Revelations," here referred to. Digest that book, and if you are not then satisfied, wait till you have grown into the stature of a MAN. You will then be able to see the difference between your *boyhood* and *MANHOOD*, and be able to tell the real difference between your own head and that of a cabbage.

The present reference to the subject, indicated by the term at the head of this article, is not for the purpose of arguing the question as to the reality of spiritual existence, after death; but, rather to assist in the formation of correct *ideas*, as to the *philosophy* of the new developments, recently made from the spirit world. Not, indeed, the precise philosophy of the *means* by which spirits make themselves known to the external senses of mortals, but, rather of their *mission*, or the *offices* they fulfil, in what they do for our good.

The term *angel*, applies more, doubtless, to *office*, than to the *nature* of the agent, by which it is fulfilled. Now if we go back, and commence with one of the fundamental postulates, so distinctly stated in preceding numbers of this paper, it will assist us, in arriving at correct conclusions in respect to the relation which the spirits hold to us, from whence communications are received:—

I. That the manifestations from the spirit world, now known in different localities, under the names of "mysterious noises," "spiritual knockings," &c., are the results of the proximity which the *progressive laws of nature* have brought about, between mortals and spirits in the higher spheres above.

These manifestations are neither ephemeral nor accidental, no more than the development of the human race can be said to have been so. The race has resulted from the INFINITE DESIGN of the great harmonia. And so have the same laws of eternal progression brought the race out of the external, or physical, into the spiritual. These laws have brought the race to the discovery of the magnetic telegraph, and to the process of daguerreotyping. They have developed, in fact, all that is now known of nature, physical, animal, spiritual, and divine.

II. Another of our postulates, which might rather, perhaps, be set down as a spiritual axiom, was this—that these spiritual manifestations correspond with all of nature's other developments, especially in their *beginnings* and *progression*. The first communications are imperfect, when compared with those which follow. And the responses, always correspond with the *wants* of the human race,—with the mediums through which they reach us;—with their sources, or the spheres, filled by the angels from whom the communications are received; and to the states of mind in which the angels are invoked.

These things sufficiently understood, we are prepared for other and higher developments of the great Harmonial doctrine of correspondences.

III. That in the spiritual, as in the human, the higher communicate with the lower, by appropriate agents, or through congenial mediums. How does the King or Queen communicate with their subjects? Is it not by *ministers*, and *officers*, who are fit for the work, and, on this account, are intrusted with it? How does the President of these United States communicate with those far below him, when he wishes their services, or desires to make them acquainted with his *will*? How do the higher in office, communicate with the lower? Is it not always done by *angels*, or agents, whose natures or capacities fit them for the work? And, do we not admit, that those agents for any office, are the best fitted for its fulfillment, who combine the necessary *knowledge* with the greatest *love*? That is, the *love* for any given work, combined with the requisite knowledge, constitute the qualifications which fit one for the discharge of his appropriate duties; and if either of these qualifications be wanting, the deficiency is fatal. Hence, St. Paul said:—"Though I understand all mysteries and knowledge, and yet, have no love, I am nothing."



ing." *Goodness and truth*, or knowledge and love, must go together. We are fitted for the office, principally by our knowledge of its duties and our love or desire for their performance. And when the love corresponds with the knowledge, it gives the necessary will or power to do the appropriate work. Now, perhaps, the reader can better understand:—

1. Why it is, that responses from the spirit world are made by the immediate or nearest guardian spirits, of those who receive the communications. The "raps" are always made by the spirits, who are the nearest this earth, so to speak; or those spirits who are attracted here by their love for the friends whom they have left in this sphere.

2. Why it is, that the responses always correspond with the degree of love, which has drawn the human and the spiritual friends together. When the love is intense, and there are no impediments, the responses are loud, distinct and satisfactory. And the external sounds have to be made but a few times, before the internal senses are opened, and spirits out of the body converse with the spirits of their friends who are in the body. The external answers to the external; and the internal, or spiritual to the spiritual. We have less and less need of sounds, or "raps" for the external ear, as our spiritual senses are developed, to see, hear and feel the presence and communications, made to our spirits, by the purely spiritual.

