

SPIRIT MESSENGER

AND

HARMONIAL ADVOCATE.

Behold! Angels are the brothers of humanity, whose mission is to bring peace on earth.

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Revelations of Nature.

LAWS AND PHENOMENA OF THE SOUL.

NUMBER TWO.

BY WILLIAM FISHBOUGH.

HUMAN MAGNETISM.

The present article will be mainly occupied with an attempt to unfold the fundamental principles of Human Magnetism, and thus to give the reader a rational introduction to its general phenomena. I am aware that this is a question on which there has been much conflicting speculation, and one on which few persons ever yet profess to have much certain knowledge. But the ignorance and uncertainty existing upon the subject, is, we apprehend, referable to the very superficial manner in which it has been investigated. Because the essences and forces which it involves can not be laid open by the dissecting knife, or tested by chemical or mathematical processes, it has generally either been placed in the region of chimeras, or doubly mystified by being referred to *supernatural* causes, such as it is not within the province of the human understanding to approach. If, however, the Reason and Intuition are left free from the entanglements of the more exterior modes of thought, and permitted to take the interior or spiritual view of this subject, we apprehend that much of the mystery which has hitherto hung around it, will be dissipated.

Failing to find in the dynamics of the mere tangible or outer body, anything which can afford a satisfactory solution of this subject, we are compelled to have recourse to a *soul*-power. The essential nature of the soul was explained in our article under the head of "Psychology," given in the last number of this Journal. It was shown to be a sort of magnetic organization, pervading and conforming to the shape of the outer body, and consisting of the associated magnetic aromas, or spheres, of all the infinitesimal particles of which the outer body is composed. As these particles are severally surrounded and pervaded by their own peculiar magnetic essences, so, also, any *compounds* which they form—so, also, the *general body itself*—is surrounded and pervaded by its own general and distinctive sphere.

Reichenbach, by a course of ingenious experiments, has not only demonstrated this doctrine of ethereal essences, as surrounding and pervading different bodies in nature, but that when any two bodies are brought into contact, or close proximity, their ethereal essences, or spheres, mutually interpenetrate and qualify each other. For example, it was found that sulphur sent forth a cold and prickly, and that gold sent forth a warm

emanation; but when these substances were brought in contact, or in close proximity with each other, for a few minutes, and then separated, the emanations of each were found to be sensibly changed, and those of the two remained for a time quite similar to each other. They would gradually, however, assume their normal qualities.

That each *human* body is also surrounded and pervaded by its own distinctive aura, or sphere, which may be termed its magnetic medium, is susceptible of more proof than can be unfolded in this brief article. The most familiar exterior indication of this, perhaps, is in the otherwise inexplicable attraction, or repulsion, which different individuals have for each other, even at their first approach. This attraction or repulsion, as the case may be, is indicative of the affinity, or antagonism of the magnetic nature of any two individuals. For as Reichenbach showed was the case with mineral and other inanimate bodies, so any two human bodies, approaching or coming in contact with each other, mutually act upon each other through their magnetic atmospheres. It is owing to this fact, that if a healthy child is permitted to sleep with an old and decrepid person, the former will gradually lose its ruddiness and superabundant vitality, and manifest the infirmities of age, whilst the aged person will appear to receive renewed youth and vigor. For this reason children should never be allowed to sleep habitually with their aged grandparents. This influence of personal contact, or approximation, seems to have been recognized, without, perhaps, being much understood, in very ancient times; and the physicians of King David acted upon its suggestion, in restoring the lost animal heat of their aged monarch. (Sec 1 Kings, i: 1-4.)

This doctrine of personal magnetic spheres, and of the volatile and penetrating electroid essences of other bodies, involves the *rationale* of contagious and infectious diseases, and of itself suggests that there may also be a sanitive influence equally operative in the same way, when the spheres or emanations are of a proper quality. But as the magnetic sphere of the human body is but the expansion of its interior life-essence, so it may be, in a great degree, directed and controlled by the *will*. Here, then, we have the basis of the whole philosophy of what has been termed Animal Magnetism; and we now proceed to briefly describe the *modus operandi*, and some of the results of this power.

In order that the magnetic process may be attended with satisfactory results, the first thing requisite is that the experimenters should be properly constituted, and properly adapted to each other, both in body and in mind. That is, their constitutions, and consequently their magnetic spheres, should possess *mutual affinities*, and they should stand in sufficiently positive and negative relations to each other. For if these conditions are not observed, either no sensible effect will be

produced by the magnetic process, or the results that will ensue will be more or less unpleasant and injurious. It is highly essential, also, that both magnetizer and subject, while conducting the operation, should be actuated by some high and noble purpose. The influence of soul upon soul is too important and serious a matter to be made subservient only to the ends of mirthfulness, or to the mere gratification of idle curiosity. There should be a predominant desire to do good—to impart or receive a healthful physical influence, or to unfold those deep and hidden truths which are inaccessible in any other way, and which it would be useful to themselves and to the world to understand.

All these conditions being observed, the will-force will be unobstructed and thorough in its operations, and the recipient of its influence will be entirely passive and undisturbed. A communication, aided by physical touch, or by passes with the open hands over the person of the subject, from the head downward, having been thus established, sphere will mingle freely with sphere, and soul with soul, as by a sort of spiritual chemistry, until the two beings will be in a sense united as one. The process is precisely the same in principle with that by which two inanimate substances placed together mutually interdiffuse and unite their characteristic ethereal essences, as shown in the experiments of Reichenbach, before referred to, with the exception that the influence of one human being upon another is greatly intensified by the exertion of a will-force.

But in order that we may understand more fully the particulars of the philosophy of this internal union of human beings, together with the phenomena that ensue, it is necessary to observe that the soul (elsewhere shown to be a substantial, organic and spiritual entity) must necessarily be made up of *parts*, ranging from the most general compounds of essences in the form of *organs*, to infinitesimal spiritual *monads*, if such things can be conceived of. Now an action upon the whole substantial constitution of the soul, must necessarily involve an action, to a greater or less extent, upon each of its parts, great or small; and as when the magnetic relation is definitely established between two individuals, the two stand in a sense *polarized*, or in positive and negative relations to each other, so by the interdiffusion of the essences of their psychical constitutions, even the infinitesimal and spiritual monads of those constitutions must, to some extent, in like manner, be polarized with reference to each other. Thus the various parts, from greatest to smallest, of the psychical constitution of the *subject*, are made to stand in *negative*, and hence *passive* relation to the corresponding parts of the psychical constitution of the operator; and it is only by a unity of these *particular* relations, that the *general* magnetic relations of the two beings are established.

In proportion as this internal polarization takes place, the *negative* psychical and mental essences, or those in the *subject*, are made to act only in ways which are consistent with the conditions and motions of the corresponding *positive* essences, or those existing in the operator. And as the motions of these psychical essences give rise to all sensation and thought, so the sensations and thoughts of the subject, in the stage of magnetic operation now described, will be in general correspondence or sympathy with the feelings or thoughts of the operator, or will be subject to his *will*. Suppose, for example, that a magnetized person is pricked with a sharp instrument upon any sensitive portion of the surface of the body.

In the normal state of the system the same wound, by disturbing the *nervo-psychical* essence which communicates directly with the sensorium, would instantly give pain. But now there is a living essence partially pervading those nerves as *superadded* to that which normally belongs to them. This essence being from the soul of the operator, and hence *positive*, unites its parts with the corresponding parts of the essence proper to the nerves of the subject, and these being *negative* in relation to the former, are held and controlled by them, and prevented from communicating with the sensorium except as the operator wills or permits. Hence, any wound inflicted upon the body of the subject, while in this state, is unattended with any pain. He may have teeth extracted, limbs amputated, and the most difficult surgical operations performed, and all the while be totally unconscious of what is being done.

It were almost a work of supererogation to specify cases in proof of the foregoing statements, as these are of constant occurrence and ought to be familiar to every intelligent mind. As, however, there is still a lamentable ignorance and indifference on this subject in certain circles, I may offer the following merely as specimens of the innumerable cases which might be related: . A dentist of my acquaintance magnetized a lady, extracted a tooth, filled a cavity, and reinserted the tooth into the jaw, the lady all the while conversing intelligently with him, without feeling any pain. A magnetic practitioner of my acquaintance once threw a lady into an abnormal state, during which she had nearly an entire set of teeth extracted, without manifesting the slightest consciousness of suffering. At Hooghly, Hindostan, there is a public hospital under the superintendence of Dr. James Esdaile, in which patients are treated by Animal Magnetism. In a work entitled "Mesmerism in India," Dr. Esdaile reports over seventy cases of surgical operation, some of which were of the most difficult kind, that were performed during eight months by himself and assistants, upon patients in the magnetic state; and in neither of these cases was there any indication of pain. Why will not the surgeons of the more civilized countries, and especially those of our public hospitals, profit by the important hint which these facts afford?

Not only is the sense of *feeling* thus entirely suspended by the magnetic operation, but a similar effect is produced upon the other senses. A pistol may, without any previous warning, be fired off over the head of the subject without causing him any alarm. The most pungent aromatics may be applied to the nostrils without causing him to wince; and a lighted candle may be held closely before his open eyes without causing the pupils to contract. In a word, his sensational life seems to be entirely changed, and is no longer connected with the physical organs except as passages through these are opened to the sensorium by the will or consent of the operator.

