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Goodness and Truth.

VOL. I.

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NO. 1.

SPIRITUAL PHILOSOPHER.

OUR MISSION.

GOODNESS AND TRUTH.

Goodness is the fruit of love. Truth is the light of wisdom. The essence of love is life and light. Wisdom is form and order. The Infinite must exist in form and order; and this order makes love the first element; hence it gives *life*; and the highest wisdom, which is the element of intelligence, reason, knowledge, which is the law by which the emotions of love are controlled.

DESIGN OF THE INFINITE.

Whatever tends to develop *life*, according to the design of the Infinite Love, is *good*, and as far as it corresponds with his wisdom, or method of carrying out his design, it is *true*. The greatest good, or the highest *use*, therefore, of all, is to have each element in nature developed in perfect harmony. Hence, those associations, that knowledge, and all those influences brought to bear on human organisms, are good, which tend to develop the elements of our nature in perfect harmony. Those which tend to discord, to carry one element or faculty out of proportion, beyond another, are *evil*.

A correct estimate, therefore, of *goodness*, cannot be made without taking into view the design of the Infinite in the development of man. If we suppose the Divine Love, Will and Wisdom, must, necessarily, have harmonized in the *design* which resulted in the development of *man*, then it follows that the greatest happiness of each must finally result as a matter of course. For, if the Divine be that Love which desires the greatest happiness, in giving life — and that Wis-

dom which uses the most appropriate means for securing what his love desires, and that Will which is the power to use those means by which his love is gratified, then we infer, that all is good in the mineral, vegetable, animal and spirit worlds, which tend to carry out the Divine design in the physical and spiritual man. And all is true only so far as they correspond with that design. Evil, therefore, is a term which applies to the imperfect degrees in which we find the physical and mental systems developed, in each case. An infant may be a perfect child, but an imperfect man; and when compared with manhood, infancy is certainly an evil. In the infant, the life element is developed long before the wisdom faculty makes its appearance at all, except as we see its motions in *instinct*. But compared with an animal, or no existence at all, our infantile existence is not an evil, but a positive good. Hence the appliances of food, air, and clothing, by which its existence is conserved, and developed into manhood. And manhood is evil, when compared with that *spiritual* state, where the perfect man has been developed into an angel, and advanced to the spheres above human progression. And infants we may all be said to be, indeed in more than one sense, if we have not yet advanced sufficiently to see that the race is *progressive*, not as individuals merely from a state of infancy to manhood, but also from a state of ignorance as a race, to one of more goodness, more truth, as a race. The present is the age and the only one the world has ever seen, of magnetic telegraphs and the Daguerreotyping process. It is distinguished from all previous periods by the superior power which spirit, or mind, exerts over

matter; the inner principle over the outer, the more refined over the external and more coarse. What are all the inventions of the present and past ages, but so many triumphs of spirit over matter? So many developments of the wisdom element, which gives us knowledge, and directs to the use of the most appropriate means for securing the best ends? It is, therefore, that period in the world's history, when MAN is found approaching that state of maturity in which, more than during any previous period, he is able to comprehend himself; the time when he obtains more satisfactory answers than ever before to such questions as these: Whence am I? What are the elements of my nature? What makes me differ from another man? Why is one male, another female? What is evil? Whence is pain? What is disease? Health? How many elements are there in the Divine nature? What is their order? How many elements in nature? What is law? What is the true doctrine of Correspondence? What is the greatest good of each? What is individuality? On what does man's immortality depend? What makes man differ from an animal? What is death? What is spirit? What is matter? What is virtue? What is crime? What are the laws concerned in man's origin, progression and final destiny? What are the causes and cure of evil, hereditary, educational, social? What are the best methods for intellectual culture? What are the highest uses to which each should *aspire* in the various relations of life, individual, conjugal, parental, fraternal, filial, universal? What is the best form and order of society? What is man as to his spirit? What is man as to his

body? What is our relation to the spirit world? And what may we expect of goodness and truth from the spheres above?

THE SPIRITUAL ERA.

In respect to communications from the spirit world, addressed to man's external senses, it is certain the present age will form an epoch in the history of the race. It is the period to which the hopes of generations, long since passed away, had been reaching forward. "Prophets and kings waited long, but died without the sight." It is nature's approaching maturity; the proximity of human to the spiritual; the transition from the angular to the circular, from discord to concord, and from the spiritual to the celestial! O, heavenly thought! Thus is man attracted from the low and earthly to the high and heavenly; and be this our mission, to assist as we may, in this great work of human progress. To harmonize the discordant, to inspire love where there is hatred, to give light where there is darkness, to make smooth the rough places, and in man's organic, vital, and spiritual systems, perfect that which is wanting, to make his labor light, and supply his mind with that food without which the spirit cannot "go on to perfection."

Our columns shall ever be open for communications from the good and the true, of the different sects in religion, from every school in medicine, all parties in politics, and each world in the constitution of the universe. Especially shall they be open for the influx of goodness and truth from the *Spheres* above, between which and our own earth, audible, *tangible*, *ocular* communications have now been commenced. And may we not hope, that "the day has now broken, never more to close? Henceforth, in a sense in which it never could be said before, 'the tabernacle of God is with men, and he shall dwell with them!'" Yes, O yes, here in the midst of the spirits of the departed! The good and the true, having cast off the outer form, the spirits of our brothers, our sisters, our fathers and mothers, our children, mingle in our presence, and attract us to the contemplation of those bright mansions where they exult in the beatific vision. Welcome, thrice welcome, happy, happy spirits! As you attract us from discord, and error, and evil, and death, we call on you to come! As you instruct us into a knowledge of our future selves; as you aid us in comprehending our true manhood and destiny; as you unite and har-

monize us in the love of goodness and truth; as you show us the nature of death, which we are not to fear, and the life we are yet to live, both in this sphere and the world above; we dedicate these columns to you! Other papers have gone before and prepared the way for this, indeed. The Magnet and the Universal, whose names are still precious in the memory of many whose spirits were often fed by their contents. They were the prophecies of the future, and what they foretold of the intercommunion of this with the spirit world, it is for us now to realize, and in the columns of the Spiritual Philosopher to record the wonders of the spheres in which "we live, and move, and have our being." Through these pages, then, shall congenial minds commune, and spirits mingle from the world above, with their loved friends in the sphere below. And, beholding the beauty, the justice, the harmony, and happiness of the innumerable societies which make up the spheres above, we shall thus learn how to arrange human society, how to attract all from discord, oppression, evil, error, imperfection and suffering, to a state on earth resembling that above, where there is sufficiency, health, unity, happiness and heaven.

PSYCHOLOGY.

LAURA BRIDGMAN.

We find a most interesting account of this remarkable case in Dr. Howe's eighteenth report of the Perkins Institution for the Blind, which has recently been published. Our readers know, probably, that this unfortunate has been blind and utterly deaf from infancy, and yet, she has been developed in her mental powers to such a degree, as enables her to converse freely with intelligent friends, as the following account shows. Dr. Howe says:—

"Perhaps there are not three living women whose names are more widely known than hers; and there is not one who has excited so much sympathy and interest. There are thousands of women in the world who are striving to attract its notice and gain its admiration,—some by the natural magic of beauty and grace, some by the high nobility of talent, some by the lower nobility of rank and title, some by the vulgar show of wealth; but none of them has done it so effectually as this poor blind, deaf and dumb girl, by the silent show of her misfortunes, and her successful efforts to surmount them.

The treatment she has received shows something of Human Progress too; for

the time was when a child, bereaved of senses as she is, would have been regarded as a monster, and treated as a burden and a curse, when among the most civilized people of the world;—she would, perhaps, have been thrown into the river, or exposed upon the mountain to wild beasts. But now there are millions of people by whom it is recognized as a duty, and esteemed as a privilege, to protect and cherish her, or any one in the like situation.

There is something, perhaps, in the rarity of such cases of manifold bereavement,—something in the fact, that she is the first person who ever came out of such a dark and silent prison to tell us plainly of its condition,—something of pride in the proof which she gives of the native power of the human soul; but still bating all this, the amount of tender sympathy in her misfortunes, and of real interest in the attempt to lighten them, which has been shown by thousands of sensitive hearts, is most gratifying to reflect upon.

LAURA'S PRESENT STATE.

At the period when the last mention was made of her in our Annual Report, she had gained a sufficient knowledge of language to converse freely, by means of the finger alphabet, on all topics which would be understood by girls generally of twelve years old. She had begun to come into relation with a variety of persons; with the teachers and pupils in the school for the blind, all of whom could converse rapidly and easily with her. She had become intimate with several instructed deaf mutes; and had formed quite an extensive circle of acquaintance with ladies for the most part, who had taken pains to learn the manual alphabet, and with whom she was very fond of talking.

These influences were found to be favorable to the development of her character, and she was left to them. I thought it better to pursue this course than keep her as strictly under the influence of her teacher's mind as she had been in the early period of her instruction. She needed, however, and has continued to have, special instruction. Miss Sarah Wight has continued to give all her time and attention to her education. She has been to her a constant companion, friend, teacher and exemplar. She has devoted herself to Laura for years, by day and by night, in health and in sickness, in joy and in sorrow, with zeal, patience and discretion, and has had a wholesome influence upon her mind, heart and character.

I can claim no other credit for the improvement which Laura has made in latter years, than that of securing for her such a teacher. If she is short-coming of any natural qualification for the task she undertook, at my urgent request, I can only say, on the other hand, it would be very hard to find any one who possesses so many natural and acquired qualifications for so novel and arduous an undertaking. Her success has been great. She has done far better than I could have done. Her gentleness and equanimity of temper have tended to keep her pupil in that happy mean between excesses of

feeling, to which persons of her temperament are constitutionally disposed.

Laura loves her and respects her, and makes no more severe criticism upon her than the playful one in the following extract from her little diary:

"I had a very pleasant day. I have been very hilarious. I could not help laughing incessantly. My mind is very full of drollery and mirthfulness. *I wish that my dear teacher would have a little share of my mirthfulness.* She does not like fun as well as I do. I love fun so much.

"As I was busily engaged at 11 o'clock, I was agreeably interrupted by some circumstances which occurred so unexpectedly. It was [the entrance of] one of my dear friends, Miss E. R., the sister of my old teacher. She took my dirty right hand, greeting me very warmly—who wore gloves.

"I asked her how she liked our Sunny Home, she said she admired it very much. She surveyed it with much interest. She asked me whose the bouquet of flowers were. I assuredly told her, that they belonged to Miss W. She returned that they smelt very fragrantly and delicious. E. altered her mind at length as she could not stay as long as she [had] hoped."

The words included between brackets are added; the rest is an exact copy, *punctuatum et literatim*, from her diary, which she writes in a legible hand.

LAURA'S HABITS OF LIFE.

Her health has not been uniformly good; there have been times when we were alarmed about her. She lost her appetite, pined away, and became very feeble, though her spirits did not flag; she bore up bravely, recovered, and became again strong, active and buoyant with animal spirits and gaiety.

She is fond of exercise in the open air, and walks from four to six miles daily, besides taking care of her room, and occupying herself about the house. Her diet is spare and simple. She eats rather to satisfy hunger than to tickle her palate.