3. Why it is that spirits, in the higher spheres, communicate with mortals, through or by the angels, of the lower spheres. This is a law of the spirit world, which seems not to be well understood, even by some who are in constant reception of the "spiritual knockings," so called. As for instance, Mrs. Benedict and her circle, have manifestations, which purport to come from "the Apostles." And another has a response from a spirit, purporting to be Swedenborg. And without a knowledge of the order which governs the spheres above, it is concluded at once, that these responses are from the identical spirits, who bore these names, centuries ago, in this world. But we should know that the higher never communicate directly with the lower. This law, appertains to the whole universe, physical and spiritual. The conjugal, parental, fraternal, and universal relations, all originate in the love element, which is life. And these relations determine, or from them we may learn, what degrees of attraction exist between the human and the spirit spheres above. These various relations attract in corresponding degrees. That is, if you are the parent, or child, or brother of spirits, you will attract those in the spirit world who sustain these relations to you. And hence it becomes manifest, that the relation which you sustain to the universal, will determine how

far you may attract other spirits, besides those who are immediately connected with your family. If you are, so to speak known to the universal, and fill a sphere which attracts or interests the whole heavens, why then, of course, you will attract angels from the spheres above your own domestic circle. And, only in proportion as your love or knowledge, extend beyond your own domestic or sectarian circle, will you attract and receive communications from the higher spheres of intelligence above.

4. We thus perceive why it is, that those spirits who come to us, are called angels. They are sent to us. They come at the call of our wants; and they go forth in obedience to the goodness of those above them, whose will they love to fulfill. In what sense could the spirit of Dr. Franklin be called an angel, if he come of his own accord, to me? If he were not sent, he would not be an angel. And if he were sent by the spheres above, he would fulfill their desires more, or as much as his own; and hence, it would be of comparatively little importance, whether he announced himself to me, by name or not. And if he did announce himself to me, by his own name, how am I to know that it is he, and not another?

To be Continued.

#### ADVICE FROM ANGELS.

As the spirit world is supposed to be above the external, it is quite natural for persons, who have access to their guardian spirits, through their external senses, to ask for advice of them. And they do so, without once thinking, whether the spirits of whom the advice is asked, are qualified to give it or not.

Now, though I do not suppose that any spirit would falsify by design, yet it is a matter of certainty, that responses are often given, in answer to inappropriate questions. For if the question be inappropriate, to the relation existing between the parties, and an answer be given, what assurance can we have (except from our own superior wisdom,) that the answer is precisely what we suppose it to be? And if our wisdom, or knowledge of the subject, or thing in question, be above that of the spirit, of whom we ask for information, then the higher asks for information from the lower, which is discord!

Hence, it may be seen how it comes to pass, that discordant responses are said sometimes to come from the spirit world. How is it in this world? Suppose you ask for advice from an utter stranger? How are you to know that the answer is what you want? Or, suppose you ask a question of a child? Should you not expect a child's answer? And do we not know that there are more than one kind of children, in this present world? One may be a "child a hundred years old." Or, he may be a child in knowledge or goodness, though advanced in years.

And, are we not to suppose that there are children in the spirit sphere? All are children at first. We must commence in infancy, or not commence at all. And when commenced, we must progress, we must continue to grow, or we remain infants, of course.

Thus we see, that those who have progressed in harmony, do not ask advice from those spirits, or human beings, who are not competent to give it. Or if they should happen to do so, they soon perceive their mistake, and are not led astray by it. Complaints reach us from different localities of discordant answers from spirits; and especially, in reference to what appertains to the external world. Well "it must need be that offences come." Such is our want of information in respect to the laws of the spirit world, that such discordant answers are to be expected, as a matter of necessity. The race of mankind, are not developed in a day, nor a year. The two spheres, external and spiritual, have been centuries in arriving at their present state of proximity. And now, a new era has dawned. That also is in its infancy. As it progresses, the infancy, the angular and imperfect passes away, and all becomes circular, ascending, full, complete, and heavenly.

NEW SUBSCRIBERS.—Twenty six numbers of our paper make a volume. All subscribers should order the paper from the commencement of a volume, the first or second.

If you have obtained some of the back numbers, without subscribing, so much the better. Circulate them among your neighbors. Can't you afford to do a little, gratuitously, for the spirit world? The editor of this paper, has given away some five thousand copies; and besides, he gives his services, and devotes his whole attention to this cause. And, were there fifty thousand paying subscribers to this paper, it would be all the same,—we should not, would not, be enriched by it, to the value of one cent. Our reward comes from another source—for rewards we shall most assuredly have, and so will you and every other person who assist in helping forward this good work.