Another fact deserves here to be mentioned, as confirmed by the explanatory theory above advanced. Whilst the patient is reduced to the profoundest state of insensibility, with regard to any external irritants, as applied to *his own* system, if his magnetizer is pricked with a pin, or pinched, or burnt, the subject will experience vividly the corresponding sensations, and in the *same part of the system*. Or if the operator tastes or smells some substance of a decided flavor or odor, a similar transference of sensation ensues. This certainly can be accounted for only by supposing that when the minute confluent parts or atoms of the *nervo-physical* essence of the magnetizer are put in motion by the nervous excitation, causing a correspond-

ing sensation, they put in like motion the corresponding portions of the living essences of the subject to which they are *polarly attached*; in which case, the subject must necessarily experience the same sensation which is felt by the operator. In these same principles we find an explanation of the transference even of thoughts and moral emotions from the operator to his subject, of which examples also frequently occur.

The phenomena, of which I have been endeavoring to give the scientific solution, are mostly exhibited only in one general stage of magnetic condition. There are several stages in the operations of this power, and of some of these the distinctive phenomena are of a much higher character than those spoken of above. But descriptions and explanations of these must be reserved for future articles, as the limits of the present are already filled. I may now, however, add one more remark:—Inasmuch as the soul, or vital part of man, governs the body, so when two beings are psychically or magnetically united, as above described, the operator, if thoroughly healthy himself, may exert a most powerful influence in soothing the pains and curing the functional diseases of the subject. It was mainly in the curing of diseases that this power was employed in ancient times. It was almost exclusively for this purpose that Mesmer and his immediate disciples employed it; and innumerable instances might be cited in which its therapeutic application has been attended with the most astonishing and beneficial results. And in view of all the benefits that have been and may be derived from this power, it is only a matter of wonder and deep mortification that our physicians and surgeons, with a few honorable exceptions, have either failed to bestow the least attention upon it, or have treated it with the most unbounded contempt and hostility! It is gratifying, however, to know that the truth is constantly forcing its way to public attention; and Animal Magnetism, interesting and important in any aspect in which it may be viewed, will yet be taught in the schools, and no medical or philosophical education will be considered complete unless it includes some knowledge of its principles.

CEREBRAL INFLUENCE ON REVELATION.

BY S. B. BRITTAN.

We are accustomed to contemplate other natures through the medium of our own; and our impressions of external forms are determined not less by the perfection of the organic structure through which they are perceived, than by the nature of the objects themselves. Our thoughts, whether depending on sensational impressions, a power of mental generation, or an inward communion with more exalted beings, are molded into a likeness of the mind in which they are cast. Thus we think as we are: in other words, "As a man thinketh, so is he." From whatever source we derive our ideas, it can not be denied that the structure of the brain and nervous system, and a variety of spiritual, temperamental, and outward conditions, greatly modify all the forms of thought. A thousand images steal from the vast Unknown, and dance before us like pale shadows in dimly-lighted halls, and then glide noiselessly away, we know not whither, and these, in the variety of their form and aspect, as much depend on the organic medium through which they are discerned, as on the objective reality. We disclose our own internal qualities rather than the specific attributes of things we attempt to

describe or unfold. We may fail to make a revelation of the truth, as it relates to the objects which impress either the physical or spiritual sense; their shadows may be imperfectly defined before the outward vision, or otherwise fall obscurely on the soul, but in our effort to transfer them, we necessarily, though perhaps unconsciously, reveal ourselves.

In all ages, revelations from the Spiritual World have been essentially modified by the physical and mental characteristics of the persons through whom they have been given to mankind. In the process of influx, the elements of two minds are blended, and the revelation is the result of their mingled action. Sometimes this infusion is labored and difficult, and the spiritual influence is only perceptible in a slight abnormal quickening of the human faculties. Again the *thought* is directly inspired, but is left to be invested by the mind of the medium, from which it takes not only its coloring and clothing, but its specific form. Rarely does the spirit *en rapport* exercise such unlimited psychological control as to admit of imbodying the thought in language of its own selection. As, therefore, the language of Revelation is, chiefly, of earthly origin, or human dictation—only the spirit, or *truth*, it contains being inspired—it follows that a rigid adherence to the *letter* of Revelation, is not only unwise, but subversive, in a high degree, of its spiritual claims, while it is most emphatically condemned in the New Testament.

It is alleged that the modern revelations have no well-grounded claims to a spiritual origin, inasmuch as they bear a close resemblance to the minds of the media. That this correspondence is often clearly discernible, is a fact which we have no inclination to disguise; but this alone is by no means sufficient to invalidate the peculiar claims of these communications, since the human mind, of necessity, stamps its image and superscription on the truth of which itself is the vehicle. The inspired idea may be heavenly in its nature and origin, but, to reach the dull ears of sensual men, it must be molded into the forms of human thought, and find utterance in the imperfect speech of mortals. The Divine light is ineffably glorious, but the rays from the Spiritual Sun are often obscured, or intercepted by dark clouds, and grotesque shapes come near and mirror themselves in the soul. The living waters, issuing from beneath the Eternal Throne, are clear as crystal, but they flow down to us through earthly channels, and this contact with gross elements may render the streams impure. Thus, however infallible the immortal thought may be, in itself considered, infallibility does not attach to the instruments and modes of its expression.

When the soul sustains intimate relations to more exalted natures, and is directly informed by an infusion of ideas, the spiritual influence usually conjoins itself to, and becomes co-operative with, the predominant elements of the mind. Whatever faculty is most frequently and vigorously exercised, will necessarily determine the specific form of such communications. Thus a revelation, communicated through the medium of the human faculties, will receive its particular shape and coloring from those powers of the individual mind which ordinarily determine his thought and action. Agreeably to this view of the subject, it will appear on examination that the numerous writing, speaking, and other media—especially those who write or speak from mental impressions received from some invisible intelligence—exhibit, in a greater or less degree, a conformity to their accustomed modes of thought and style of expression. This is often so striking as to awaken

the suspicion in many minds, that the communications originate with the media themselves, and that they are in no way dependent on the influence of spirits. Those who write without volition, or in whom the invisible forces are merely applied to the nervous and muscular systems, may not *pervert*, by any direct action of their own minds, the form of the spiritual idea; but this mode, it appears to us, is not without its disadvantages. If the soul be not simultaneously informed—if no power quickens and inspires its faculties, imparting a Divine impulsion to human thought and endeavor—the whole is merely *mechanical*, and can not particularly aid in the work of man's spiritual development.

But to return. We have already observed that the condition of the media, physical and mental, may greatly modify all revelations from the Spiritual World. In the intercourse of human society, all thought is expressed "after the manner of men." Hence, though angels inspire us, our thoughts are born in the earth, and bear the images of beings like ourselves. Inspiration flows to us through impure channels, and is ultimated in the imperfect language of mortals. That the human mind, while in the body, does influence and in a measure determine the external form or verbal imbodiment of the revelations from the other life, is confirmed by numerous examples. When the Imagination predominates, the communications are couched in metaphorical language, and the subject is invested with poetic imagery. When the Rational faculties have the ascendancy, the inspired thought is ultimated in a corresponding form, and is clothed in words that have a logical fitness and propriety. In some instances the Spiritual influence conjoins itself to the Self-love of the medium, and finds expression in the most extravagant pretensions and offensive egotism; while those in whom the religious element is most conspicuous, are constantly moved to acts of devotion.

This blending of the elements of human feeling and thought with the soul's divinely inspired impressions, is forcibly illustrated in all the revelations of the olden time. Not only were the ancient Jews subject to an arbitrary form of government, but their leaders were warlike and revengeful. This spirit characterized the revelations of that period, and hence the *lex talionis*, according to Moses, was the law of God. In the government of an ignorant and idolatrous people, the Jewish lawgiver was called to act chiefly in a legislative and executive capacity. Accordingly, the inspiration of Moses assumed a *legal* form. He found it necessary to awe a superstitious people into submission, and Sinai was veiled in thick clouds and smitten with thunder-blasts. With these awful symbols of Jehovah's presence, came the Law!

DAVID was gifted above all the Hebrews as a poet and musician. He was a lover of Nature, and possessed a lively appreciation of beauty and harmony. The silence of the mountain and grove; the sublimity of the visible heavens, and the glory of Zion, inspired his soul with devout meditation and solemn praise. David was a poet, and through him the spirit of Inspiration found expression in Orphic hymns which, to this day, constitute a part of the devotional exercises in Jewish and Christian temples, and are read by millions in all the languages of the civilized world.

ISAIAH was a remarkable Seer or spiritual clairvoyant. He was actuated by pure desires; and existence, in his mind, was rendered supremely grand and beautiful, by the brilliant hopes and lofty aspirations which people the Future with images of glory. These attributes seem to have determined

the character of his revelations, which were eloquent prophecies of the Spiritual Era. Above and beyond the summits of the distant Ages, dawned the light of the new Day. The far-off reign of righteousness was present to the unclouded vision of the Prophet, and earth was transformed into a scene of beauty and a "highway of holiness."