Her life is very uniform. This is found to be necessary, because departure from her usual habits causes excitement, which is sometimes injurious.

She is a light sleeper, and wakes at an early hour. Her capacity for perceiving the lapse of time seems uncommonly good, with the aid of certain regularly occurring events, enables her to ascertain pretty accurately the hour. For instance, she often perceives, by a slight vibration of the floor and walls, when any of the domestics are astir, and she rises immediately. She then takes her bath, arranges her hair very neatly, and with much care, for the day, puts on a common dress, and proceeds to put her room in order. Not a scrap of paper, not a particle of dirt escapes her notice. She puts up every book in the case, places the furniture in order, and makes everything tidy. If she completes this task before it is time to go to breakfast, she sits down and sews diligently during the few moments there may be to spare.

LAURA'S RELIGIOUS CHARACTER.

It will be seen that she uses language which seems to imply considerable religious instruction, but it would not be fair to suffer such inference to be drawn, be-

cause she has not received what is usually considered religious instruction; that is, she has not been indoctrinated into any particular creed or form of religious belief. Faith she has in God, ay! and love, too,—that love which casteth out fear. Her veneration, which showed itself spontaneously, has been directed upward to the Creator and Governor of all things, that she lives in consciousness of his protecting presence and loving care. His laws are his angelic messengers, ever hovering over us,—not armed with whips and scorpions, to avenge themselves, but charged to win us upward by love and persuasion. Laura begins to understand and revere those laws, and thus her religious nature is developed without the aid of catechism. More than once it has been seen that the thought of God's presence and love, occurring in moments of irritation and discontent, has soothed her into placid peace and content. She often says, with a joyful and loving look, "our Father gives us all these things."

In childhood, while her mind was beginning to grow up toward the light of knowledge, and to put forth its timid tendrils to twine around some points of belief, which should be its support through its after growth, then I wished that those tendrils should cling only to what was firm and durable. I tried to keep out of her reach all pestilent catch-words and sectarian shibboleths. I tried to train her up according to what seemed to me the will of her Creator, whether written in a book or manifested in nature; but I did not care that she should know too early the name which men give their notions of this attribute, whether it be Jove, Jehovah, or God. Having full faith in the religious nature of man, I could no more doubt that, with the growth of her mind, the religious capacities and dispositions would show themselves, than I could doubt that an acorn I had planted would grow to be a oak, than a hemlock. I was not anxious to pull it up to look at its roots, or to twist and bend its twigs that it might grow in any particular form. I wished to encourage in her the growth of those virtues which seem to be the elements out of which the religious character is afterward formed,—veneration, trust, and love; conscientiousness, ideality, hope, and the like. As for the particular form of belief which she should adopt, I had less care.

I supposed that when, by the action of her perceptive faculties, her acquaintance with facts should become sufficiently extensive, then her mind would begin to put forth its higher powers, and generalize the knowledge that had been furnished to it. I wished to avoid the common error of giving a creed first, and the elements out of which faith ought to be formed afterward, when the form of belief was fixed. I trusted that the free elements of thought would crystallize around certain natural points of belief, and I did not care to hasten the process by introducing any artificial nucleus to give special form to the future faith. Nor was my trust disappointed. It was a source of the highest satisfaction and pleasure to find, that, as casualty began to work, these inferences

were formed naturally: Women make bread, and clothes, and the like; men make tables, and chairs, desks, and houses; but no woman nor man makes the sun to shine, the rain to fall, the grass to grow; *therefore* there must be a super-human power. I do not mean to say that, at any particular time, and in any concrete form, she stated this inference; but I do say, that, to the best of my knowledge and belief, her mind passed through this process, and underwent these changes; that no one directly aided its progress, or shaped the form of her belief, but that alone and unguided she sought God, and found him in the Creator.

It was a touching and beautiful sight to see this young soul, that had lain so long in utter darkness and stillness, as soon as the obstacles were cleared from its path, begin to move forward and upward, to seek and to own its Creator, God! It was as if the lost Pleiad, brought back again to her native sphere, and under her native influences, should begin to move onward with graceful sweep, and, joining her sister stars, renew her circling homage around the central throne of light. Her intellect had done part of its work; it had brought God to her mind.

CLAIRVOYANCE IN 1788.

The following letter is from a very respectable and well known gentleman in Hallowell, Me. It is a brief account of a case referred to in the editor's work on Pathetism, (edition of 1843,) page 170. There have been many other cases of the kind, doubtless, of which we have never heard. Would it not subserve the cause of truth, if those who are familiar with similar instances of this clairvoyant power, should write them out for the Spiritual Philosopher?

Hallowell (Me.), May 1st, 1843.

Dear Sir: With regard to the case of Somnambulism which took place 55 years ago, in about the year 1788, when I was a boy. I gave Professor Bush a pretty full account of it, as I lived in the family at the time; and as it lasted about three months, we had full time to examine it as much as we pleased. There was no art used to cause the patient to go to sleep, and I never knew her to go to sleep while sitting with the family but once; she went regularly to bed undressed, and she never came out of her chamber without being fully dressed, and she never exposed herself at any time. There were many who called to see her; and by taking the violin, she would leave her bed, and dress herself in a very short time, and come into the room with the family with her eyes open, and she had a different name for all the family, and never changed that name.

It being a new case, we did not know how to manage it so well as we could now, with so much information on the subject. We could not make the room so dark in very dark stormy nights, with the shutters drawn tight, and no light in the

adjoining room, but what she could read in any book, in English, with as much ease and correctness, or tell the time by the watch, turned backward and forward to any hour, as readily as she could in the day-time, with a bright sun. Professor Bush can give you the information you wish, as I gave him, while at Hallowell, a pretty large account of what happened at different times. N. MOODY.

LaRoy Sunderland.

LETTER FROM DR. SCHNECKER.

Dr. Schmecker, is author of one of the best works on Psychology to be found in the English language. He is a distinguished divine of the Dutch Reformed Church, we believe, and now President of the Theological Seminary in the place where he resides. He has long been known in this country as a most liberal, excellent man, highly esteemed by all who enjoy his acquaintance.

Gettysburg (Pa.), July 14th, 1843.

Dear Sir: I owe you an apology for the length of my silence, since the receipt of your favor, requesting an account of the case of somnambulism, or rather, *clairvoyance*, which I witnessed years ago. This silence was owing, partly, to an absence of some weeks; and, partly, to the fact, that I, unfortunately, made no memorandum of the facts in the case at the time, and do not feel so perfectly confident of my recollection in regard to some of the circumstances, as to justify a publication of a case of such extraordinary character. It is now nearly four-and-twenty years since it occurred, it having been in the first year of my ministry. It at once led me to doubt the accuracy of Dr. Franklin's report at Paris, which I had read, and induced me to send to Germany for several works on the subject. Among these was Professor Kluge's work, "*Thierische Magnetismus*," in which I found many cases, strongly analogous to that I had witnessed. Since then I have been a firm believer in the reality of the mesmeric principle, and have, on all suitable occasions, professed this belief.

As I felt unable to give you the article you desired, I was doubtful whether I should trouble you with a letter; yet, lest you might regard it as neglect, I have concluded to write.

Accept the assurance of regard

From yours, truly,

H. S. SCHNECKER.

LaRoy Sunderland.

The largest pyramid of Egypt is a square of seven hundred and twenty-six feet; its height is four hundred and sixty-one feet, being higher by twenty-five feet than St. Peter's, at Rome. It contains about six millions of tons of stone, which, according to a calculation made by a French engineer, would be sufficient to build a wall round the whole of France ten feet high and one foot broad.

PNEUMATOLOGY.

THE "SPIRITUAL KNOCKINGS."

As we doubt not, it will interest our readers, as much, or more, perhaps, than anything we could write on almost any other subject, we propose to give some account of what has been called the "Spiritual Knockings," which have attracted so much attention for the last two years in Western New York. The idea of our actually receiving any communication from the sphere above, is so startling, and, to most minds, so utterly incredible, that any assumption of this kind, must, necessarily, excite all who hear anything upon the subject. With most of us, it is of no avail to be told, that a *belief* in these, or similar things, has prevailed from time immemorial. We have external senses, with which we test external objects, and, with these we never saw, or heard, a "spirit," and hence we judge that no such communications ever were, or ever can be made. No matter what Swedenborg, or Davis, may have said. Nor is it sufficient to be told by Horace Greeley, J. F. Cooper, Dr. Tuckerman, Rev. Mr. Ripley, or ten or a hundred others of equal intelligence and integrity, that they have heard what purported to be such "knockings." We do not, cannot, believe what is so contrary to the general experience of mankind. So, the most of us reason.

But, as we propose to go into a thorough examination of this whole subject, it may be as well, perhaps, for us to begin by a review of what seems to be the official Reports of these recent communications from the spirit world. Various articles have been published in the papers from time to time, some candid, and others designed to caricature the whole subject. Of course the public mind must be very much divided, and thus prevented from arriving at a correct judgment in the premises. Certain it is, that, whether they are what they purport to be or not, the subject has excited the attention of large numbers of intelligent and candid people, in different parts of the country, and who, after testing the assumptions, as to the real cause of those "rappings," have confessed their astonishment at the information they disclosed, and, also, their inability to detect anything like fraud or collusion in the case. Hence, to turn off the subject with a joke or a sneer, may answer the purpose of such

as know not what else to do; but it will not satisfy all. Nay, it does not really satisfy any one. External and sensuous, as we all are, we do nevertheless believe there is a spirit sphere, a world of intelligent existences which the external eye cannot see, and believing this more or less, we instinctively yearn for more knowledge of that future state to which we believe ourselves tending. Our doubts as to the impossibility of gaining it, do not extinguish from us all hope and aspirations for its attainment, by any means. The language of most, and perhaps of all, is, give us *light*! Let us *see*! Let us *hear*! Let us *know* if there be more to be known. No matter how it comes, whether by "knocking," clairvoyance or any other means, if we may but get the information we want.

But to the official Reports. We have seen but one pamphlet which would seem to come under this head; it was published last January, by E. W. Capron and H. D. Baron. It is copy-righted, and makes some 80 pages. A second edition has also been issued, with some additions. It bears the following title:

"Singular Revelations, Explanation and History of the Mysterious Communication with Spirits, Comprehending the rise and progress of the Mysterious Noises in Western New York, generally received as Spiritual Communications."