Our first five numbers, were double; and we may hereafter, issue double or quadruple numbers, should the press of matter require it.

Our subscription list is increasing daily. That the paper meets with favor from the spheres above, we have been assured from sources that afford us great satisfaction in believing. And among the truthful, peaceful and intelligent on earth, it has multiplied friends, who assure us, that they experience pure delight in its visits to their dwellings, from week to week.

The most common things are the most useful; which shows the wisdom and goodness of the father of the family of the world.

**SPHERES.**—It may not, perhaps, require a very extended knowledge of geometry, to understand what is meant in this paper, by *spheres*. It is generally used to signify the circuit, or extent of action, knowledge or influence. But it should constantly be borne in mind, that it may be applied to two very different things. When applied to *wisdom* or *knowledge*, an angel may be said to be in the second sphere; and when applied to his nature, as to *goodness*, the same angel may be said to be in the *air* sphere. And again, it is an old proverb, "If I bear witness of myself, my testimony will not be received." Now an angel comes to me of whom I know nothing, except what he says of himself, and, I ask him what sphere he fills? (A question, by the way, I never ask in this form) and he says, "The sixth." Now such an answer would convey no reliable information to my mind. What does the "sixth sphere" comprehend? If you say *goodness* or *love*, then I want to know, in what relation it is developed, the conjugal, parental, filial or universal? Or, if he say it applies to his *knowledge*, then I must know of what? Of mathematics, or astronomy, or something else?

**IN BAD TASTE.**—When in Stratford, on a visit to Dr. Phelps, we noticed the carriage which attended at the depot, for the conveyance of passengers, had "mysterious knockings" painted on each side. And since then, we see a disposition in some of our exchanges, to use the same ruse, by prefixing these terms to advertisements.

ANDREW J. DAVIS' post office address, is Cambridge, Mass.

#### LITERARY NOTICES.

**PHILOSOPHY of Modern Miracles, or The Relations of Spiritual Causes to Physical Effects**, with especial reference to the Mysterious Developments at Bridgeport, and elsewhere. By a Dweller in the Temple. New York, Stringer and Townsend. 8 vo. pp. 46.

"Though the brother conceals his name, we suppose we know him. Did I not once sit by his side, while he listened to responses, from an angel sister? He has written many good things, and true; and I regret, that he has withheld his own name, when detailing facts about the spirit world. If, as he says, he has 'discovered the principles involved in the late developments at Rochester,' it is a discovery which should immortalize his name.

Saying so much that must be admitted to be quite conclusive against the various theories, by which it has been attempted to account for the "spiritual knockings,"

and especially, when they have been attributed to *electricity*, he does not seem to be aware of the discrepancy in some of his own views. For instance, he says:—

"The writer has DEMONSTRATED, that what is usually denominated the nervous fluid of animal bodies, is *electricity*; and this is the agent on which sensation depends, and the proximate cause of all muscular power and motion."

And then again, he says, speaking of manifestations of *intelligence* from the spirit world:—

"To refer these exhibitions to electrical agency alone, is to invest an inorganic substance, with the lofty attributes of *Humanity* and *Divinity*."

Well, brother, are not "*sensation*" and "*muscular motion*," attributes of humanity? And yet, you say, these depend upon "an inorganic substance." Or, perhaps, you will reply, that electricity, in the human system, is "*organized*." Well, then, according to your own showing, it may be the cause of these sounds!

Our opinion is, however, that these sounds are not produced by magnetism, galvanism, or *electricity*, organic or inorganic. They are produced by *spirits*, but the means they use for making them, are yet to be made known; that is, the nature and laws of the spirit world, are yet to be developed, to such as do not now comprehend the philosophy of these sounds. It may be sufficient for all present purposes, to say, that they are made by spirits, and that spirits use their own appropriate *organs* for rapping, the same as we do, when we rap, or make any other noise, by concussion.

We doubt the propriety of using the proper names which certain spirits bore in the world. The reasons for this doubt, we may explain at another time.

**THE TWELVE QUALITIES OF MIND**, or Outlines of a New System of Physiognomy. By J. W. Redfield, M. D. For sale by Redding & Co. Boston.