JEREMIAH was amiable in his disposition, but he had not the cheerful and hopeful spirit of Isaiah. He seems to have been given to meditation, and inclined to melancholy. Being highly sympathetic in his nature, he was disposed to mourn over the misfortunes of his countrymen, and on this account he has been called "the weeping prophet." His case illustrates the influence of cerebral conditions on revelation. The inspiration of Jeremiah ultimated itself in the *Lamentations*.

JESUS OF NAZARETH, whose humble life and death were more glorious to humanity than the conquests of a thousand heroes, was preëminent over all in devotion to his ideal of the celestial life. Amid the noise of passion, and the jarring discords of the world, his soul was at peace. A spirit quickened by Divine fire; love that consumes the deepest resentment, and forgiveness which coëxists with all human wrong, were conspicuous in the life of Jesus. When the world was faithless and disobedient, he stood alone—sublimely great—in his solemn trust and his immortal fidelity. That halcyon peace of the soul; that deathless love of Humanity, and Godlike forgiveness of offenders, were incarnate in the revelations of Jesus. The Divine law, as disclosed by the great spiritual Teacher, was the law of LOVE.

Revelation thus takes the form of law, poetry, ethics, etc., and the verbal expression of the inspired thought is made to depend, in a greater or less degree, on a variety of idiosyncratic peculiarities, and the general perfection of earthly media.—*Shekinah*.

The Love Principle.

The *love* principle is stronger than the *force* principle, and oh! how sublime, how beautiful in its strength! It is high as Heaven!—who can attain it?—deep as the unfathomable ocean!—who can reach it!—vast as eternity!—who embrace it?—and yet, an infant in its type, it is so humble. We said that the *love* principle is more powerful than the *force* principle; but there is so little of the former in the world, that the latter triumphs—consequently, that "might makes right," has become an almost universal maxim. No marvel then, that the moral power of society is weakened, instead of being made strong, by numbers—no marvel, when each would rob the other of his right, that with an increase of numbers there should be an increase of crime, and that this vast accumulation should constantly ferment, and throw out from its agitated bosom fierce assassins and bloody rioters—no marvel that the mob should rule in place of law, while the force principle triumphs—while it is educated into the mind of the little infant, from the moment that its plastic nature is capable of thought.

It is the province of education to harmonize these antagonistic principles, to make force subservient to love, by directing the billigerent nature of man against the errors and vices of society, instead of individual members of nations.

The Divine Soul is the Parent of the human soul,—both eternal.

LAW OF PROGRESSION.

PROGRESSION is written in ever-developing characters upon every department of the universe of God. Every form of life is continually struggling to assume higher phases. Excelsior, onward, upward, is nature's universal motto.

Astronomy teaches that this general progressive law appertains to our planetary system. Recent astronomical discoveries render the nebular theory, as it is called, literally demonstrative; and this theory, once admitted, establishes the general law, that the outer or more distant planets of our solar system were created first, and are accordingly far more advanced than our earth, and, by parity of reasoning, that the earth is more advanced than the moon, or the planets situated still nearer to the sun. The extremely ragged appearance of the moon's surface, her deep valleys and projecting crags, and the general extreme unevenness of her surface, demonstrate that her hills are far younger, and therefore less worn down by atmosphere, rain, frosts, and sun, her valleys less broad and fertile, and all her facilities for the enjoyment of her tenants more new and less perfect than those found on our earth. And while astronomy has established this general theory as regards the planetary system, by establishing this theory it establishes a like theory that a similar succession appertains to the various solar systems among themselves, they succeeding each other like the different berries on a bush, fruits on a tree, or children in a family.

Geology is establishing a like progressive doctrine as appertaining to our earth, and her various means of comfort and luxury. The geological theory of icebergs and avalanches renders it certain that in ages past, floating mountains of ice, in which were imbedded large masses of earth and rocks, were disengaged in northern latitudes from their primitive beds, and floated hundreds of miles in a southeasterly direction. President Hitchcock, of Amherst College mentions an immense groove cut in a rock on or near Mount Holyoke, as if an immense iceberg, weighing millions of tons, with a prodigious rock fastened in its base, first striking some distance from the top of the mountain, cut a light groove at first, and then heavier and still heavier, till, as it neared the top of the mountain, it became very deep, and then lighter, as it passed over on the opposite side. This theory would indicate that in former ages the earth suffered from a vastly greater amount of cold than we now experience. And here let us catechize our oldest inhabitants. Are our winters in given localities, as severe as forty or sixty years ago? What say our thermometrical records? What say the feelings of each reader—are our winters on the average as severe now as twenty or forty years ago? An almost universal negative we think will be the response. And if this has been the case heretofore, it will be still more the case hereafter. Now, if this really be the fact, the inference is obvious, that a few hundred, and certainly a few thousand years, will greatly meliorate the severity of our frosts and the extremity of our changes, the violence of our storms, &c., and render the earth on a large scale better fitted for the residence of man, or, rather, fitted for the residence of a higher order of human beings—those more delicately organized, and consequently capable of a higher amount of enjoyment than man now is; for to stand a severe cold implies a hardness of the human constitution which renders it less keenly alive to both enjoyment and external injuries.

But, be this as it may, that the fertility of the earth in the ordinance of nature improves from age to age is perfectly obvious. Thus, let any farmer return all the straw and stubble, or all the manure made from the straw, back upon a given quantity of land where it grew, and then all the excrement of those animals fed on the grain, as well as the bones and flesh of the animals manufactured out of this grain, and will not that land become richer and still richer, from year to year and age to age?

But *why* richer? Because nature admits no loss in her manures; what is lost to any given spot is thrown in some form into the general stock of enriching materials, by means either of air or water, so that of all the fertilizing material produced, none is really lost. Yet a new supply is being gradually produced from year to year, in the perpetual decay of rocks, soils, &c. Thus our mountains are vast reservoirs of these enriching materials. A tree grows in the crevice of that rock, because the rock on the side of the crevice is perpetually decaying, and thus furnishing the tree-enriching material. In the lapse of ages that tree is blown down, or becomes old, dies and decays, and these fertilizing properties are borne to the valley below, in the form either of wood or ashes, or float upon the water to enrich the earth somewhere. The surface of every rock is decaying, and the surface of every crevice in every rock. The soil itself is also decaying from age to age, thus increasing the fertilizing materials, none of which can ever be lost, so that the whole earth is to become richer and still richer from age to age.—[*Phrenological Journal*.]

Influence of Electricity in Vital Processes.

May not that great binding chain of the universe—that universal power—that wonder working principle, whose intensity continues the same at all accessible distances from the earth's surface—'electricity'—be also the origin and universal cause of vitality and life, both animal and vegetable, by which the instantaneous action of thought and feeling is telegraphed throughout the animal frame? Let us enquire, and by way of illustration we will take an acorn or an egg. Now it is well known that neither an acorn nor any other seed will germinate if kept dry, nor will an egg produce at the common temperature of the atmosphere (as least in this country,) but both will inevitably perish if their position be not changed.

If the acorn, or a grain of wheat, or of any other plant, be buried in *moist* earth, all the requisite conditions necessary to its growth are fulfilled, because we surround the seed with the means from whence the nutriment for the organization and construction of the plant is derived; and the electric circuit being also completed by that simple act, such nourishment is distributed by the circulating current generated as has just been pointed out: and this electro-chemical process constitutes in fact the only vitality of plants. The suspended vitality of seeds may be regarded as analogous to the broken galvanic or electro-telegraphic circuit in which the electrical action is suspended.—*Boston Cultivator*.

The next number of the *MESSENGER* will contain a lengthy communication purporting to emanate from the spirit of SWEDENBORG; and given to the Circle of Hope through S. J. FINNEY as medium. It contains many important principles, which are worthy of being received.

Voices from the Spirit-land.

MESSAGE FROM THE DEPARTED.

The following is a long communication, but we think it cannot fail to be deeply interesting to every reader. It was addressed to Mr. —, one of the gentlemen composing a Circle, through Mrs. Thayer, medium. The communicating spirit left the body in New Mexico, far away from his friends. How dreary and desolate was the condition of the dying man, until that sweet voice of his mother whispered hope in his ear, and until the consciousness came that, though far from home, he was surrounded with the dearest friends. The angels visited and ministered unto him in his dying hour; and as in this case, so, we presume, it is in almost every other. When man comes to behold Death in its true light—merely the process of changing from a lower to a higher state of existence—the period at which he leaps from “the clay tenement” into the embrace of long-departed friends—then will it cease to be regarded as the dreaded foe of man:

MY DEAR BROTHER—As the opportunity is favorable, I would like to give you some idea of our home in the Spirit-world. It would be vain for me to attempt to give you a description of it; for, if I had the power to write it, your frail, weak understanding would fail to understand. But let me say to you, your happiness depends on your earthly life. You know, brother, my life while on earth was not in just obedience to God's laws; this weighed on my mind; I feared death; yes, that fear I could not get rid of; it haunted me; it perplexed me. I thought of all the sermons I had ever heard, and the prayers that had been offered, but they afforded no consolation to me. I was surrounded with evil—yes, the worst of evil—that is, Error. I was told I must repent of my sins and confess them before man. I could not think of anything to confess, so I left the mortal body without making that confession. When I was told I was dying, O! brother, what fear filled my whole feeble frame! They then asked me if I had anything to say. I said yes. I then said, I will make confession, but a soft voice—yes, a mother's voice—spoke and said, who will you confess to. Wait, my son, and make your confession to God, to whom alone you are answerable for all. I then tried to speak, but found I could not give utterance to one word. But that meek voice again spoke, and said, the spirit can speak. Yes, that spirit did speak while yet encumbered with the body of pain. I spoke in spirit, and made my confession to a spirit—yes, to a just spirit—one that would raise it on the wings of love and justice to the throne of the most high God. I confessed I had lived a life of careless indifference. I confessed I had done many things I ought not to have done, and left undone many things I ought to have

done. I then asked the spirit if there was any hope for me. He said, “Do you wish to enter on a good life now?” I answered “yes.” He said, “Then your name is Hope—you hope for a better life in the world you are soon to enter. If you are anxious for improvement, you have nothing to fear. There is none that asketh but that receive what they ask for.” I then, that is my spirit, replied, “Then why are the wicked punished, if all can be forgiven?” He said, “The wicked are not punished, if they can see they are wicked, and feel they are so; but it is the self-righteous, who think they need no forgiveness, and think they are fit for the courts of the blessed, so they number up the good deeds done in the body, and offer them for an offering of good to God. He does not look at good deeds; he looks at the heart of him who does good deeds.” My brother, I could write long on this subject, but the time fails. I conversed with this good spirit for a long time. I do not know how long, for I felt so light, so happy. I felt as if I had passed through the dark valley. He was so bright, so pure, so good, I felt perfectly happy. But, my brother, I was not free yet. I awoke from that happiness of joy to see—yes, to be tempted still further. I opened my eyes, not to look upon that good and happy one, yet of mercy, but on the wolves in sheep's clothing, who did come to teach me with their words, yes, empty words. They still insisted on me to confess, for my time was growing short. They then told me they thought I was gone, they feared I was, and that my soul was in hell. O, brother, how terrible those words sounded in my ears; for I had been instructed in a different way by the good spirit. He did not threaten me with anything, but he encouraged me. I tried to speak, but could not. I found, too, all was dark. I looked and wished for the good and bright angel to come to me, but I could see no one. I then saw a bright light coming far off. It drew nearer, and still nearer, until I could see it was brought by an angel. I watched it until it came over where I lay. The angel that bore the light had the sweet and happy face of my mother. She looked at me and smiled, and said, “Fear not, my son. I am with you. I will conduct you to the home prepared for you.” I was then filled with hope; that hope brightened and burned with the light of Heaven. The place was filled with happy spirits; they all joined in a song of praise and thanksgiving. I asked my mother what all this meant. She said, “My son, there is joy in heaven when a sinner repenteth, and is loosed from the bondage of the body, and has passed through death.” I said, “But I have not passed through death yet.” She said, “Yes, my Son, you are free.” She then bade me look. O! my brother, judge of my surprise, when I saw—yes, saw as you see—my own body lying motionless and still. I could not realize it. For a time I stood in wonder and amazement. I looked

at my form ; I found I was more like those heavenly beings who come to sing the song of welcome. My mother then said, " My son, rejoice with us. You are free. You will suffer no more the pains and sickness you suffered with in the body. You will not be subject to the sins you were ; you will have good instruction ; you will have good and happy spirits for your teachers ; if you will be instructed, and learn that wisdom that is given you, you will improve daily ; you must not fail to give that you receive, that will enable you to learn." My brother, the joy, the happiness, the bliss I have enjoyed is beyond description. I first went to the second circle. I remained there a short time. I saw my mother often, and several good spirits who came to teach us. They taught us of a still higher glory. I felt, at first, as if that was perfect bliss I then enjoyed. My ignorance led me to think that was all I could wish for, but when those good and happy teachers came to tell me of still happier places, in the home of spirits, I could not imagine anything more beautiful than the home I enjoyed ; but as I received their instruction, and gained the wisdom they came to teach, I longed to go with them : so I was conducted to the third circle. O, my brother, that I could give you a faint idea of the glory that awaited me, the song of rejoicing, the loud hallelujah to the God of Wisdom and of Goodness. I was welcomed by tens of thousands raising their voices in the song of joy. I was then to receive new instruction and new teachers ; but how sweet was that instruction ; it flowed on my soul like oil ; it ran like a pure stream of living water, into eternal truth. I have ended the sixth series of instruction and entered the seventh ; when that is finished I will enter into another circle. O, my brother, consider the happiness of a spirit preparing for a higher circle—how great the bliss we enjoy—I can give you but a faint idea of it ; but it can be comprehended only by those who know of the bliss of those redeemed from sin ; it can be but faintly described—it is like being in a dark place for a very long time, and expecting to be released from it, so they can imagine how light will appear, and by so doing they prepare their eyes to see that light. So it is our business to prepare our Spiritual body for the new light that is to break upon us, and be prepared for the new home and the new robes that we are to put on. My brother, you can prepare yourself for the new home and the new robes—yes, the home and robe of the high circles ; while you are in the body, you can receive that instruction we are now receiving ; and if you could but see it as we do, you would receive it. My brother, what pleasure it would give me to be your teacher in spiritual things ; if you will heed my instructions, I will teach you as I am taught. This is the wish of Spirits on earth, not to exact a confession from you, but to lead you in the path of truth and love and obedience to God's

laws. My brother, will you give heed to the instructions of your spirit-friends ? You must examine your mind well, and if you find any impure diseases in it, cast them out, and let it be in a pure and healthy state, and then our instructions will do you good ; the seed we sow in your mind will bring forth—yes, you will be able to teach others, as you are taught. My brother, do not be afraid to proclaim this to the world ; be not ashamed of the truth, for this is truth, one of God's best blessings given to the inhabitants of the earth. If the earth's inhabitants would see this as spirits do, how different would they look upon it ; they would see the good it is doing, and the good it is to do. My brother, be not afraid to talk freely on this subject. The light you receive do not hide—it must shine, and the more the inhabitants of the earth set it forth, the sooner the work will be accomplished ; when this is done, we are instructed by spirits of the high circles, peace will be on earth, and good will to men. The time will have arrived when the lion and the lamb shall lie down together, and shall be led by a young child. My brother, will you help us to bring about the Millennium ? The time has arrived for God to fulfill his promise, and he will do it ; he has provided the means for its accomplishment ; he has given to the angels to bring the good tidings of great joy to the earth.

Do not think, my brother, that this work is of no avail ; you will see, if you are faithful to our teachings. I must close, as the medium is weary. But, brother, I feel in hopes I will be able to control your hand soon, if it can be controlled, as I hope it can. You may expect long lessons from your brother, in the home of the blessed, and one that is permitted to visit you often. Do you ever feel the presence of spirits around you and around your bed by night ? Believe, my brother, that you are always in the presence of some spirits ; yes, when you are engaged in the duties of the day, and when you return in the evening, and when you retire to rest. My brother, how glad would we be to see you engaged in praying. What joy would it give us to hear your supplication to the throne of mercy. Will you make your supplication ? If so, do not be afraid you will not be heard ; be assured that you have a guardian angel ever present with you. My brother, not one prayer from a penitent has ever been lost ; let me be the bearer of your supplications to the throne of grace. Brother, you may say I have not gone to the high circles yet, and how can I bear your wishes where I can not go ? But, brother, this is another lesson, one that I will learn you. As we receive from the earth, we give to others, and so on, until it reaches the throne of God. Do not think it takes any time for us to do so, for time is not measured here ; we live in such harmony with one another, that our wishes are in unison with all.—[*Light from the Spirit-World.*]

THE SPIRIT MESSENGER.

R. P. AMBLER, EDITOR.

NEW-YORK, NOVEMBER 27, 1852.

DEVELOPMENT OF THE SPIRIT.

Bright and glorious as is the human soul, in all the stages of its progress, it is ever susceptible to a still greater increase of refining and purifying wisdom. The receptive capacity of man is being constantly augmented with every advancing step in the pathway of development; and, while he stands beneath the rays of the divine and central Sun, he becomes fitted, as the powers and beauties of the soul unfold, to receive the strength and influence of those rays in an ever-increasing measure. Therefore shall the life of the immortal being unfold as a flower beneath the light of Heaven, being subjected to that established principle of progressive development which prevails through all the domain of Nature. So the divine radiance which is received into the bosom of the spirit, will be increased and intensified in proportion to the expansion of the interior germ. As truth is infinite in its unfoldings, so the soul has a corresponding capacity for expansion and development, by which truth may be received with ever-brightening and perfecting glory.

The Divine Mind is and was from eternity the original and germinal soul of the Universe, in whose being reside the powers, principles and essences which are inherent in the human spirit. Hence the soul of man is, in a finite sense, the reflection and representative of God, and accordingly derives from the Original Essence the life, and power, and beauty which it outwardly manifests. It should be known and understood that there are two powers or forces operating constantly on the human spirit, which tend to its progress and development. The first of these forces consists in the inherent motion of the divine essence, by which the soul is pervaded; the other is the influx of divine love and wisdom that flows into the receptive spirit from the sphere of the Positive Mind. Thus, by means of a refining and spiritualizing principle in man, there is created in his bosom an aspiration that reaches upward to the Divinity; and so also, in correspondence with this, by virtue of positive and negative relations, there descends an inspiration into the recesses of the soul, from the breathing Spirit of the universe. It is by means of these two powers, or forces—this interior process of refinement in connection with the inflowing life of the Divine—that the spirit is caused to expand, unfold, and bloom in its celestial beauty.