We perceive no authority from the pamphlet itself, for ever giving it the "official" character, but we do so, because it bears the names of its authors, and not only so, it has also the names of nearly one hundred others, who were witnesses of more or less of what are called the "Spiritual Communications." Without going at length into the merits of this pamphlet here, it may be sufficient to remark, in passing, that it is not perfectly satisfactory. Indeed, perhaps it would be too much to assume, that any book of the kind could well be made satisfactory to any class of readers, however strong their faith might be in the realities of the spirit world. Tastes differ, and so does the standard of judging; both of Psychological and External matters. What would be good and perfectly satisfactory evidence to one, would be pronounced quite deficient by another. Each judges for himself. All we assume is, that having made *Pneumatology* a subject of investigation more or less for the last thirty years, and entertaining no doubt at all as to the realities of other spheres above our own, we are prepared to admit what is

assumed in this book, with regard to the "Mysterious Knockings," whenever they shall have been made to our own senses as really as Mr. Capron says they have been to his. We suppose, however, that we might be somewhat more critical, perhaps, than he was, and more than ordinary persons might be who were not so familiar with what we believe to be the laws of mind. Feeling a very deep interest in this subject, we wrote to Mr. Capron, and proposed the following queries, which we respectfully desired him to propound to "the spirits," and send us the answers. However, we have received no response, and now, possibly before this article shall have met the eyes of our readers, we may have had an opportunity to question the "spirits" in person, as to these difficulties:—

1. Why are these communications principally, if not wholly, confined to females and children? Thus they began, certainly.

2. Why should not spirits who are above us, in wisdom, be able to make communications to us in plain English? We can talk with one another without "knocking;" why cannot superior spirits do the same with us? We may get answers to these queries, perhaps, by-and-by.

In the mean time, to give the reader some definite ideas as to the manner in which these "mysterious communications" are said to be made, we quote the following account of some of the more recent "rappings," from the New York Tribune. The persons present on this occasion, are sufficiently well-known to the community generally, to enable all to judge how much weight should be given to this report. The meeting was at the house of Dr. Griswold, an Episcopal clergyman, in Broadway, where neither of the ladies (through whom, or connected with them the communications were made,) had ever been before.

Among the guests were Mr. J. Fennimore Cooper, Mr. George Bancroft, Rev. Dr. Hawks, Dr. J. W. Francis, Dr. Marcy, Mr. N. P. Willis, Mr. Bryant, Mr. Bigelow of the Evening Post, Mr. Richard B. Kimball, Mr. H. Tuckerman and Gen. Lyman. The ladies had none of them ever entered the house before the party assembled. A little past 8 o'clock, they made their appearance—Mrs. Fox, an elderly lady, the mother of the "ghost-seers," Mrs. Fish, a married daughter, and her two young sisters.

Mr. Tuckerman being admitted to communication, having fixed in his mind the name of an individual, he asked:

"Did he live in New York?" No answer. "In Baltimore?" In Cambridge? In Boston?"—three distinct raps, which is the sign of an affirmative answer. A negative reply is indicated by silence. Mr. T. continued, "Was he a lawyer? A merchant? A physician? A clergyman?" Knocks. "Was he an Episcopalian? A Presbyterian? A Unitarian?"—going over the names of the principal sects. No answer. At the suggestion of a gentleman, Mr. T. asked, "Was he a Christian?" Knocks. Mr. T. then asked the age of the person in a series of tens. "Was he twenty years old at the time of his death? Was he thirty? Fifty? Sixty?" Knocks. "Has he left a family?" Knocks. "Children?" Knocks. "Five? Three? Two?" Knocks. "Did he die in Boston? In Philadelphia? In Albany? In Northampton? In Bennington?" Knocks. "Did he die of consumption? Of fever? Of cholera? Of old age?" Knocks.

The person in Mr. Tuckerman's mind was the late Rev. Dr. Channing of Boston, who died in Bennington, Vt., while on a journey.

Dr. John Francis having fixed in his mind the name of an individual, the "rapping spirits" spelled out B-a-r—when the company indiscreetly, but spontaneously, interrupted by crying out Robert Burns. This was the true answer, and after the interview with the favorite Scotch poet, Dr. F. declined any further communication.

Mr. James Fennimore Cooper, the celebrated novelist, asked, Is the person I inquire about a relative? Yes, was at once indicated by the knocks. A near relative? Yes. A man? No answer. A woman? Yes. A daughter? A mother? A wife? No answer. A sister? Yes. Mr. C. then asked the number of years since her death. Fifty knocks were given, and the number unanimously announced by the company. Mr. C. now asked, Did she die of consumption—naming several diseases to which no answer was given. Did she die by accident? Yes? Was she killed by lightning? Was she shot? Was she lost at sea? Did she fall from a carriage? Was she thrown from a horse? Yes.

Mr. Cooper did not pursue his inquiries any further, and stated to the company that the answers were correct, the person alluded to by him being a sister, who, just fifty years ago the present month, was killed by being thrown from a horse.

The writer of the account in the Tribune, is Mr. Ripley, at present one of the

editors of that journal, a gentleman of high intelligence and probity, and formerly a clergyman of this city. He says, in concluding his description of this remarkable *seance*:—

The evening was now far advanced, and it was not thought desirable to continue the colloquies any further. At the suggestion of several gentlemen, the ladies removed from the sofa, where they had sat during the evening, and remained standing in another part of the room. The knockings were now heard on the doors, at both ends of the room, producing a vibration on the panels which was felt by every one who touched them. Different gentlemen stood on the outside and the inside of the door at the same time, when loud knockings were heard on the side opposite to that where they stood.

The ladies were at such a distance from the door in both cases, as to lend no countenance to the idea that the sounds were produced by any direct communication with them. They now went into a parlor, under the room in which the party was held, accompanied by several gentlemen, and the sounds were then produced with great distinctness, causing sensible vibrations in the sofa, and apparently coming from a thick hearth-rug before the fire-place, as well as from other quarters of the room.

Such are the most important facts which we can recall of the manifestations of the evening. We believe we have stated them without any coloring whatever, as they appeared to every one present, but with regard to their origin or their nature, we are as much in the dark as any of our readers.

SPIRIT WORLD.

We may prepare ourselves to laugh or weep, rejoice or denounce, just as we please, it does not make one hair black or white! Nature is Nature—Spirit is Spirit, and we have yet, much to learn of both. It is an easy matter to dogmatize, and cry 'humbug,' any one can do these things. But what do they prove? Of all the questions that ever interested the attention of thinking men, these are of the most importance:

Is there a Spirit world? What are the laws by which it is governed? Is there, can there be intercourse between this sphere and the one above? And, if so, what kind of an intercourse,—to what extent, and what are the conditions and associations upon which communications can be made from the sphere above to this, below?

That I have conversed with disembodied spirits, with my children and sister, who died years ago, is a matter of personal knowledge and consciousness, just as really as that my eyes now see the paper on which I am writing. Spirits,

yes, disembodied spirits, have addressed themselves to each of my external senses of *hearing, seeing, and feeling!* What shall I ask more? Nothing more, certainly, for myself; but something more for you, and for each and all others who have not *heard and seen* what I have.

But, before I proceed, let me give the answers which have been made to me, in reply to the objections stated in the last article:—

"1. Why do intelligent spirits choose this method of *rapping* for communicating with spirits in the external form or body? Why not speak in plain English?" Answer—

1. Were they to use language, no one of us human beings, could *prove* that it was not done by *ventriloquism*. A rap on the floor or table, which jars the table or shakes the floor, *cannot* be ventriloquised.

2. These communications are not between two persons in the same sphere, but between two spirits in two *different* spheres. How do Masons and Odd Fellows make themselves known to one another? Is it all from one to the other? or, is it a *mutual, reciprocal* interchange of signs and words which each can understand? Spirits above do not use *human* language, because they are not human; ~~we~~ we can use pure spiritual language, because we are human, and not *pure* spirits.

3. Another objection was, "that these communications should be commenced *and* made to the world, through females and children, and not through men of well known integrity and intelligence?" Answer—

1. Children and females *die*. Death is a respecter of persons. And if we cannot choose or discriminate who shall die before death, so we may not as to *when* shall come, nor *how* it should come, after death.

2. There is an appropriateness in the *use* of persons through whom the spirits *choose* to speak. Were they learned and *wise* men, all would agree in attributing these sounds to *art* or legerdemain. The persons through whom these communications are made, are not capable of *speaking* in this manner; the least so, of any class that could be *chosen*.

3. Love is light and life. Woman is *more* element in the divine essence. *How* *came* into this world through woman. *Why*, then, should not women (if need *be*) respond to the wants of the race, by

becoming the medium through whom spirits shall communicate with the sphere from which they have ascended?

4. But, finally, as we all confess ourselves so profoundly ignorant of the *spirit world*, why do we find ourselves so ready to dictate to its inhabitants *how* they ought to speak when they condescend to address us mortals! Why not allow that they probably know best, and that, being above us in *Truth* and *Goodness*, they do for us the very best they can.

Thus far with regard to the difficulties which beset my own mind when I first began to look at this subject. Having now had ample opportunities for testing what have been called the 'Spiritual Knockings,' having, as I know, conversed with members of my own family, (long since deceased,) about whom no other person on earth could, possibly, deceive me; and having become fully satisfied beyond the shadow of a doubt, that communications are made from the *spirit world* to the external senses of spirits in this sphere below, I must now rebel against my moral nature, were I for one moment to hesitate in avowing my convictions to the whole world. But, in doing this, let me guard all against attributing to me what I do not either affirm or believe. What I maintain is this:—

1. That communications, sensible, tangible, may be, and have been made by spirits in the *sphere* above, to mortals in the sphere below."

2. But I do not believe that communications from disembodied spirits are *truthful per se*. The same discrimination is to be made in regard to what they say, as is to be made in regard to the testimony of human beings. We must know *who* it is that makes a statement, and whether the statement agree with other things we know to be true. I am just as certain that communications have been made by spirits that were not true, as I am that any such communications have been made at all.

But you will ask, "What, then, can be the object in these communications?" I answer, we must determine from the nature of the messages themselves. We have been told by many of the spirits that their object was to unite the Human Race in a state of progressive harmony, and to convince us of another *sphere* of existence. Well, this object certainly is a good one; and whether the means chosen for accomplishing it be the most appropriate, time will show.

Those who comprehend and believe the doctrine of Human Progress, can see how these *spiritual* developments correspond with the progress made in other departments of nature. As soon, therefore, as the Race was in a suitable state for such manifestations, they began to be made, and, as many believe, they were commenced even centuries ago. Whether this be so or not, one thing I am certain of, they have been made to me, and to hundreds, if not thousands of others who have witnessed these "spiritual knockings," so called, and who agree with me in believing that the people of Boston and other portions of our country, will soon have an opportunity of testing this matter for themselves, beyond the possibility of doubt or contradiction.

CONVERSATION WITH SPIRITS.

It is to be supposed that every thing calculated to throw light upon what have been called the "Spiritual Knockings," as to the manner in which the communications are made, the character and conditions of the parties, and the use or object in these revelations, must be deeply interesting to the candid of all parties at the present time, I proceed to give the details of what I myself have seen and heard of these *mysterious* things. But for the reader to have a correct and comprehensive understanding of the whole subject, it may be necessary to state a few preliminaries. And,

1. There have been different manifestations, as is alleged, from the spirit world, in different parts of the country, within the last three years, all independent of each other, and some of them quite dissimilar in their qualities *as to goodness and truth*. While the largest number of which I have heard, have seemed to be *truthful and good* in their design, it is equally unquestionable that others have been *false and evil* in their tendency; as if we were to learn from these facts that communications from the *spirit world*, while they may tend to demonstrate the existence of that sphere, the difference in their *character* shows us also, that we must judge of spirits as we do of human beings. If what they utter be true; agreeable with the nature and constitution of things, we must believe it—not without. No spirit, but that of the Infinite God, is absolutely infallible.