Some eight years ago, we expressed the high opinion we had formed of the author of this pamphlet, as a Physiognomist. He has paid more attention to this subject, than any other writer of the present age. And when we receive the first number of this work, (which has not yet come to hand,) we shall give it a more extended notice.

**FREELAND SEMINARY.** La Trappe, Pa. We have received the Catalogue of officers and Students for October, 1850. Rev. Henry A. Hunsicker, Principal. J. Warrenne Sunderland, A. M., Prof. of Mathematics and Natural Science. Whole number of Students, 160.

This institution is located twenty-four miles west of Philadelphia, on the Norristown and Reading Turnpike, a point easy of access from every quarter, and believed to combine peculiar advantages for the seat of an institution of learning. Address, delivered before the Mechanics' Mutual Protection, No. 24. At Auburn, Nov. 22, 1849. By Thurlow W. Brown.

Mr. Brown strikes with a sledge hammer, and cuts with a cleaver! Well, all right. We never hew blocks with a razor.

**THE CLAIRVOYANTS' Family Physician.** Containing a course of Treatment for all the diseases prevalent in this country. With an Essay on Animal Magnetism. By Mrs. Lucina Tuttle of Byron, Genesee county, N. Y. Rochester, D. M. Dewey, No. 2 Arcade Hall, 1850. 12 mo. pp. 216.

The disease most prevalent in this country, we call *drugging*; and the Dr. or clairvoyant who shall discover and teach the remedy for that disease, will be worthy of all praise. How far this book may contribute to the mitigation of the evil to which we refer, is a matter of some doubt. It is the first and only work by a professed clairvoyant, that ever fell under our eye, which prescribed *wine*, *gin*, *calomel* and *jalap*, in the treatment of disease.

## UNITY.

#### HEAVEN.

The most beautiful, and, we believe, truthful descriptions of Heaven that we ever read in the external world, are those given by Mr. Andrew J. Davis, in "Nature's Divine Revelations," of which we have often spoken in approving terms; and which will be found advertised on the last page of this paper.

The intrinsic loveliness in these writings have inspired us often with a desire to give our readers a specimen of them; and finding them quoted in the *Spirit Messenger*, we embrace the opportunity for enriching our columns with a few extracts.

In these relations, the inhabitants of the earth may repose confidence; and they should, meanwhile strive to have all the faculties and powers of the spirit so developed as to be able to perceive and appreciate the grandeur of that superior existence to which all must inevitably ascend.

I now behold the forms of earth and the bodies of men, including my own, in a light and with a degree of perception never before presented. I discover that I can only see the forms by judging what and where they are, by the light of



the spirit: for the outer body is beyond my perception, and I only see well constituted and living spirits. By possessing this perception, I am enabled to commune with all the possessions of this Second Sphere, and the extended fields and living habitations of this elevated existence.

There are to be observed three specific degrees of form and development: the young and unmaturing; the advanced stages of these up to the mediatorial degree of manhood; and the highest of them all, which is the perfect form and most highly developed of all the spirits there existing.

I perceive that whenever an *infant* dies on any of the earths, the germ or undeveloped body of its spirit becomes deposited in this Sphere, and is fully unfolded in intellect, and highly enlightened concerning all of its existence and prior situation. The infant that has had life and dies in infancy, is, I perceive, in this Sphere fully developed and perfected. So it is with all uninformed spirits who escape the body on any earth; for each is here educated in the truths and beauties of the whole existence. So it is also with the intelligent and highly cultivated; for they are here more advanced, and occupy a position more elevated and refined.

Moreover, I discover three distinct *societies* or associations of men and females, each occupying a position determined by their degree of cultivation, sympathy for one another, and power of approaching each other's sphere of knowledge and attainment. And what is well to relate is, that each society is encompassed by a peculiar sphere or atmosphere, which is an exhalation from the specific quality of their interior or spiritual characters. Every spirit has a peculiar sphere of its own, and also a general one in which it can with pleasure exist. And spirits know and associate with each other according to the quality of the sphere which is exhaled from their interiors. They associate only as spheres are agreeable, and as they are capable of approaching each other with pleasure.

So it is also with mankind on earth.—They dwell in each other's society only as they can coalesce, and approach each other with pleasure. So also are existing on earth the three specific degrees of development, which are youth, manhood and mature age. But they are in a rudimentary condition, and not situated in order as they are in the second Sphere.