In the great work of human and spiritual development, it should be known that spirits, freed from the entanglements of flesh, have acted as the agents and instruments of God, by whose influence the refining

motion of the soul has been quickened, and through the medium of which the divine love and wisdom have flowed into its depths. Humanity has progressed in past ages, and is still advancing in the attainment of truth and knowledge, not simply by its own tendency to development, or by virtue of its relationship with the Divine Being, but rather through the direct and immediate influence exerted by the heavenly powers. As God operates by means in the material universe, so also does He employ appropriate agencies in the government of the moral world and in the development of the human spirit; and these agencies can be none other than the lesser and finite spirits which occupy an intermediate position between the sphere of man on the earth and the vortex of the Infinite Mind. Therefore in the spheres of angelic life and beauty which reach through the vast expanse of created being, is formed the medium through which God speaks to the earthly world—the channel through which the streams of life and truth flow down to the receptive spirit, refining, expanding, and developing the immortal nature through the long lapse of rolling ages.

Thus the development of the human spirit is a work which is carried on in accordance with the divine purpose, and by the use of appropriate agencies. Angels are employed to perform the work of redemption; and the requisite means by which it shall be accomplished have been instituted and employed in many ages of the past. Spirits have operated on the human world in all time, since the spirits of men were born into the spiritual world. They have controlled the actions and destinies of mortals, so far as they were enabled to come into relationship with the earthly sphere; and this control has been constantly increased as the race has progressed in wisdom and in the development of the internal germ. At the present era, spirits behold the results of the labors in which they have been engaged in the past; and by the results which have been already accomplished, they are enabled to foresee, with accuracy and precision, the end which will be attained in the ages of the future. Spirits operate on the minds of men, when they have no consciousness of the invisible presence; they mould the thoughts and feelings of the mass where even the name of spirits is a by-word; they guide and control the stream of human progress, inspiring the reformers and poets and seers which have illuminated and cheered the world; and they have caused the weak to overthrow the mighty, the ignorant to confound the wise, and the darkness to give place to light. Little do the mass of men realize the influence which spirits are now exerting on the world! Little do they dream that a change, vast and mighty, is creeping over all their theological and social institutions! Little do they imagine that the standards of the past to which men have bowed shall be overthrown!—that the old authority which the Church has blindly

worshiped shall be destroyed! Little do they think that the human soul, with all its godlike and divine gifts, shall scan the creations of its Parent-Soul, and learn to explore the infinitude of his inner sanctuary! Yet such shall be accomplished. The period is even now at hand when the light from within shall direct the footsteps of humanity, and when the voice which the soul can hear, shall be the guiding and controlling monitor.

R. P. A.

A PICTURE OF THE FUTURE.

At a recent meeting of the Circle of Hope, the following communication was received from a spirit, purporting to be that of Joan of Arc. Some of the Circle not being familiar with her history, it was mentioned that she had, by the sacrifice of herself, redeemed her country—France.

She said—Yes; and France has to be redeemed again. I am not the first of the martyrs who lost their lives in the cause of truth and freedom; nor shall I be the last, even at this late day of the world's enlightenment.

But, friends, it is not to bring this gloomy picture before your eyes that I have come to-night. Oh, no! It is with a far different object. The light and glory which have been cast around me in my Spirit-home, give me a holy and beautiful theme to dwell upon. Not for me alone to dwell upon, nor for spirits alone, nor for angels alone to dwell upon, but for mortals too. Yes, for mortals!

In the darkness and superstition of the past, which are passing away with all their gloomy forms and fancy-fraught terrors, comes the light of revealed love and wisdom, as the harbinger of peace, joy, hope and redemption to be wrought on earth. Martyrs who have suffered for the glorious cause of truth, lift up your heads with joy ineffable! Gaze down on earth again, and rejoice to see the fruits of your heaven-directed labors! Behold now the seeds which have smouldered for a season! Lo! they are springing forth and gaining might.

The dark past is passing away; and the bright future!—how it gleams before me! The strength which cometh with the white-winged messenger is being felt. Its power is spreading—its love is directing—its might is finding the mighty, as well as the lowly of earth. Oh! the deep springs which have been opened in many hearts, from king to peasant, are becoming breathed upon by the spirit of progressive and life-beaming light! Who shall withstand the power of that light, which comes as a stream in whose placid waters they may bathe?

And lo! Truth cometh! Lo! it groweth. The meek and the lowly of earth receive it with heartfelt joy, as the dove bearing the olive branch of peace—the green, the beautiful symbol of hope for their souls—

the resting-place for all!—for each soul is being unfolded, and all may feel that the rock of ages is more firm for them, than the throne which the mighty and high-souled monarchs of earth have aspired to, in their uplifted majesty. And the light will level the world, as with the hand of the angel of death, when he cometh and lays all low alike. I say, the light shall level the people of the world; the monarch will be but the man, and the man will be a man more than ever before: and woman shall become a strong and mighty instrument in the glorious work.

[Some remark was here made by one of the Circle, implying that in her efforts for her country she must have been inspired.]

And the spirit said:—It was inspiration. It was a host of spirits which loved my country that inspired me, and I did not repel them. My soul saw the heaven prepared for the lover of truth and justice, and has felt the heaven which acting—taking our lives in our hands, and going forth to do our Father's work—has raised me to also; which has filled my soul with holy joy, and has shown me the hosts who aided me while carrying out the design which advanced my country one step in her upward destiny.

The earthly tabernacles erected for the worship of the Most High shall be deserted, or looked upon as places of the terror and darkness which have for centuries ruled the mind of humanity, through the force of dry and unsatisfactory laws, given forth as the mandates of the glorious Being whose only law is love, whose only mandate is peace. And each heart shall erect within itself a tabernacle, an altar, whose incense shall reach the pure throne of light, and return with an odor more sweet than the breath of flowers in their first dawn of beauty. When the structures erected by the hands of man are less sought, and the inward temple of the soul shall rise up and shine forth in the splendor of its natural beauty, then dark and gloomy indeed will seem the past, and glorious will all feel the present, unfolding to every heart new fountains of light and life everlasting.

Oh! the time is approaching when the men of earth shall feel how closely their interests, their immortal interests, are interwoven with the chain which reaches between the earth and skies. And the links of that chain shall be so commingled as to draw down the spirits of the great in good—the great in wisdom, and the mighty in truth, who have long since passed away, ripened in knowledge, purified in love, elevated in their progression in the eternal spheres of light, and now descending to fulfill their mission on earth.

Think not the germ of immortal flowers has ceased to act on their native ground—their home of clay. That love of home, of earth, of country which attracts it, shall and will draw, and is drawing back those purely unfolded spirits, who are now coming with a

power whose resistless course shall be lighted with the beautiful images of the present dawn, and will show the gloom and darkness of the past in all its huge and ungainly deformity.

Will not the mind revolt from that which is so dark and repelling? and shall not men turn away from it, and open wide their hearts to enjoy the beautiful future spread out before them?—not as a dream, but as a glorious angel of life and love, who shall enter every heart and gladden every homestead, and shall so act, so cast its golden fetters around as to bring the vast family of mankind within its gladsome embrace.

Is the picture too fair? Does it seem exaggerated to your view? Not so does it appear to spirits; but the colors are golden, the tints are azure. Oh! how they are blending and shooting forth in all directions in the bright firmament of joy, which speaks in more than mortal volumes of the infinite love and majesty of the most high God.

SPIRITUAL RAPPINGS.

The following interesting account of the visit of a noted rapping medium in the city of Hartford, we take from the *Times*, and present to our readers as containing important facts for the consideration of the skeptical:—

MISS CATHERINE FOX, one of the original "Rochester Rappers," spent the last week in Hartford, accompanied by her mother. Catherine is the youngest of the sisters, being at this time under 17 years of age. She gave three sittings a day, and during the latter part of the week the crowd of "anxious inquirers" became so great that she gave five sittings a day, and then all were not well accommodated. Her room was crowded during the sittings, and so anxious were all to "communicate," that essential "harmony" was often destroyed, and confused answers were given to questions. Notwithstanding the unfavorable condition induced by a crowded room, some surprising communications were made. A great many test questions were answered with remarkable correctness, while others received answers entirely erroneous. One gentleman, a skeptic in the new philosophy, brought a large gold ring, on the inside of which was engraved the name of an individual; interwoven were locks of hair belonging to two individuals. He asked for the name on the ring; it was given correctly. He asked relative to the locks, and was answered correctly. He declares that he brought the ring from California, where it was made and engraved, that one of the locks was cut from the head of a person in California and the other from a person in Hartford. He states that the ring has never been removed from his trunk since he left California, with a single exception, and that no one here outside of his own family knew anything in relation to it.