2. These communications from the spirit world are, in some sense, independent of human agency. That is, though

they are made in connection or associated with certain individuals, they are not under the control of any one; so that they can be induced or suspended, at the will of any human being.

3. They are associated with certain families for reasons which they explain. There is an *evenness* or harmony in the temperament of the individuals, or there is a specific and important use in the manifestation which justifies the communications and overcomes the difficulties.

4. Those which I have witnessed required, so to speak, an *appropriateness* in the time, place and behavior of all present. Indeed the very conditions of *Silence, Solemnity, Attention*, which I have always required in my public lectures on Pathetism, for the production of Psychological phenomena, are those states required for responses from the spirit world.

5. There is something *peculiar* in the raps made by disembodied spirits, which I have heard. It is generally made double, as if you were to thump with two fingers on a table, and do it so as to cause one finger to strike the table more lightly, but immediately after the first. And then, again, I noticed a marked difference in the sounds made by different spirits, male and female, little children and others.

6. The raps were usually made or sounded, as if made under your feet; sometimes on the table, or on the doors, or side of the house, or any other direction by request of the persons present.

7. One or more raps signified an affirmative answer, and silence the negative. A quick succession of raps signified a call for the alphabet, upon which one of the persons through whom the communication is made, commences repeating the alphabet, "a, b, c, d," &c., and when the letter is arrived at, which is wanted to spell out the word, a rap is heard; the letter is written down and the alphabet is commenced again, and this process is continued till the sentence is thus completed.

8. Many of the responses I witnessed corresponded precisely with the states of mind in which the questions were asked. That is, if the person communicating is *deceptive* and *captious*, and asks questions in these states of mind, the spirits sometimes answer him accordingly.

9. The ladies, now on a visit to New York, from Rochester, are Mrs. Ann L. Fish and her two sisters, Misses Fox. The circumstances under which they first

heard these sounds were substantially as follows. Mrs. Fox, the mother, had moved into a house in the vicinity of Rochester, where "strange noises" had been heard before. This was some three years ago. Those noises had induced the family living there previously to move from the house. And, on Mrs. Fox taking up her residence there, she and her daughters, the Misses Fox, began to be annoyed with these "strange noises," till they became somewhat familiar with them, and then, one evening, as they were in their room together, one of the girls said, addressing the sounds, "Do as I do," snapping her fingers a few times. What she did was immediately imitated a number of times. Then they began to ask for responses by rapping thus: "If you are a human being rap once." No response. "If you are a disembodied spirit rap twice." Two loud raps were now given. And thus they got affirmative answers to questions such as these:—"Were you murdered in this house?" "Were you a pedler?" "Were you murdered for your money?" And so these communications were kept up from day to day, and soon after they were commenced with the sister, Mrs. Fish, who was a music teacher and lived in the city of Rochester. Her attention was first arrested by noticing the keys of her piano move, as they were often made to do, without any visible hand. In the process of time similar manifestations were made in Auburn and other places; and multitudes of people, from far and near, were attracted to the different places for the purpose of testing and exposing what was supposed to be a cheat and imposition from first to last. And such were the crowds which now visited the house of Mrs. Fox, that it became an intolerable burden, as they were poor, and being thus interrupted in their domestic concerns, they began to consider their spiritual visitants as more of a curse than a blessing. Finally, in the numerous communications made to them from the spirit world, it was announced similar manifestations were soon to be made to others, not only in this country but throughout the world; and to assist in this work, these sisters have been directed by "the spirits," to visit New York. They are now at Barnum's Hotel, with their mother, and two gentlemen who accompany them and attend to the business connected with their mission. Their hours for receiving visitors are at 9 and 11, A. M., and 3-5, P. M.

10. The sittings which I have attended were conducted in the following manner:—"The sisters," (and by this term I shall hereafter speak of Mrs. Fish and the Misses Fox,) are seated together upon a sofa. In front of them is a table, or rather two tables joined together, and around which are seated from a dozen to forty or fifty visitors. The sitting is commenced, as I have stated, by silence, solemnity and attention to the subject which has drawn them together. After a few moments, Mrs. Fish, in a low, subdued tone, and the eyes turned to the floor, says—"Will the spirits communicate with any one present?" Or, "Will the spirits respond to us now?" The answer is usually given immediately, but sometimes it is a minute or so before any response is heard. And the visitors ask in turn, "Will the spirits converse with me?" After being present for some three or four hours, and hearing the responses given to a large number of persons, the most of whom were skeptical when they came into the room, but who, on leaving it, were perfectly convinced and often overwhelmed with emotion, I embraced the moment offered me, and asked, "Are there any spirits present who will respond to me?" Answer, "Yes." "May I know who the spirits are who respond to me?" "Yes." Then I proceeded to write down the names of all my near relatives who have departed this life; and placing my pencil on each name, I asked, "Is it this?" and in this way was given to understand that it was the spirit of a beloved sister, whose hand I held in mine 22 years ago, while she left the body. Then followed other questions, and which were answered thus:—

Ques.—How old were you when you left this sphere?

Ans.—"Twenty-nine." This was true.

Q.—What was your given name?

A.—"Sally." True.

Q.—Where did you depart this life?

A.—"Oxford, Mass." True.

Q.—Will you communicate with me in Boston, and at my house?

A.—"Yes."

Q.—How soon?

A.—"Within four weeks."

I then asked her, "Shall I stay here to hold further conversation with you?" and she called for the alphabet, and spelled out as follows:

"No, you need not. I will talk to you away from this place."

I asked her numerous other questions,

which were promptly answered, and which left no more room for me to doubt but that I was *really* conversing with the spirit of my dear departed sister, than I had that I once had such a sister in this sphere, and at whose bedside I watched with an affection which death has not dissolved. And, dear reader,—

"Have you lost a friend or brother,
Heard a father's parting breath,
Gazed upon a lifeless mother,
Till she seemed to wake from death?"

And have you never, in your own *spirit*, conversed with those beloved ones? And could you describe how sweet, how consoling, how heavenly that communion has often been? And now would you not exult in the anticipation of holding intercourse with them through your external senses? Such was the joy that swelled my heart with emotions unutterable, when I heard responses from what I believe to have been the spirit of my departed sister.

Let me hope that this account may fall under the eye of some at least who have friends in the spirit world. If you are a parent, and like me, have been called to bend o'er the couch upon which you saw your little ones struggling in death, perhaps you will conceive the emotions with which I have been permitted to hold intercourse with my dear children, long since exalted to the sphere of disembodied spirits. I have already described the time and the place. Now let me proceed:

Ques.—Will the spirits present respond to me?

Ans.—Yes.

Q.—Shall I know who it is with whom I am conversing?

A.—Yes.

Q.—Is it my father?

A.—No.

Q.—My sister?

A.—No.

Q.—Is it H.? C. M.?

A.—No.

Q.—Is it my two sons?

A.—Yes.

Q.—What was your name?

A.—LaRoy.

And, to enable the reader to appreciate what follows, it may be well to state that my first son died in Salem, N. H., September 5, 1835, aged six weeks. My second son died in Springfield, N. J., Aug. 29, 1841, aged three months. Each was an only son at the time of death, and how deeply my soul was wounded in seeing them cut down thus early in life, no words could describe. My views of the

spirit world, since their death, had taught me, indeed, how vastly they must have progressed in that sphere, beyond what they could have reached had they remained here.

Q.—Do you comprehend my mind? Do you understand what my views are of the spirit world?

A.—Yes.

Q.—Have you ever communicated with the spirit of your father before now, since you left this sphere?

A.—Yes.

Q.—Will you hereafter respond to your father as you do now?

A.—Yes.

Q.—Will you soon in Boston, at our home?

A.—Yes.

Q.—Did you touch your father this morning, before he left his room?

A.—Yes.

Q.—By what sign shall your father know when you communicate with him?

A.—Touch. The sense of touch.

Other questions were answered by my children and sister, at different sittings. I have no doubt that what purported to be the spirits of my dear children, were what they assumed to be; nor have I any doubt at all, but that they will communicate with me henceforth, as they promised. And yet I know how these things must appear to those who have little or no knowledge of the realities and laws which govern the spirit world.

During one of the sittings to which I have referred, a gentleman present was noticed standing up writing while the responses were made by the spirits. All at once the responses ceased, and the alphabet was called for, when the following caution was spelled out:—"Tell that man to write no more false answers!" It was whispered that the writer referred to was an editor of the New York *Picayune*.

At other sittings, I was present when the spirits were addressed in French and in German, and in every instance, the responses were correct, though it should be understood "the sisters" were not acquainted with either of these languages.

In only one or two cases were responses refused to those who applied, but even in these, the spirits explained that they *would* respond to them at another time. Numbers were told of times and places where a beloved wife or husband, a fond parent or child, had, from the spirit world, made themselves known to their

friends who were now conversing with them; and the various ways in which this had been done, some by knocking on the window, on the head-boards; some by the sense of touch, some by musical sounds; and always when asked to do so in the future, they (the spirits) would respond in the affirmative. I saw clergymen, physicians and other persons of distinction present, and to whom the spirits responded with such accuracy in telling names, dates, places, the diseases of which they died, &c., &c., that the persons in communication with them would be overwhelmed with emotions which no language could describe. And how could it be otherwise? The visitors came there perfectly skeptical, and supposing all the while that they would be able to detect the fraud. But instead of finding fraud, they found the spirits of departed friends, who told them when and where they died, their names, the number of their families, &c., which could but fill them with astonishment and leave no room for cavil. Such are the wonders of the spirit world.

FIRE AND WATER.—A New Experiment and its Result.—The *Pittsburgh American* chronicles an explosion that took place at Brady's Bend, doing some damage to the iron works there, and badly burning five or six of the hands. The accident was the result of a new and rather strange process for purifying the metal by directing a stream of water upon it while in a molten state. It would be hard to tell what effect water could have in such cases, even if kept on the surface of the metal, except to chill the latter and be itself converted into steam; but it is easy to conceive that any of it getting below the iron by permeating the moulding sand, would give rise to very violent and dangerous explosions. Speaking on this point, the *Pittsburgh American* says: "We have known a hearthful of metal, from one and a half to two tons, destroyed and blown away by less than a thimbleful of water. Even so much water," it justly adds, "as will adhere to a piece of cinder no larger than a hickory nut, will occasion a boil, as it is termed, that will endanger the surrounding buildings, and cause the loss of the metal exposed to it."

Those exercises which engage both body and mind, are the most conducive to health.

SPIRITUAL PHILOSOPHER.

BOSTON, SATURDAY, JULY, 1850.

THE DIFFERENCE.

With periodicals as with men, they must, of necessity, differ in their capacities for receiving and communicating, that intelligence, which corresponds with the design of their existence. All men have life, this is a *good*. But, the life element may be imperfectly developed, this is disease, discord in the vital system, and *evil*. All have some knowledge, but the knowing element imperfectly developed, is ignorance. Absolute perfection can be affirmed, truthfully, of no intelligence but that of the Divine original.