I perceive that spirits approach each other according to the relative degrees of brilliancy which surrounds and encompasses their forms. Thus association is determined and made perfect by the law of congeniality and affinity, or affection. They have an affection for one another, in proportion to the similarity in the degrees of love and purity to which they have attained. Thus are the three states or societies established.

In the first society are an immense number of infant and uncultivated spirits, which are in various degrees of advancement and cultivation, according as such have proceeded from the earth.

In the second group, or society, are those who have become highly instructed in the principles and truths of the Divine Mind. And into this society all who die on earth with minds properly unfolded, are immersed, because here they can associate agreeably. In the third society I discover spirits of the most enlightened character. The most of them proceed from the planets Jupiter and Saturn, and also from planets in other solar systems. This society is so highly illuminated with wisdom, that it is almost impossible for the spirits of the lower societies to approach it. If they make an effort to enter their midst, this is immediately overcome by the strong repulsion arising from the non-affinity existing between them and their respective spheres.

The atmosphere that flows from and encompasses and protects the first society, is of a mingled and rather unilluminated appearance. Its brilliancy is rather faint in comparison to those above it. It appears gloomy, dark, and rather ungenial, because it is an emanation from uncultivated intellects. Yet there is a purity—an exceeding purity among them, viewed comparatively with that existing on earth.

The second society is enveloped with an atmosphere of far more congenial variations, presenting a resplendent brilliancy which indicates purity and elevation. It appears like the mingling of many colors, such as are not known on earth. And these are all so perfectly conjoined, and are blended together in such harmony, that the whole *aroma* is of itself a representation of purity and refinement. Yet it is a sphere emanating from the whole body of the society, indicating the wisdom of the spirits composing it. Their wisdom consists in a knowledge of truths and principles concerning material and rudimentary things; and in them they are highly enlightened. And the inconceivable variety of colors surrounding them arises from their dissimilar stages of intellectual advancement. Yet they are all in the same plane of wisdom, and thus form one society, enveloped by this beautiful and refined atmosphere.

The third society is also clothed with an *aerial* garment, which is a perfect representation of the character and perfection of their interiors. I behold in it all colors, and a variety of reflections proceeding from the subordinate societies; and these reflections render their spiritual emanation so very beautiful that language is inadequate to describe it.

Those of the first society are in the plane of natural thought; that is, they are just emerging from the instructions and impressions of earth in the wisdom of the higher societies.

The second society is in the plane or sphere of *causes*; that is, they are just emerging from a superior knowledge of visible effects presented on earth, to a perception of the interior causes of them; and their wisdom extends to the lowest and first cause of all material things. Therefore they have a knowledge of all interior causes, essences, and their modes of external manifestation: but they are not in the possession of superior wisdom

concerning the *uses* for which causes and effects were instituted.

The third society is in the plane of *effects*; and those composing it have a perception of all ultimate design, and of the universal adaptation of things to each other. Their minds are exceedingly luminous. With their powers of penetration, the externals of things are laid open, and they perceive only the character and quality of the interior. Their vision extends to every recess of their own habitation, and their knowledge comprehends all subordinate material existences. They have a most unlimited presentation of all created things below their elevated position; and their wisdom is light, and love, and brilliancy, and even ecstasy, to a degree that transcends description. With their unfolded spiritual powers, they behold the vast landscapes of the spirit-home, too extensive to be comprehended by men on earth, and too beautiful to be appreciated or enjoyed by them.

The third society are not only in a state of emergence from the plane of causes to that of effects, but also from their sphere to the third world of human existence.

And what is well to relate is, that notwithstanding the dissimilitude that exists between the three societies, there is a perfect unity among them, and a mutual dependence one upon another; and there is a continual aspiring affection that gyrates from the infant intellect to the high and superior wisdom of the third society. There is a unity of action, an agreeableness of situation, and a propriety of position, which causes them all to live for another, like a brotherhood.

And, moreover, it is profitable to remark that each society or group is well situated, well conditioned, and well cultivated, in reference to the specific state which each is compelled to sustain. The situations are perfect in proportion to the degree of wisdom and refinement to which each has attained. The lowest appears inferior in comparison to the higher and superior; though even the first, to man on earth, would appear to be in a high state of perfection. By the varieties of condition and development, the societies are made perfect. They are thus as one brotherhood, joined by mutual affections and actions, and perpetuated in goodness by the benign and gentle influences that proceeded from the highest society to the lower ones, and from these to it again.