The raps were made upon the table, on the door, upon the ceiling, the chairs, and the sofa. The lady was requested to stand upon the hair-stuffed sofa. She did so, and the raps came as usual. It was claimed that Electricity alone made the raps; two glass tumblers were procured, and the Medium was insulated by standing on them. The raps still continued. In a special circle of nine, the raps spelled by the alphabet, "place a guitar under the table and we will sound

it." One was procured, and for 15 or 20 minutes it was sounded, in ordinary tones; no one of the circle touched it. The word "sing" was then spelled out. Several of the circle sung, and accurate time was kept on the guitar, though no human hand touched the instrument. This fact can be attested by nine respectable citizens of this place.

A gentleman had a communication from his son. He asked for raps corresponding with his age, each rap answering to a year. They were correctly given. "Now for the number of months above the years you have designated," said the gentleman. Eight raps came. "Wrong," said the gentleman. "Right," said the raps. "No," said the gentleman. "Yes," said the raps; and so they differed, each confidently adhering to his own views. Subsequently, the gentleman compared the date of birth with that of his son's decease, and found to his surprise that "eight" was right, though another number had, seven years ago, been engraved upon the coffin-plate and published as the correct age—neither the gentleman nor his friends ever suspecting that there was an error in their own minds, till so informed by these raps. Here there appears to have been *intelligence* back of the raps, not influenced by the mind of the inquirer, or by any one present. Other tests implying intelligence were also given.

It is wonderful that sounds or vibrations are made at all upon a material substance, without the aid of physical force. If it be a law of the mind, or the body and mind combined, it is certainly a matter worthy of thought and investigation. If it be what many believe, the development of spiritual intercourse with the world, it is still more important, for it settles beyond a flitting doubt, the great question of the immortality of the soul; and further, it settles the question so intensely interesting to all—that spirits immortal are identified in the eternal world—that we shall unite and recognize our lost children and parents and friends—knowing them as such—an idea the most happy that can be conceived, dispelling dark doubts as to the future, and robbing grim Death of his horrible terrors. Whether it be one or the other, or neither; whether it be fraud alone, or the development of some new and highly interesting principle, we say it is a matter worthy of investigation and candid thought. And it is worthy of remark, that those who have seen and investigated the least, or not at all, are the most forward in denouncing the whole thing as a "humbug" or a "cheat."

VISIT AT HARTFORD.

By invitation, we visited the friends in Hartford on Sunday, the 21st instant, and delivered two lectures, under spiritual influence, to large and attentive audiences. The cause of harmonial truth in this place is rapidly and surely progressing. A profound interest has been awakened in the subject, among the most enlightened and advanced minds, while theologians and priests who have reason to fear that their craft is in danger, are earnestly inquiring, Men and brethren, what shall we do? It is worthy of note, that the recent visit of Miss Catherine Fox to Hartford was attended with many manifestations of spiritual intelligence, and that Mrs. Mettler, the celebrated clairvoyant, is doing much, by her truly wonderful powers, to demonstrate the reality of the Spirit-life.

Correspondence.

JESUS CHRIST.

EDITOR OF THE SPIRIT MESSENGER :

My article of inquiry, regarding the nature of Christ and his mission, which appeared in the MESSENGER a fortnight since, I am happy to see has called forth a reply, with a few remarks on the subject. You will recollect that I saw in many things Christ said—if true and comprehended by me—indications of qualities which transcend what are generally understood by merely human ; and I wished to see a reconciliation of many of his doctrines, and of things related of him, with the view that he was only a fellow man, spiritually illuminated, sane, and truthful. I am unable to see that "E" has done much towards giving an explanation of the subject.

1. In dispensing with the evidences of Christ's divinity appearing in his own claims—which claims were uttered in a spirit of truth and wisdom, if prompted by the spirit which characterized all his other sayings—"E" says, "So, then, the enthusiast who is insane in believing himself to be Christ, and therefore the Son of God, must be so, because on all other subjects he is sane and truthful !" And on such evidence he thinks "almost every lunatic asylum must contain some divine person." The charge that Jesus Christ was an "enthusiast" and a "lunatic," it seems to me, would come from no person intimately acquainted with his history, as given in the New Testament. It is a charge which, whether true or false, with my present light, is most repugnant to my reason and intuition ; and with no real evidence yet presented to me of its truth, and *in the light of the harmony and wisdom manifested by Christ's general conduct and teaching*, appears absolutely unjust. It is an assumption which should be approved by no one, without its clearest demonstration, and the total absence of all rationality to the contrary.

2. The fact that Christ prophesied of his crucifixion, is divested of its importance, by imputing it either to his sagacity or clairvoyance. That *portion* of the prediction did not appear to be of much moment ; but I understand from the records, that Christ foretold he should in three days be raised from the dead, which was verified. And the accounts of his subsequent manifestations indicate that he was raised, if not in the same corporeal condition in which he died, at least in a bodily capacity which would admit of his being recognized by the physical senses ; inasmuch as, according to the Apostle Paul, he was "seen of Cephas, then of the twelve ; after that, he was seen of above five hundred brethren at once," &c ; and, in one of his manifestations, as related by St. Luke, as they were speaking of him, "Jesus, himself, stood in the midst of

them, and said unto them, Peace be unto you. But they were terrified and affrighted, supposing that they had seen a spirit. And he said unto them, Why are you troubled ? and why do thoughts arise in your hearts ? Behold my hands and feet that it is I, myself ; handle me and see ; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and feet ; and while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat ? And they gave him a piece of broiled fish and of an honeycomb ; and he took it and did eat before them," &c. These subsequent demonstrations, *as fulfillments of his predictions*, are what appeared to me to be of great significance, as distinguishing his case from that of any ordinary human being, or spirit, who has ever been known to have existed. And I would respectfully ask if any spiritual manifestations of the present day could be considered as parallel ?

3. I did not claim that Christ's exhortations to love God, our neighbors, &c., were evidences, when isolated from other things, of his divinity ; but that these, as specimens of his words, were proofs of his general truthfulness, and as such, collateral evidences of his truth in his peculiar claims. So it will be seen that the doctrines alluded to, of Moses, Pythagoras, and Socrates—although manifestly from a Divine source, *as is all truth*—do not assert their divinity, but as indications of the purity of their motives, would give force to what other claims they might put forth. And if "we, who at this day, teach even a higher doctrine, namely, to love our neighbor better than ourselves," *show by our fruits an unchanging sincerity to that doctrine*, as Christ did in his sacrifice of himself for the same principle, then is it evidence that we are in other things truthful, at least to the extent of our wisdom—and yet no argument of our divinity.

4. "E" draws illegitimate conclusions from my application of the sincerity of Christ. I inferred that the nature of his precepts, and the spirit manifested at his crucifixion, evinced his sincerity of character, and therefore freed him from the charges of selfishness or ambition, in his claims of divinity. Did Socrates, the martyrs of all ages, and the poor heathen who were crushed by the car of Juggernaut, claim to be divine ? Their actions manifested their sincerity to their doctrines ; and so also with Christ.

5. In relation to the "miracles" of Christ, (I should qualify them as meaning—his actions, resulting from his infinite spiritual powers, universal knowledge of the laws of nature, and superiority to created things,) their evidence of his divinity is not destroyed by the facts that as great or greater were performed in the presence of Moses, Elisha, and others ; because theirs were professedly done by the aid of Divine power, and not by themselves alone. Whereas Christ claimed to

do his by his own powers—he being in the Father, and the Father in him.

The closing suggestions of "E," I thankfully receive. I have hopes that, through the teachings of these New Revelations, we shall, ere long, have an understanding of the truth of this as well as of other questions. I am, and have been for nearly two years past, to the extent of my opportunities, giving attention to the New Revelations; and as far as they have tended toward the elucidation to my mind of the above question, the majority of the evidences which I have received from the Spirit-land, has been in support of the Divinity of Christ, and of his character as a Savior. During a period of eight months, in which I resided at Auburn, last year, my whole time was devoted to the study of this spiritual development. And through more than a score of media, at least nine-tenths of the opinions and beliefs on this subject expressed by spirits, were as above. And these were given in the midst of the fullest and most undoubted tests of their being of spiritual origin; many of them from spirits manifesting a very high order of intelligence and purity of character. Besides which, their views on this point were supported by more forcible arguments than any I have seen to the contrary. And here it might not be out of place to add, that through the light of these New Revelations, I have attained a living faith—a knowledge—of man's future existence, which I previously had not, being formerly a confirmed infidel; and have received those instructions, and have been lead to those reflections and associations, which have induced what theological and spiritual views I entertain, be they erroneous or otherwise.

The queries which I proposed, were not for the purpose of furthering the views of sectarists respecting a *tri-personal* Divinity, as I can not for a moment suppose such a doctrine reconcilable either with reason or the teachings of the New Testament. But the point which I would make the subject of query, is whether the character and assumptions of Jesus, together with the uniform teachings of the Apostles, (and I may add, the dictates of sound reason,) do not authorize the belief that he was a full and perfect epitome and embodiment of *all* the Divine *qualities*, at the same time that he was the most exalted example of a man? In other words, whether he was not actually, as Paul claims, God manifested in the flesh? or whether in him dwelt not all the fullness of the Godhead, bodily? Such a view would seem supported by his declaration that he was in the Father and the Father in him—that he was one with the Father. And if we understand that his visible person was only the physical embodiment of the epitomized soul or vital essence of the Infinite Divine, there is nothing irrational in his declaration, "Before Abraham was, I am;" and that he was the *logos*, in the beginning with God, and was God,

and was finally *made flesh* and dwelt among men. Nor do I suppose that the whole infinite *quantity* of the Divine was concentrated in Christ's personal form; but rather that he was a focalized ray, embracing all the Divine qualities, faculties, affections, &c., in their just and harmonious proportions. If this view of Christ, so satisfying to my reason, and so abundantly supported by his own sayings and those of the Apostles, is incorrect, I should be gratified to receive the true view, properly demonstrated.