The secular, sectarian, and religious periodicals of the day, may each subserve the design for which they have been established. They may each accomplish some good. We make war against no one of them. We would attract all. Not that the truth does not often excite opposition. If your previous notions, associations, hopes and fears, be such as that a given truth would be likely to excite your combativeness, that faculty of your nature which prompts to *self-preservation*, of course will resist, from the same principle of your nature that would lead you to resist the prick of a pin.

The Spiritual Philosopher, therefore, differs from other papers, not only in its *design*, but in the means contemplated for its accomplishment. Do other papers gratify the love of party, the love of amusement, the love of music, the love of old associations? This may be all right. But is it enough? Does it *satisfy* all? Does it fully meet the wants of the race? Are there not many things in these papers which tend, directly, to foster the bitter antagonisms of society? Do they contemplate a *progression* in the Divine love and wisdom? Do they bring men nearer to the Infinite, and thus nearer to one another? Is there, has there been, up to the present time, perhaps, any paper offered to the public as a medium through which the *SOCIETIES ABOVE*, might reveal to us their form and order? And, has not the time come, when such a periodical is demanded by the wants of the race, by the signs of the times? Have we not secular and sectarian papers enough already? May there not be one, whose motto shall be — *One God! one Origin! one Destiny!* Goodness and truth

in all, and for all — a better state for all. Not, mathematically, the *same* in degree, but the same in *nature*, the same in its elements. No absolute evil, no eternal injustice; but an immortal nature, evolved, carried on, perfected, and developed by the laws of eternal progression, which correspond with the goodness, power and intelligence of the Eternal God.

TO EDITORS.—To those gentleman of the press, who have so kindly given our prospectus a place in their columns, we tender thanks sincere, and assure them that it will afford us great pleasure to reciprocate the favor they have done us.

They will please notice that the Spiritual Philosopher is now more than was promised in our original Prospectus. Instead of publishing once a month, we shall (when fairly started) appear weekly, thus giving twice the amount of matter, but without any addition in the price.

TO THE SPIRITUAL.—This number of our paper will doubtless fall into the hands of many such, scattered abroad throughout the country. No matter by what names you may be called, you love spiritual, intellectual food! And will you not find it a pleasure to assist us, in this labor of love? You can recommend the Spiritual Philosopher to your neighbors. You can write for its columns. Will you do it?

"THE MAGNET."—The first periodical, so far as we know, ever attempted in this country, devoted to Psychological subjects, was issued in Cleveland, Ohio, in 1838, by Dr. S. Underhill. It was called "The Annals of Magnetism," but continued only a few months. Dr. Underhill was himself somewhat susceptible, and considerably impressed by our process of operating in 1841.

The next periodical, "*The Magnet*," was commenced by the editor of this work, in New York, in June, 1842, and continued about three years. It had quite an extensive circulation, was highly popular with the press generally, and numbered among its correspondents many intelligent members of the learned professions throughout this country, and some in England, Ireland, and the West Indies. Probably the Magnet did more towards calling public attention to the subject on which it treated, than any or all other means previously used for this purpose. And now, it is gratifying in-

deed to look back and contemplate the progress this science has made during the last eight years, much of which, without any doubt, may be traced directly or indirectly to the circulation of the Magnet.

Look at its developments in the person of Mr. A. J. Davis! And, probably, but few who now rejoice in the light of his wisdom, have any idea of the *conflict* with which the pioneers of this cause, had to maintain the truth, eight or ten years ago. And then, as the result of Mr. Davis's progression, the Univercœlum was published. And, what candid mind ever read that periodical, who did not sincerely regret its discontinuance! However, as truthful and good as the Univercœlum was, those who know what it was that made that paper so acceptable, will not deny the *possibility* of our making the Spiritual Philosopher even better than either or all of its predecessors. If, as we believe, the *human* and the *spiritual spheres* are nearer together now than ever before; and if the minds of earth's inhabitants in greater numbers, be now more *receptive* of goodness and truth, from the Good and True above, then must the facilities be multiplied for enriching the columns of the Spiritual Philosopher, with higher degrees of *light* and *love*, which shall make it more attractive than anything of the kind could be before the present time.

LECTURES ON THE SPIRIT WORLD.—

The editor gave a lecture in Philadelphia, (June 25th, 1850,) on the Realities and Laws of the Spirit World, especially as recently developed, in what have been called the "Spiritual Knockings," in different places throughout the country. The attendance was large, and all appeared deeply interested in the subject treated of.

He is now giving Lectures on the same subject, in Boston, in his Hall every Tuesday, Thursday and Saturday, at 8, P. M.

ENCOURAGEMENT TO NEWSMEN! —

Any one sending us \$25 and upwards, free of postage, shall receive the Spiritual Philosopher at the rate of \$1 per copy for one year. Thus, for \$25, twenty-five copies will be forwarded to one address; or for \$60, sixty copies. But, in all cases where we make this discount, the whole number must be ordered to one address and the money accompany the order.

NOTICE.—This first number of the *Spiritual Philosopher*, is sent to many persons who have not subscribed. *But no other number will be sent to such, unless it be ordered, with the pay in advance.* Therefore, one and all, who wish this paper continued to them, must send the pay, according to our terms. If you hand the money (\$2.00,) to your postmaster, with your name and post-office address, the P. M. will forward the same to us, without expense.

CONTINUANCE FOR ONE YEAR.—Though the *Spiritual Philosopher* will not be forwarded, except on the reception of the pay in advance, yet we have made arrangements for its continued publication during the year. We have the means, and its friends may depend on its visits from week to week.

THE SPIRITUAL PHILOSOPHER.—*To its Friends!*—There are tens of thousands, throughout the United States and Canadas, who would gladly patronise this paper if they only knew of its existence. Upon its friends, therefore, devolves the responsibility of making it known. Specimen numbers will be furnished, whenever desired, which should be circulated among those who would be likely to extend to it their patronage.

EDITOR'S LECTURE ROOM.—In connection with our office, No. 3 Tremont Street, at the head of Hanover, we have fitted up a convenient Lecture Room, where we shall be happy to see our friends as often as they may feel disposed to call. It will be open for *Conversations on Spiritual Subjects* every Sunday, at 3 P. M. And one or more public lectures will be given by the editor and others, in this Hall, during the week.

OUR NEXT NUMBER will be delayed for a week or two, in order to perfect our arrangements; after which it will be issued regularly.

CARRIERS AND AGENTS.—The *Spiritual Philosopher* will be served by carriers in Boston, New York, Philadelphia, and other cities, payable monthly or yearly to Newsmen.

Those persons who wish to serve this paper, in any place, have only to forward us, free of expense, twenty-five dollars in advance, and we will forward them by express or otherwise, 25 copies for one year; and in the same proportion, for any larger number.

ERROR IN DISGUISE.

Quite recently, a pamphlet made its appearance, in Auburn, N. Y., with the following title:—

"PRICE 50 CENTS.—Exposition of the Prophetic Scriptures of the New Testament, as received, entirely, from spiritual communications at Auburn, Cayuga Co., N. Y. By J. M. Brown, E. H. Baxter, E. A. Benedict, Celestia Sherman, Milo Webster, Sen., D. D., T. Benedict, C. Coventry, Samuel Brown, and G. W. Hyatt."

It contains 120 pages, and purports to report the expositions of select portions of the New Testament, made by "St. Paul, Timothy, St. Peter, and St. John the Divine," with a preface, by one who says, "I am Lorenzo Dow." It is a jumble of cant phrases, bad grammar, errors and contradictions. Indeed, the writers do not attempt anything towards showing us its authenticity; nor does it contain anything by which we are authorized to identify it with the pamphlet issued by Messrs. Capron & Barron. It has impressed us with the suspicion that it was got up for the purpose of bringing the "*Spiritual Knockings*," properly so called, into disrepute. And, as we cannot advise any of our readers to pay 50 cents for such twaddle as fills its pages, we will gratify their curiosity, if they have any, by quoting a few specimens of its style. Lorenzo Dow is made to say, "Love and mercy have got to dwell in you all first." Timothy is made to utter the following: "Thou insolent and ignorant servant, go thou into the gulf of ignorance." "The gospel Dispensation ended on the tenth day of the seventh month, 1844." [! !]

Timothy and St. Paul are made to contradict one another thus: Timothy says, "Dogs represents (good grammar?) humble Christians." P. 38. But Paul, p. 83, says, "Dogs are those who love and make a lie."

It abounds in cant phrases, such as "Redeemed body," "Prophetic Scriptures," "Close of the Gospel Dispensation," &c., &c. Thus:—Timothy is made to utter the following: "He that will give up his good name among men, shall fall heir to the redeemed body." P. 44. And, p. 70, the same cant is put into the mouth of "St. John." "That they may fall heir to the promise;" and "all purified spirits who have fallen heirs to the first redemption;" and on p. 91, this same silly twaddle is put into the mouth of St. Paul, who is made to say, "Ye shall fall heirs to the promise," &c.

But, here is the secret of this whole concoction, on p. 82, where St. John is made to say, "The opening of the seventh seal represents the fulfilment of the prophetic word as regards its teaching by Mr. Miller and others, on the tenth day of the seventh month, 1844, Jewish time, which was the 24th day of October, 1844."

How it must sound to hear "St. John the Divine" say "Mr. Miller!" "Hem. And to hear him saying, "The spirit is nervous fluid, inseparably connected with the mind." Paul teaches, (p. 94), that "persecution" is signified by "being buried in Baptism;" but John says, "Baptism means preaching."

It very much reminds us of the "*Book of Mormon*." But, as we suppose the country had about enough of this kind of stuff just before the "10th day of the 7th month, 1844," they will not hand over many "50 cents" for such a worthless production.

SPIRITUAL MANIFESTATIONS IN BOSTON.—We have heard of a number of instances, where manifestations have been made, in this city, within the past year, believed to be from the Spirit World. The first, as far as we know, were made to a most excellent lady, Mrs. Syrene W. Dickinson, in Fayette Street. This was nearly one year ago. Mrs. D. was a patient of ours three years since, in Tremont Temple, and had some seven teeth extracted, while entranced, without the consciousness of pain. The sounds were heard in the evening, when no one was present but her daughter. They were both very much frightened, and Mrs. D., after searching the rooms, and becoming most solemnly impressed that it was from the spirit world, begged that it might not be continued; and, on making the request, it ceased. The *Raps* were made on the doors, and on the sides of the room, in different parts of the house, and under circumstances which left no room to doubt but that the noises were caused by superhuman agency. They were made soon after reading an article published in a Rochester paper about the "mysterious knockings" in that place; and the clergy, and her friends to whom she stated the facts at the time, expressed the strongest conviction that these strange noises were similar to those heard in Rochester and Auburn. We have, also, heard of similar manifestations in Lowell, and some in Maine, besides others in this city. The promise mentioned in another

column, that we should have responses in Boston, through a *given source*, has been fulfilled, but in a manner which confirms the views we have elsewhere expressed, viz.: That communications from the spirit world cannot be depended on, in themselves, for *goodness and truth*, any more than you can depend on the testimony of human beings. Hence we shall find similar manifestations of *rivalry, jealousy, and love of distinction*, which we so often see manifested among men. But all these mysteries will be unfolded in due time.