The societies in the Second Sphere are very much to be admired, because of the perfect harmony which pervades them, and the perfect melody and concert of rudimentary and perfected knowledge they manifest. In a corresponding manner does there exist a concert of action, a unity of feeling, and a universal love, one for another.

The inhabitants do not converse *vocally*, but immerse their thoughts into one another by radiating them upon the countenance. And I perceive that thought enters the spirit by a process of *breathing*, or rather it is introduced by influx according to the desires of those conversing. They perceive thought by and through the eyes, inasmuch as these,

like the general countenance, are an index to the quality and workings of the interior. They seemingly hear each other converse, but that is owing to a previous knowledge of sound by which words are distinguished and their meaning apprehended.

They perceive things without them by their sense of vision; but they are conscious that it is the reflection which they perceive, and not the substance. Therefore they exercise judgment concerning all they perceive—not judging from sensuous observation, but from the character of the substance observed.

I also discover that spirits in this Sphere approach and associate with each other according to mutual affinity subsisting between them, even as do the inhabitants of earth; but the difference is in the mode of associating. Men on earth associate with one another by the guidance of their gross and rudimentary senses, as these are productive of inclination and desire. Instead of this, men associate in this higher Sphere by a knowledge of each other's inherent purity, and the state of each other's affections.

I perceive that the former experience of every person, both male and female, is treasured up in the memory, from which they can extract representations of that which they previously knew or experienced. Every thing appears indelibly impressed upon the memory, and is mirrored forth with a vividness in proportion to the strength of the impression. Therefore whatever thought enters the human mind on earth, becomes a resident in the memory, and is here brought forth with the appearance of newness that makes it both interesting and instructive. Those things experienced which are disagreeable to the memory, are deposited in its depths and concealed from the view of any other being, by the prevalence of those events and experiences which it pleases the mind to remember, and which the mind takes delight in contemplating. Hence it is proper for all men on earth to do and think only that which pleases them most (according to wisdom), and which they would most earnestly desire to remember; and not to do those things, or encourage those thoughts, which are opposed to the superior delights of the mind. If this cannot be done in the present social and mental condition of the world, then it is proper to change those conditions, so that even this great good and pleasure may be obtained.

When spirits conversing appeal to each other's memory, the memory mirrors forth a perfect representation of the thing remembered, which is perceived and understood by the conversing spirit. I behold beautiful representations in the memory of those in the higher societies. These representations are of the most exquisite character, because they proceed from the memory of highly enlightened intellects; and they are therefore delightful, inviting and instructive.

I perceive that every thing in this Sphere is created and manifested only by and through the exercise and direction of Wisdom. Hence the perfect or-

der and uniformity that subsist, and the inexpressible happiness that flows as a consequence from such exquisite harmony and unity of action. Every thing is appreciated as a blessing conferred upon them by the light and life of Divine Love, and the order and form of Divine Wisdom.

#### ONE REFORM AT LAST.

Rejoice, friends of humanity, over one good found among much evil in the doings of the present Congress. *Flogging in the Navy is Abolished!* That degrading, brutalizing barbarism will no more disgrace the character of America and her Republican institutions. Henceforth the backs of American Freemen will no more be gashed and gored by the horrible "cat" and "colt," while they are exposing their lives and courting hardships in defence of the starry flag which would fain be held the symbol of free and equal manhood. The stripes of that flag may henceforth be imagined on the writhing backs of slaves, but no longer on those of white freemen. Thanks, thanks to all whose voices and arms have been raised in behalf of this reform. Thanks, especially, to **WATSON G. HAYNES**, who for years has traveled and toiled, without fee or reward, exposed to continual rebuffs and insults, devoting himself to the work of attracting attention to the wrongs and woes of the sailors in the navy. Though to-day without five dollars in the world, he is more to be envied than any Commodore in the Navy, with his \$3,500 a year, and nothing to do, who has lent his influence to support the sinking cause of the lash.

Alcoholic liquors, we regret to say, have not yet been banished from the Navy, but they soon must be, for grog and flogging are parts of the same system, and neither can get on without the other. Another session will see the spirit ration follow the footsteps of the cat. A long farewell to them!—*N. Y. Tribune.*

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Boston, Oct. 1st, 1860.

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