Yours, truly,

I. S. HYATT.

Facts and Phenomena.

CLAIRVOYANCE.

I was fortunate enough, the other evening, to be present at a circle, wherein a lady became, for the second time only, in a clairvoyant state. We sat around the table in the usual manner, and asked the spirits how long it would take to entrance her? They replied ten minutes, and in about that time she became so.

I have seen many operations of mesmerism, but have never seen one as fully entranced as she was, nor any in so short a time; and as no passes were used, it seemed clear to me that some invisible agency was at work upon her. She commenced in a low voice to describe what she saw, (and it would be impossible for me, even if I remembered all she said, to condense it within the limits of this article.) She had some trouble in finding her guardian, who had some other duties to perform, but when she did find him, her face beamed with joy. She appeared to be followed by a spirit of — Jones, who died in Mexico—not evil, but full of mischief. She next described a spirit as "Oh, how I love that man," which proved to be Swedenborg. She described a home as very beautiful, but "would not touch it for anything," as it looked as if it was made of glass. Flowers she saw that were not like any she saw on earth, very fragrant; but she feared to touch them. She drank once out of a fountain springing up from a clear, white rock, and, as I watched closely, I saw the muscles of the throat move as they do in drinking, (which I, for one, can not imitate;) beautiful walks and gardens, hills and dales; and a cross, very beautiful and transparent, and on which was inscribed, (being interpreted for her by some other spirit) "He died for all!" and there were many kneeling around it, but did not notice her. All the preceding *MAY* be set down to the imagination, (I will raise the question of *WILK* IMAGINATION is?) but I do not think it was. I do not think that she saw trees and flowers, and houses, in reality, as we see them in the body, but that she saw them as much as any spirit can see them, in her *IDEAL*.

removed for the time from the body, as her spirit undoubtedly was. She could not see anything natural. She saw our spirits in the circle, yet could not see our bodies and the walls that contained them. She could see the spirits in the first sphere (our world,) which she described as very dark and gloomy, and she did not wish to return to it, but she could not see the houses or anything material.

But she went further than any imagination can go, in describing the realities of the circle present, most of whom were total strangers to her even by name. She gave their names and descriptions, so that all could not fail of recognizing their identity. Once she said, I see my cousin J——, who has died since I heard from him; he lived in North Carolina, and died two weeks ago. We have no means of verifying this as a fact at present, but to one who heard all she did say and describe, it bore upon its face the internal and external evidence of truth. I, for one, recognize in it a glorious and beautiful truth, (let who will cavil) that appeals to the highest and holiest instincts of man's inward nature. I, for one, feel elevated by such teaching, and have arisen from it a wiser, and I hope a better man.—*Light from the Spirit-World.*

MAGNETIZED WATER.

Mesmer, and some of his earlier followers, frequently employed magnetized water, with the happiest results, in the cure of various diseases. Of late years, however, this agent has not been so frequently employed, I suppose, owing to the difficulty which most people have in perceiving the *rationale* of its operations. But if anything were needed in addition to innumerable facts which might be cited, to prove its efficiency in certain cases, it is afforded in the recent physical experiments of Baron Von Reichenbach, in which it was indubitably proved that an *aura* proceeding from the human hand may be absorbed and temporarily retained by water, which receives from it certain marked properties of acting upon the human nerve. Water may be magnetized by grasping a tumbler containing it in both hands, fixing the mind intently upon it, making passes over it, and occasionally breathing upon it, vigorously willing that it shall have the required medicinal properties, which latter must be clearly conceived in the mind. This operation requires not over five minutes. Water prepared in this way may be made to act as a cathartic, an emetic, a sudorific, or almost any other medicine, provided the patient is magnetically susceptible; and I have known somnambulism and clairvoyance to be quickly produced by drinking two-thirds of a tumbler of magnetized water, prepared *without the knowledge* of the patient.

The efficacy of all these processes will be immensely increased, if you can succeed, by any means, in strongly impressing, or *magnetically fascinating* the mind of the

patient with the idea that the results sought for will and must follow—because this impression or fascination has the effect of concentrating the whole nervous sensitive force of the patient's system, to the point where it is required to perform its work. This is the secret of the "electro-psychologists," or "biologists," so called, some of whom believe that a pressure upon a particular nerve adds great efficacy to the operation, by giving them control of the patient's mind. Cases of long-standing paralysis have often been almost instantly restored by this process: and deeply-seated spinal and other diseases have been speedily eradicated by it.

W. F.

Poetry.

"HIE AWAY TO THE SPIRIT LAND."

BY MISS M. N. DEARBORN.

There is a beautiful superstition which prevails among the Seneca tribe of Indians. When a maiden dies, they imprison a young bird until it first begins to try its power of song—and then loading it with kisses and caresses, they loose its bonds over her grave, in the belief that it will not fold its wings nor close its eyes, until it has flown to the Spirit-land, and delivered its precious burden of affection to the loved and lost.—*Congregational Journal.*

Hie away to the Spirit-land, sweet dove,
To the home of the loved ones gone;
Whose strains are heard on the night wind's breath
To ask for thy early song.

And bear us a message, thou gentle bird,
On the tip of thy downy wing;
From the blossoms that bud by a lowly grave,
To the bloom of eternal spring.

Far away to those hunting grounds of light,
Where our sister now is known!
Where the soaring falcon ne'er hath been,
Or the mountain eagle flown.

From those grand old woods that encircled the plain,
Where the bright and the beautiful roam—
Remember to waft the burden you bear,
On the breeze of that radiant home!

Where the pride of our forests are wandering now,
By the streams of that shadowy land—
Thou shalt whisper the tale we have taught thee here,
And tell of a mourning band.

O, say to that loved and departed one,
That we cherish her image still;
While her voice is missed in the night, by song,
As it echoes o'er mount and hill.

Though the light canoe no more shall glide
Where the sparkling waters gleam,
Yet we know she stands with a shining band,
On the shore of a golden stream.

And we bid thee speed on thy blissful course,
Away from the realms of care;
Till thou shalt have rested thy weary eyes,
And folded thy pinions there.

[The Flag of our Union.

Miscellaneous Department.

LESSON FROM EARTH'S INTERIOR HISTORY.

BY CHARLES WORTH.

"DRUSE—A cavity in a rock having its exterior surface studded with crystals ; or filled with water."—[Webster's Dictionary.

Deep in the bowels of a mountain was enshrined a family of crystals. They lined the inner surface of a cavelet in a solid rock. There had they been, encased together, chastely preserving their unrevealed worth of beauty from all tarnish and decay, while myriads of ages had constructed a huge section of Eternity, as a million of corals build an island in the sea.

A thousand times had the mountain been convulsed with earthquakes ; each one heaving it farther up into the cerulean pride of majesty ; as every conflict in a great soul exalts it to a loftier strength, and spreads for it a firmer basis. At every throes its granite bones were rent, and many secrets of its minerals and springs disclosed.

But the little druse came not forth ; it seemed that a cesarean process must bring it to light, where its iridescent beauty might paint the live soul of the Poet with hues of spiritual joy.

O, the dark, torpid, eviternal sleep which preceded the emancipation of those crystals ! They had never looked on loveliness, never had glittered in the sunlight ; never deftly swung and gleamed among the ringlets of a pure maiden's shining hair ; (Earth does love to deck the beautiful human form with its mineral flowers and floral gems,) never gazed infinitely into the infinite stars, which seemed to be the studdings of their entitypal druse infinitized, as God is man infinitized ; they had never told a word of the revelation of the marvelous and mysterious beauty of Earth's inner heart.

But while innumerable cycles of eternity passed by in taciturn majesty and solemn pomp ; while generation on generation of consecutive ages slothfully crept into oblivion—tombs dug in the sterile deserts of the Past ; while shoals of changes met, fought, labored, reveled, and sunk together into the bottomless, shoreless gulf of Ruin, had these crystals dreamed of System, Beauty, Use.

Electricity had gone down that little subterranean with vague tidings of the sky, clouds, firmament, stars, rainbow, light, flowers, water ; and all of earth that is bright, beautiful, sublime, lovely, glorious. Gravity had penetrated there, and whispered in their dreams, of Order and Law. The great Motion had many times half-awakened them to consciousness of Desire, Hope, Aspiration, and their fulfillment, Progress. A vague something, as it were an encircling and permeating fire-music, had traced into their being in intangible but unerasable characters, an anticipation of the prophecy of spirituality. Purity, Truth, Love, Faith, Wisdom, all seemed to have breathed into them something of their own breath of life. The great Soul had endowed them with life and sentience, and impregnated them with a germ of joy.