WEST INDIES.

We publish the following account not without some reluctance. It is not accompanied by any responsible name.—We know that many *false* reports of alleged spiritual manifestations have been made, and, doubtless, many more will yet appear. Hence, it becomes us to exercise due caution in receiving such reports as are not well authenticated.

"The subjoined account of certain strange occurrences, of a recent date, at Gustavia, St. Bartholomew's, (one of the West India Islands, in the possession of Sweden,) I have direct from a gentleman now in this city, who was at the Island a short time since, and was a witness to the facts related. As no notice of these occurrences have appeared in any of the public prints that I am aware of, I send you the following account as being likely to prove interesting just at this time, when the subject of supernatural phenomena, in the shape of mysterious 'knockings,' &c., is exciting so much discussion.—The proof of the truth of these facts—that is of their actual occurrence—is abundant and perfectly satisfactory; and any person willing to take the pains to make the necessary inquiries and investigations, can obtain evidence of a convincing character on that hand. The matter is not only one of general notoriety throughout the Island, but there are now several American gentlemen in Boston and New York, who, during the few months, while visiting St. Bartholomew's, saw enough to satisfy them of the *facts*, whatever theory they may have formed in regard to them, and who will unanimously confirm the truth of this account.

Some six months since, (which by-the-by, is about the time of the commencement of the knockings at Rochester,) a family of the name of Simmons, living at Gustavia, began to be very seriously annoyed by disturbances taking place in their dwellings, at various hours of the day, as well as the night, some of which were of a truly frightful nature. They consisted principally of the throwing of stones about the house, the sudden removal and change of position of articles of furniture, the infliction of blows upon members of the family by unseen hands, and a variety of strange and fantastic doings, some of which would have seemed

ludicrous, if it had not been that the utterly unaccountable manner in which they were performed, by suggesting the idea of diabolical or supernatural agency of some sort, gave them a fearful and terrific character.

They continued to increase in frequency and violence, until they grew absolutely insufferable, and could not be concealed, nor prevented from becoming matter of public notoriety. What immediately led to this was an occurrence which rests on the sole authority of the family. Mr. Simmons was one day seized, while in one of the rooms of the dwelling, and thrown with great violence upon the floor, by some unseen power. He was so shocked and overcome, rather with horror at the mysterious nature of the shock than from the physical injury which he received, that he immediately fainted. When partially recovered, one of the family offered him a glass of water, which, at the very moment when it was raised to his lips, was dashed in pieces by a stone thrown from the opposite quarter of the room without any visible agency, but which inflicted no further injury. This, of course, if true, or imagined to be true by the family, was not a thing to be concealed, and it was extensively noised abroad. The Simmons were respectable, though poor, and those who knew them, without supposing that there was anything supernatural about the matter, nevertheless believed that there was some foundation for the story, and that the family were honest in their representations and their fears.—People not only from Gustavia, but from all parts of the Island, now began to visit the scene of these remarkable manifestations, attracted by curiosity and the love of the marvellous. Among the rest, the gentlemen from whom I derive these particulars frequently visited the house, and witnessed, on several occasions, things of the most extraordinary and startling character. The house is rather a large one, and the principal scenes of the disturbances are two large rooms, communicating by a wide door, in the manner of folding doors.

My informant has repeatedly seen stones of considerable size fall from the ceiling of these rooms to the floor, when there was no aperture through which they could possibly have come. He has seen two chairs, standing on opposite sides of a long table, lifted, without any visible interposition into the air, and passing over the table in opposite directions, exactly change their places. He once saw a vase of flowers rise (spontaneously, to all appearance,) from a mantel-piece in one of these rooms, and pass with a slow and even motion through the door into the other room, and deposit itself upon the mantel there. These things, and others of the like character, took place in open day, at from 2 to 5 o'clock, P. M., and were witnessed by many persons, frequently standing promiscuously about the rooms. Sometimes as many as twenty would go together, and was not uncommon for parties of young men to pass the night in these rooms, out of bravado—always, however, taking care to be in

sufficient numbers to keep up one another's courage. The disturbances continued in the same manner, whatever the number of persons present.

I ought, perhaps, to mention as a suspicious circumstance that, immediately upon the removal of the family from the house, everything would become quiet, and continue so until they returned. But when they were placed apart, in a room by themselves, and persons stationed in and around the house to maintain a vigilant watch, there was no abatement or interruption of the manifestations in the large rooms referred to. At length, the authorities thought it time to interfere in the matter, and the Swedish Chief of Police, who regarded the whole thing as a piece of trickery, carried on by members of the family, or by some mischief loving young men of the town, for the sake of the frolic—resolved to look into it.

He accordingly visited the house, and, on entering the large room, called out in a jeering manner that if there were any spirits there, and they had the power, he wished they would throw him a dollar! No sooner said than done—immediately a silver dollar fell at his feet! Not at all disconcerted by this prompt acceptance of his challenge, the imperturbable functionary picked up the coin, and, after pocketing it securely, said that he should like to see the spirits get it back again, if they could. This, however, was either beyond their ability, or they did not choose to be dictated as to the manner in which they should display their power; for the Chief still retains and exhibits the dollar, as a memento of his interview with the spirits. Challenges of a similar kind have often been promptly responded to. And persons expressing disbelief, and a wish that the spirits would throw something at them, have been severely hurt by stones and other missiles coming from the quarter of the room opposite to that where they were standing.

For these facts, and a variety of others of a similar character, I am assured that hundreds of the most respectable inhabitants of Gustavia are ready to vouch."—*Cor. N. Y. Tribune.*

A NEW CURE FOR CHOLERA.—Dr. Macrae, in the hospital at Howran, has, according to the Indian news, discovered a new and most successful mode of treating cholera patients. He causes them to inhale a certain quantity of oxygen gas, which contributes a strong stimulating effect, and finally throws the patient into a refreshing sleep. On awaking, he finds himself restored to health, with the exception of a general weakness, which always succeeds any physical prostration. Dr. Macrae has tested his mode of practice upon fifteen European seamen, who have been carried to the Howran hospital in the last stage of the disease, and the patient has, in every instance, recovered.

ANTHROPOLOGY.

ORIGIN OF MAN.

The Boston Traveller of June 14th, contains a brief report of a recent lecture by Professor Agassiz, before the Young Men's Association of the Lawrence Scientific School, in Cambridge, in which the Professor undertook to show a diversity of origin in the human race:

"The unity of the human race and the diversity of their origin, he said, were two distinct questions. He acknowledged the unity of mankind, but this unity could exist in perfect consistency with the diversity of their origin.

There was another question, also, involved in this inquiry: 'Do all men belong to one species, or are there different species of men?' But the diversity of origin, he said, did not involve either the unity or plurality of species. He went at considerable length into an explanation of the subject of species, as understood in natural history, to prove this assertion.

The question also involved the limits within which organized human beings are modified by circumstances and condition; and there were some ascertained facts, he said, which could be used as data in considering the subject. Skeletons had been found in Egypt which had been buried for thousands of years, and with them were found certain seeds of plants which had been planted, and had grown. But these mummies and these plants corresponded exactly to certain other plants and other human beings now to be found in very different circumstances. There appeared to be a regular plan, by which organized being, both plants and animals, were distributed over the earth, whereby the same plants and the same animals were constantly found in certain geographical positions. This was true of man, if we referred to the primitive, un-historical races. And these geographical positions were almost entirely without reference to climate. He ran over a specification of the different varieties of certain animals and of the human race, which were found constantly in certain localities and positions; from which he drew the conclusion that these varieties could not have been produced by the modifying influence of climate and circumstances; hence that the distribution of the different varieties of the human race must have taken place, not at random, but with a regular plan—in short, that they were created in masses, in the positions which they originally occupied. Among other facts bearing on the point, he stated that the trout were always found in brooks, even high up in the mountains, where they could not have gone by emigration, and so also there were certain varieties of fish that were only found in the lakes with no outlet, and these lakes contained the same kind of fish in different and distant localities. And it was a remarkable fact, that the aborigines of America, with all its variety of climate, belonged to one and the same people.

If men originated from a common cen-

tre, and were diffused over the earth, their present condition must have been produced by changes at or since the dispersion. But had it been so, there would have been more similarity between those which inhabit similar portions of the earth. He saw only one conclusion from these facts, and that was, that these changes could not have taken place by the modifying influence of circumstances, after migrating from a common centre; but that the non-historic or original races, must have been created in the places they occupied. And this view, he again assured his audience, was in perfect accordance with the Mosaic account. He had felt it bitterly, that he had been represented as pushing these views with the design of discrediting the Mosaic Record, or with any view of affecting the political condition of the Negroes, both of which he denied."

We do not perceive what is gained for science in this assumption as to the diversity of human origin. The mineral kingdom, as a kingdom, is a *unit*, an *individuality*, so to speak. So of the vegetable kingdom and of the animal. But, can we suppose that either of these *kingdoms* had a diversity of origin? In his individuality, man comprehends all the kingdoms below him; and we infer, that in the nature and constitution of things, when man was developed, an individual, male and female, the *germ of the race* was thus formed. And, in harmony with the laws of eternal progression, this germ must have been developed at the appropriate time after nature's period of gestation. There was a time for the completion of the mineral, vegetable, and animal kingdoms; and when completed, nature's work, in that respect, was done.

And so of the human race. When the mineral, vegetable, and animal kingdoms were *individualized* into MAN, nature's *tendencies* were perfected and finished in that respect. We do not say but that, during a *certain period* of nature's history, she may not have brought forth a number of human children, and thus the different species of the race have been developed. However, we see no necessity for this supposition, but some difficulties against it. We rather suppose, that what we call species, are portions of the same origin, which have succeeded one another, the higher from the lower, in correspondence with every other department of nature.

As to the "Mosaic Record," it affords us but little assistance indeed, in our attempts to settle any question connected with *Anthropology*. We are not aware that Moses either understood it, or designed to teach, the present inhabitants of

the earth on this subject at all. We should as soon undertake to dress and regulate our dietetic habits as Moses did, as we should to shape our views by his on the origin of the human race.

PATHETISM.

INSANITY.

If we suppose disease to be another word for *discord* in the vital system, or in those spiritual *motions* which generate the *nutritive fluid*, (see Pathetism, Boston edition, 1847, p. 89,) then it must follow that what we denominate *insanity*, though its remote cause may be traced to the vital system, yet it is *discord* in the *mental system*, or in those higher *motions* peculiar to the cerebral matter which constitutes *intelligence*.

When one or more of the mental organs become so impaired or excited in their exercises that it is carried beyond a healthy action, such action as ceases to be in *harmony* with the healthy action of the other organs, and so far as to be shown in the conduct or mental exercises for any time, we pronounce it a case of insanity, or monomania. Hence we see the effects often produced by a violent blow upon the head; or the effects produced on the mind when the brains become charged from the stomach, or other parts of the body too highly stimulated.

Monomania is the result of the *morbid action* of one organ. We call it insanity when the entire brains are diseased, or a number of the organs together. In a word, all *morbid action* of one or more organs, produces derangement in the mental exercises. This is so plain, that no one will attempt to deny it; certainly no one who admits the claims of Phrenology.

But it becomes a serious question as to how we shall be able to decide between *sanity* and *insanity*? How or where shall the line be drawn between monomania, and the healthy action of all the cerebral organs? This may be as difficult as it is to decide on the line which divides light from darkness; for there can be no doubt but that the mental organs are often excited to *unhealthy action*, without giving the least suspicion to any one, that the person is laboring under monomania.

Having succeeded in curing numerous cases of insanity, by Pathetism alone, it will doubtless interest the readers of this work, if I should give a few particulars of

one or two of them. The first one referred to in the following letter, is remarkable from the fact that I effected the cure without seeing the patient, and while I was more than fifty miles distant. The patient was in Providence, R. I., at the time, and I was in Lynn, Mass., engaged in the delivery of a course of lectures, and which prevented me from visiting her as requested.

The following letter was sent me by Rev. L. C. Matlack, at that time settled in the city of Providence:—

Providence, R. I., Thursday }
evening, Jan. 25th, 1844. }

Friend Sunderland:

Hear, or read the following facts, and send some relief by word or personal attendance. A. E. Hall, of Providence, 83 High street, has of late fallen into a strange state, several times within a few days past; and last evening, in our ladies' sewing society, while engaged in sewing. Being present, I sat down beside her and conversed, as I have done before two or three times. She would not consent for me to leave her, without manifesting much uneasiness. But she has become deaf, and during this whole day has not heard a sound, at any rate anything spoken to her. In every other respect, she has been as usual, except once in a while, an expression would occur, that indicated a partial mental alienation. I conversed with her by writing questions, on my part, she conversing as usual in reply. Here is the substance of her remarks respecting herself: "I think I should be relieved, if I went to sleep." "Don't know, but I will not go to sleep, unless father and mother let me. I have been deaf before, when with Rev. Mr. Parker, but was relieved by Pathetism. Going to sleep last night did me no injury; my head has felt, for several days, as it did before getting deaf sometime ago. I would have been deaf, if I had not gone to sleep last night. I could not help going to sleep, for it came over me against my wishes. I had the ear-ache before when I was deaf; now I have nothing of it—no pain or uneasiness." Her mother thinks she will, if let alone, in time, go to sleep and wake up relieved. She wished me to write to you and request your counsel. If I had time, I could inform you of some most interesting phenomena, but must defer that for the present.

Yours truly,

L. C. MATLACK.

As I could not visit the patient personally, I sent her a letter, giving her certain directions for the purpose of inducing a state of repose, in which she would "sleep away her susceptibility," or tendency to become insane. It was perfectly successful, and the following is Mr. Matlack's account of her recovery:

Providence, Tuesday, Jan. 30, 1844.

Dear Sunderland:

All is well. The difficulty is entirely

removed. "Libby" is now sitting by me in my house, talking pleasantly. Allow me to trouble you with a statement of this affair:—

1. *The case stated.*—She was perfectly natural, apparently, when she came to herself on Wednesday evening, January 24. Retired, and in the morning, (28), she heard and conversed freely, for a short time, and then discovered she was deaf, by asking some one who spoke, if they did really speak, for she saw their lips move and heard no sound. Soon after this, her father came in, (for she staid out that night, with a friend where I was), as she was starting for home. His abrupt, severe and reproachful manner, I have before named. Her mild, pleasant countenance was in a moment clouded. The result was, a partial state of trance, varying from time to time in degree, accompanied with every feature of insanity, which, with her deafness, led her to suspect everybody of speaking ill of her, and wishing to injure her. Fierce anger sometimes was manifest, but I could always, when with her, control it with a pleasant look or word. Innumerable items might be given to demonstrate her real insanity.

2. *Difficulty in the way of recovery.*—When I gave her your letter, she threw it on the floor. Said you must think she was a fool. "Nothing is the matter with me. I hate Mr. Sunderland." She gave it to me, and would have nothing to do with it. By adopting a variety of expedients, I succeeded in getting her to take it, and lay it away while she thought about it. I retired at 6 1-2 last evening. My wife came in immediately after, not knowing that she had a letter from you. She soon told her, and talked against it as before, declaring it was not addressed to her, for her name, she said, was Constantine, and that I, whom she called "Saratoga," was her father, &c., &c. My wife, however, succeeded in changing the entire direction of her mind, so that all hallucination was removed, and expressing the hope that she would be entirely well next morning, in which case she wanted to know if she might come to our house at 9 o'clock, A. M. Consent being given by all, she retired to rest early, and many times during the night she said aloud, in her sleep, "I am sleeping away my susceptibility." Exactly at 9 o'clock this morning, she was at our door, perfectly natural and well!

Yours truly,

L. C. MATLACK.

It was some six weeks, if we remember correctly, that this young lady was insane; and, as the letters show, the cure was effected more than six years since. She has remained well during this time.

The following letter is from another patient, Mrs. H., whom I recovered from a state of monomania, six years ago, and who remains well to the present:

Nashville, June 16th, 1844.

Dear Sir:

How very precious are the words of consolation which you spoke to me! I

have treasured them up in the receptacle of my own heart; they are there, never to be effaced. They are like "apples of gold in pictures of silver." Here, again, language fails; express it I cannot; my heart is too full for utterance. Were you here, in person, I could not convey to you, in words, what gratitude I feel.

One thing which you said, is engraven indelibly on my memory. I am so grateful to you for the words! They were these: "Remember, 'It is more blessed to give than to receive.'" I feel it so. You are more than compensated. I know it is completely out of my power to repay your kindness to me. But suffice it to say, you have my best wishes.

Now, let me speak of myself, my poor, weak, simple self. I AM WELL! I live in another existence! I am happy! I look at everything in a new light. Many things which before were a mystery to me, are now as clear as the noonday sun. I have oftentimes been unhappy for days, and could assign no reason, knew no cause. Now I understand it, though it has always been a source of inquietude to me, because I was not educated. My father intended it; but alas! he died! I was married; other cares crowded into my mind; yet this desire has never left me,—for the knowledge by which I could understand the human mind. I have gained more light from reading "Combe's Constitution of Man," than from any other author, until Heaven sent you to me. Your book on "Pathetism" I have perused and reperused, and still I love it.

I must remind you of something, which, perhaps, you have forgotten. You will recollect, doubtless, that you told me to drink no more tea and coffee. I had previously given up tea, at a great sacrifice; and had, hardly, overcome the craving desire for it. But coffee, I still drank. I intended to follow your directions, but I had become so accustomed to the habit, that I unconsciously, after pouring the coffee for the rest of the family, filled my own cup, put in the sugar and cream, and raised the cup to my lips. But what a sensation! If it had been ipecac, it would not have been more offensive. Without a moment's forethought, I exclaimed, "What is the matter with the coffee?" I looked up, my eyes met those of my husband. He looked at mother with a meaning glance; it was all explained, though not a word was spoke. I arose from the table, got a tumbler of cold water, which to me was more delicious than anything I ever before tasted. When you come here again, I think if you will excite in me the organ of language, I can give as good a lecture on teetotalism, as the young man did whom you pathetized in Lowell. And from that time until the present, I have not had the least inclination to drink anything but pure cold water. My head is better, my whole system is renovated. I have scarcely felt pain or trouble since I saw you. You will recollect that I felt as if I was considered by the great mass of people as a deceiver, but I have learned that it is not so. I have been consulted by many very intelligent persons with regard to my views and feelings. I have sometimes been very much amused at the

questions which have been put to me, especially by the Hon. J. P. H. Believe me when I tell you, you have friends here, warm and true!

Yours, &c.,
M. H.

UNITY.

For the Spiritual Philosopher.

SIGNS OF PROGRESSION.

BY SARAH G. BAGLEY.

There has been, for a long time, an earnest inquiry among the good and true for some revelation to set at rest some of the soul's aspirations for the spiritual well-being of the race; and, especially, those we love, and in the depth of our heart-broken anguish have consigned to the narrow confines of the tomb. We have stood by the bed of death, and as the lamp of life flickered, and, at last, faded out and left the insensible clay, we look in vain for some token from the form before us, to tell us whither the spirit has fled. And is this the end of our earthly existence? our souls inquire; and shall century on century roll round, and no answering tones come back to soothe the sorrows of the soul? Is this death the end of man? Shall the form crumble to dust? and where, oh where shall the immortal mind find a place of rest amid the wreck of the body?

The world has looked to their spiritual guides in vain; for they have the same need of consolation as those who seek it from them. Darkness has covered the earth, and gross darkness the people. The heavens have been dark above us, and the earth clothed with sackcloth beneath us. The hopeful have looked with faith for some star to arise with a glorious illumination, to shed a radiance over the darkness of the tomb. The skeptic has buried the faint hopes that have clung about him, like an old garment, and the Christian's faith has grown dim and wavering.

As the shadows grew darker, and the clouds blacker, a star arose to shed a faint light over the benighted soul. True it is, that few have seen it, and even those only in the distance; and still its light grows brighter and brighter, even unto the perfect day. It has not been given to the wise men to interpret its beautiful revealings, but those who, like the shepherds on the Plains of Judea, had been looking for the star of promise.

Its visions have been like the writing

of the hand on the walls of the palace of Belshazzar, and none but the servants of the Most High have seen the interpretation thereof. But the eye of faith grows brighter, and hope revives within the sinking heart, and the sweet communion of the spirits of the departed hover like angel spirits about us, and whisper faith and hope. May heaven hasten the happy day, when our souls shall hold sweet communion with the sainted spirits of our fathers, and we live in spirit with the spirits of the just made perfect.

Philadelphia, July, 1850.

HEAVEN.

EXTRACTS FROM SWEDENBORG.

The end of Creation is a Heaven out of the Human Race. — "That heaven consists only of such as were born men, is shown in the work concerning Heaven and Hell, published at London in 1758, and also above; and as heaven does not consist of any others, it follows that the end of creation is a heaven out of the human race. But the same will be still more manifestly seen from an explanation of the following points. 1. That every man is created to live to eternity. 2. That every man is created to live to eternity in a state of happiness. 3. That every man is created to go to heaven. 4. That the divine love cannot do otherwise than desire it, and that the divine wisdom cannot do otherwise than provide for it. Since from these considerations it may also be seen that the Divine Providence is no other predestination than to heaven, and that it cannot be changed into any other, it is here to be demonstrated, in the order proposed, that the end of creation is a heaven out of the human race." [D. P. 323, 324.]

To Suppose that those only are Saved who are born within the Church, is an insane Heresy. — "Those who are born without the Church are men, as well as those who are born within it; they are of the same heavenly origin, and are equally living and immortal souls; they have a religion by which they acknowledge that there is a God, and that they ought to live well; and he that acknowledges that there is a God, and lives well, becomes spiritual in his degree, and is saved."

THAT TO SUPPOSE ANY OF THE HUMAN RACE ARE PREDESTINATED TO BE DAMNED, IS A CRUEL HERESY. — "For it is cruel to think that the Lord, who is love itself, and mercy itself, would suffer

so vast a multitude of men to be born for hell, or that so many myriads of myriads should be born condemned and devoted; that is, born devils and satans; and that he would not, out of his divine wisdom, provide that those who live well and acknowledge a God, should not be cast into everlasting fire and torment. The Lord is the Creator and Saviour of all; He alone leads all, and wills not the death of any one. Therefore it is cruel to think and believe that so great a multitude of nations and people under his auspices and inspection, should be predestined to be delivered as a prey to the devil." D. P., 330.

THAT THESE ARE THE COMMON ESSENCE OF ALL RELIGIONS, BY WHICH EVERY ONE IS SAVED. — "To acknowledge a God, and not to do evil because it is against God, are the two things by virtue of which religion is religion. If one of them is wanting, it cannot be called religion; for to acknowledge a God, and to do evil is contradictory, as well as to do good and not acknowledge a God; one does not take place without the other. It is provided by the Lord that there is some religion almost every where, and that in every religion there are these two essentials." D. P., 326.

Every Religion in process of time, Decreases, and is consummated. — "Upon this earth there have been several churches, one after another. These churches are described in the Word, but not historically, with the exception of the Israelitish or Jewish Church, before which, nevertheless, there existed several that are only described in the Word under the names of persons and nations, and certain particulars concerning them. The most ancient Church, which was the first, is described by Adam and his wife Eve. The succeeding Church, which is called the Ancient Church, is described by Noah and his three sons and their posterity. It is also provided that a new church should succeed in the place of a former vastated church. This has been the case from the most ancient times, namely, that when a former Church was vastated, a new one succeeded. After the Most Ancient Church, the Ancient Church succeeded; after the Ancient, the Israelitish or Jewish; after that the Christian Church, and that after this last a new Church will succeed, is foretold in the Apocalypse, in which such a Church is signified by the New Jerusalem descending from Heaven."

STRATFORD, CT.

The following account of spiritual manifestations, made recently, in the house of the Rev. Dr. Phelps, Stratford, Ct., will be read with interest, for a number of reasons:—

1. It is written by the Dr. himself, who has long been known as a most conscientious divine of the Presbyterian Church. We have known him for years. One of the most remarkable cases of clairvoyance that ever came to our knowledge, was written by him and published in the *Magnet*, some seven years ago. It was an account of his own son. Indeed, we know that Dr. Phelps has, for years, been not only a firm believer in clairvoyance, but he has successfully treated diseases by Pathetism.

2. This account is interesting, taken as it must be, for the truth, (by all who know its author,) in relation to manifestations from the spirit world. The most astounding facts which occurred in his house, the Dr. has not stated. We had them from his own lips, and shall state some of them in a future number of our paper. They do certainly exceed in the marvellous, all we ever heard or read of, connected with this subject. But in saying this, it is due to Dr. Phelps perhaps, for us to add, that various reports have been made about things said to have occurred at his house, which are not true. Some such reports have been circulated in this city, which the Dr. assured us were utterly false.

3. Then again it is the testimony of an orthodox clergyman. Dr. Phelps is about sixty years old, having been educated in the popular belief about hell and the devil; and pastor, as he now is, of a Calvinistic church, and surrounded and impressed, as he must be, by Calvinistic influences, his *theology* has spoken for him, in the opinions here advanced, with regard to the character of the agencies by which these manifestations have been made.

4. But suppose we admit the opinion advanced by Dr. Phelps? It cannot follow, from this, that this matter should not be investigated. If communications are made to our external senses from the spirit world, we are bound to notice them, to investigate their nature and use. Hence it cannot be the part of a high degree of wisdom to attribute these manifestations to "Satan," without the most thorough investigation. That there are higher and lower degrees of goodness

and truth in the spirit world, is most manifest, from the divine doctrine of *correspondence*, and from the nature and constitution of things. And hence, of course, when spirits in the lowest sphere manifest themselves, their actions correspond with the degrees of goodness and truth, to which they have advanced. Is it not thus in this world? Do not the actions of all correspond, mathematically, with the form and order, in which their minds are developed? And thus it is, when two minds come in contact, which differ very much in certain qualities, one may be called a "devil," or adversary to the other.

5. Finally, we learn from these discrepancies in the spiritual manifestations, the true method for finding the Truth. The Infinite alone is absolutely perfect. All other intelligences approach him, in various degrees of purity, both in this world and the sphere above, into which we enter after death. We must, therefore, know, and always bear in mind, that no finite spirit can utter truth above itself, or higher than the degrees of goodness and truth, in which it is developed. And if no finite spirit can reach the infinite, or become infallible, then we must not implicitly follow any one, but hear all, and, as far as we find their utterances truthful, we may receive them, but no farther.

Public attention has been called of late to certain strange manifestations, which have been denominated the "Mysterious Knockings." They first began to attract attention in the city of Rochester, between two and three years ago. Since that time, similar manifestations have been received in Auburn, Syracuse, and in other places in Western New York, and recently in several places in Ohio, New Jersey, Connecticut and Massachusetts. For several weeks past, something of the same character has been witnessed at my house. It commenced on the 10th of March last, and continued with slight interruption, from two to three months. For the first five or six weeks no communications were made that we could understand; but the phenomena consisted in the moving of articles of furniture in a manner that could not be accounted for. Knives, forks, spoons, nails, blocks of wood, &c., were thrown in different directions about the house. They were seen to move from places and in directions which made it certain that no visible power existed by which the motion could be produced. For days and weeks together, I watched these strange movements with all the care and caution, and close attention which I could bestow. I witnessed them hundreds and hundreds of times, and I know that in hundreds of instances they took place when there was

no visible power by which the motion could have been produced. Scores of persons of the first standing in the community, whose education, general intelligence, candor, veracity, and sound judgment, none will question, were requested to witness the phenomena, and, if possible, help us to a solution of the mystery.

But as yet no such solution has been obtained. The idea that the whole was a "trick of the children"—an idea which some of the papers have endeavored with great zeal to promulgate, is to every one who is acquainted with the facts, as stupid as it is false and injurious. The statement, too, which some of the papers have reiterated so often that "the mystery was found out," is, I regret to say, untrue. With the most thorough investigation which I have been able to bestow upon it, aided by gentlemen of the best talents, intelligence and sound judgment, in this, and in many neighboring towns, the cause of this strange phenomena remains yet undiscovered.

About the middle of April, a gentleman who was spending the night at my house, proposed to try the method of interrogation which had been adopted in Western New York, and to our utter amazement, a series of responses were returned, from which the inference was irresistible that they must have been produced by a being which possessed intelligence. For several weeks communications were made in this way relating almost wholly to a matter in which certain members of the family are supposed to have had an interest; at the same time the other manifestations continued, and very great annoyance was experienced. The mode of communication was by some persons repeating the alphabet, and the letters of the word to be uttered were indicated by a rap from some invisible agent. I tried by all the methods I could devise, to find what the power was by which the rapping was produced. I have heard it hundreds of times, and have done my best to ascertain the cause; but as yet I have not succeeded. I have been often asked if I believed it was the work of spirits. I have as often replied that I do not know what it is. I have never seen a spirit, and I do not know what a spirit could do if it would, or what it would do if it could. The facts, however, are of such a nature, and have transpired under such circumstances as to render the idea of trick or designed deception wholly inadmissible.

Still, however, I have become fully satisfied that no reliance whatever is to be placed on these communications, either as a source of valuable information, or as a means of acquiring truth. I speak of what has transpired at my house, and I have the fullest confidence, that if it is the work of spirits, it is the work of wicked spirits. Indeed they profess to be wicked spirits in a state of torment, seeking a mitigation of their torment, by redressing the wrongs of which they were guilty in life. I have watched the progress of this matter with great care, and have done the best in my power to learn what these strange things mean; although I have not yet been able to ascertain the

cause, I am satisfied their communications are wholly worthless. They are often contradictory—often prove false—frequently trifling and nonsensical, and more in character with what might be expected of a company of loafers on a spree, than with what might be expected from spirits returned from the world of retribution, to "tell the secrets of their prison house."

Similar manifestations are now being made in many other parts of the country. According to information which I suppose to be authentic, they are witnessed in from 150 to 200 different places at the present time. In many of these places, they are said to advance ideas on the doctrines of religion, wholly at variance with the teachings of the Bible, and subversive of many essential truths the Bible reveals. Under an impression that whatever is communicated by a spirit must of course be true, many persons are receiving these communications as the truth of God—as a new revelation from the spirit-world. But it should be remembered that there is no proof that what purports to be a revelation from spirits, is the work of spirits, at all.

The most that can be said is, that we do not yet know by whom these communications are made. If they are made by spirits, we have no proof that they are good spirits. The presumption is that they are bad spirits—lying spirits. At my house they often accused each other of lying—contradicted at one time what they affirmed at another—inflicted injury on property in the most wanton manner, and have given throughout, conclusive evidence that the discipline of hell which they profess to have experienced for several years, has not yet been wholly effectual in improving their characters, and qualifying them for the "higher sphere" for which many suppose that the discipline after death is a preparation.

I cannot now say to what conclusions future developments may lead me; but my present impression is, that the whole thing, so far as the transactions in this place are concerned, is to be set down among those devices of Satan, by which he is promoting his work of destroying souls. I will merely add, that for some weeks past these annoyances at my house have been subsiding, and now, as I hope, have ceased altogether.

Yours, respectfully,

ELIAKIM PHELPS.

Stratford, June 20, 1850.

[Original.]

THE POWER OF CONSTANCY.

BY W. O. KATON.

Two loves there were, whose brilliant hues,
Though sometimes dimmed by transient dews,
More often imaged joy than gloom,
Like roses, in the summer bloom.
But storms will smite the noblest trees,
As winds did the home of these.
Fragrant bays, vindictive art
Made discovered heart from heart;
Love's affection, such as ne'er
Breathed and died in air,

A chain through distance 'tween them wove,
Still wedding them to quenched love.
They met again—they laughed once more
As in the summer days of yore,
And smiled to see how falsehood fell
Before the faith they proved so well.
And years of joy and peace at last
Are now at hand to pay the past:
And baffled scandal pale with wrath
Can never more disturb their path.
Here see, ye true! the fruit of truth;
To age it gives the joys of youth;
Though pains beset the brow of care,
As clouds infest a fevered sky,
Yet beauty smiles in upper air,
And pleasure bleaseth constancy.
The eagle, from her eyrie far,
Forbade by tempests to return,
Defies the elemental war,
And rushes where the lightnings burn:
The clouds may blind, the torrents beat,
Tornadoes with her wings compete,
But constancy exalts her crest,
And dreadless she regains her nest.

Were every human heart like hers,
How weak were scandal's ministers!
How foul exaggeration's eye
Would waver as she told her lie;
While blue-eyed faith, with snowy robe,
A spotless angel, trod the globe.
For them, the twain, who, now united,
May sleep by night and smile by day,
Though long on sorrow's shore benighted,
The sun has chased their clouds away;
They live again and life is May;
And never, never, nevermore,
No matter what the spirits say,
Who dwell in persecution's door,
Shall false estrangement bring the pangs of
yore.

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