The prophetic shadow of a great event fell on them, as they were waiting ; for Patience born of the Ages, had long been their tutress. At length a slide, plowing a vast cicatrice adown the mountain's side, detached the fragment of rock which contained the crystals, and dashing it with violence

against a boulder, shattered it in twain. Then woke the crystals to the wondrous light, which showed them to all things, and revealed all things to them, and brought to them the fulfillment of their dreams. They manifested their joy in, and sympathy with surrounding things, by displaying their own brilliancy and symmetry. The Poet looked into their sparkling natures, and thereby acquired another fortune of Beauty to his already princely dower. The scientific scholar found in them stores of the lore of ages gone and yet to come. The Sun shone brightlier than ever before, on seeing his own beams reflected in such faithful perfectness, as the pure mother feels and radiates a warmer glow of being when she beholds the child of her love exhibit her own beauties of person and character.

They were a vision of the infinite Beauty, and therefore a divine joy to all the world. Darkness lost its gloom, and the dismal grave its terror, when it was seen that such bright jewels had emanated from the dark, cold silence of the ground. Heaven was nearer, and its infinitudes less intact ; for its attributes were vividly expressed in their starry glances.

* * * * *

Far away, on the same earth, in another mountain, was another tiny hollow in a rock and it was filled with water. Its history is nearly related to the story of the crystals. The same long confinement, the same self-preservation, the same circumstances, the same dreams—but all of a higher order ; for its being was a more universal range, and wider destiny ; its nature belongs to a higher plane of life.

But as yet it had never shouted in the ocean voice of Nature ; nor frolicked in the cascade ; nor laughed in the capering rill ; nor propelled machinery ; nor written a sentence of the gospel of Beauty's harmony in the semi-aureola that decks the brow of Iris ; nor nursed the flowers with florid nectar ; nor revived the expiring life of the thirsty, fever-stricken clinic.

But it had dreamed prophecies of wakefulness. Dim revelations of deserts, sirocs, fever, filth, famine, vice, woe, had interspersed its reveries with sadness, and created embryo yearnings after beneficent power. But these glooms were flecked with Philanthropy, Love, Reform, heroic deeds, brave performances of life-work ; and then came courage and purposes divine.

At last a slide also wrought a vast gash-wound in this mountain, so deep that only centuries could heal it ; and a small boulder was pitched into the sea, where it became a plaything of the waves, rolling, tumbling, wearing, till the little measure of water well nigh dreamed a nightmare of despair—its dreams were not during sleep, but in an unresting confused wakefulness. Its senses were all mingled in confusion. A rocky necessity girt it round : and outside of that, a wild, fierce conflict was going on, the nature of which it could not understand. O, could its prisoning circumstances be worn away, or broken, and set it at liberty !—so the Soul feels when life is a wild, disorderly restlessness, tossing its cage, the body, where it will—could it be free of that, it could grasp all other freedom.

An unusual storm finally brought deliverance to the captive water ; the rock was dashed in pieces ; and it escaped, and, at once mingled with the voice, power, grandeur, use, of ocean's tireless nature, as all waters do in turn. It played with the foam, it sang with the billows, it performed herculean labors at the mill wheel ; it united with its natural enemy, fire, and became an endowment of energetic life, for the steam-engine ; it loomed in majesty in the clouds ; it sparkled in dew ; it

brought health and vigor to man, beast and plant, in the cool draught and refreshing bath; it played wild antics in the geysers of Iceland, and the waterspout of the torrid sea; it baptized the soul of the guilty in tears of penitence, washing him for heaven; in tears of sorrow it floated grief far away from the mourner's heart; it came down in a torrent of rain and effaced the track of the poor fugitive slave, as he fled to freedom from pursuant men and bloodhounds; it quenched the fiery appetite of the drunkard; it cleansed the soul of the debauchee of its horrid filth; it washed physical diseases from men's bodies; it bathed susceptibly pure souls in the purity of light, and music and harmony with the Divine ALL.

But prostituted souls degraded it to woful purposes. It became a fiery poison to destroy men's souls;—O, the fascinating, but insidious beauty, as luringly it lurked in the beaded wine, gaily and merrily dancing to the appetite it had captivated and enslaved; it held in solution the hemlock which was fatal to Socrates; it floated the wormwood and gall to the soul of the pure Jesus, when he was experiencing the spiritual death of a world of human souls; his hating, but loved brothers. The war, pirate, and slave ships floated on its bosom as securely as the argosy.

All voices sing the praise of water, each in his own way, and with reference to his own appropriation of it; for all employ it, either in use or abuse.

As the crystals were a fortune of Beauty to the Poet, so is water wealth of use, as well as ornament, to everybody.

Water and Light are parents of Beauty, (so tells the rainbow) the artists of her forms. Therefore it is that they receive the universal homage of all human hearts, and all Nature, and have no enemies.

THE BROKEN HEARTED.

I have seen the infant sinking down, like a stricken flower, to the grave—the strong man fiercely breathing out his soul upon the field of battle—the miserable convict standing upon the scaffold, with a deep curse quivering on his lips—I have viewed death in all its forms of darkness and vengeance with a tearless eye,—but I never could look on woman, young and lovely woman, fading away from the earth in beautiful and uncomplaining melancholy, without feeling the very fountains of life turned to tears and dust. Death is always terrible—but, when a form of angel beauty is passing off to the silent land of the sleepers, the heart feels that something lovely in the universe is ceasing from existence, and broods, with a sense of utter desolation, over the lonely thoughts, that come up like specters from the grave to haunt our midnight musings.

Two years ago I took up my residence for a few weeks in a country village in the eastern part of New England. Soon after my arrival I became acquainted with a lovely girl, apparently about seventeen years of age. She had lost the idol of her heart's purest love, and the shadows of deep and holy memories were resting like the wing of death upon her brow. I first met her in the presence of the mirthful. She was indeed a creature to be worshiped—her brow was garlanded with the young year's sweetest flowers—her yellow locks were hanging beautifully and low upon her bosom—and she moved through the crowd with such a floating and unearthly grace, that the bewildered gazer almost looked to see her fade into the air, like the creation of some pleasant dream. She seemed cheerful and even gay; yet I saw that her gaiety was but

the mockery of her feelings. She smiled, but there was something in her smile which told that its mournful beauty was but the bright reflection of a tear—and her eye-lids, at times, closed heavily down, as if struggling to repress the tide of agony that was bursting up from her heart's secret urn. She looked as if she could have left the scene of festivity, and gone out beneath the quiet stars, and laid her forehead down upon the fresh, green earth, and poured out her stricken soul, gush after gush, till it mingled with the eternal fountain of life and purity.

Days and weeks passed on, and that sweet girl gave me her confidence, and I became to her as a brother. She was wasting away by disease. The smile upon her lip was fainter, the purple veins upon her cheek grew visible, and the cadences of her voice became daily more weak and tremulous. On a quiet evening in the depth of June, I wandered out with her a little distance in the open air. It was then that she first told me the tale of her passion, and of the blight that had come down like mildew upon her life. Love had been a portion of her existence. Its tendrils had been twined around her heart in its earliest years; and, when they were rent away, they left a wound which flowed till all the springs of her soul were blood.

"I am passing away," said she, "and it should be so. The winds have gone over my life, and the bright buds of hope and the sweet blossoms of passion are scattered down, and lie withering in the dust, or rotting away upon the chill waters of memory. And yet I can not go down among the tombs without a tear. It is hard to take leave of the friends who love me—it is very hard to bid farewell to these dear scenes, with which I have held communion from childhood, and which, from day to day, have caught the color of my life and sympathized with its joys and sorrows. That little grove where I have so often strayed with my buried Love, and where, at times, even now, the sweet tones of his voice seem to come stealing around me till the whole air becomes one intense and mournful melody—that pensive star, which we used to watch in its early rising, and on which my fancy can still picture his form looking down upon me, and beckoning me to his own bright home; every flower and tree, and rivulet, on which the memory of our early love has set its undying seal, have become dear to me, and I can not, without a sigh, close my eyes upon them forever."

I have lately heard, that the beautiful girl, of whom I have spoken, is dead. The close of her life was calm as the falling of a quiet stream—gentle as the sinking of the breeze, that lingers for a time around a bed of withered roses, and then dies "as 'twere from very sweetness."

It can not be that earth is man's only abiding place. It can not be, that our life is a bubble cast up by the Ocean of Eternity, to float a moment upon its waves and sink into darkness. Else why is it, that the high and glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering abroad unsatisfied? Why is it, that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it, that the stars which "hold their festivals around the midnight throne," are set above the grasp of our limited faculties—forever mocking us with their unapproachable glory? And finally, why is it, that bright forms of human beauty are presented to our view and then taken from us—leaving the thousand streams of our affections to flow back

in an Alpine torrent upon our hearts? We are born for a higher destiny than that of earth. There is a realm, where the rainbow never fades, where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings, which here pass before us like visions, will stay in our presence forever.

Bright creature of my dreams—in that realm I shall see thee again. Even now thy lost image is sometimes with me. In the mysterious silence of midnight, when the streams are glowing in the light of the many stars, that image comes floating upon the beam that lingers around my pillow, and stands before me in its pale, dim loveliness, till its own quiet spirit sinks like a spell from heaven upon my thoughts, and the grief of years is turned to dreams of blessedness and peace.—[*Waverly Magazine*.

RUINS OF ANCIENT CITIES IN THE ISLANDS OF THE NORTH PACIFIC.—The ruins of ancient cities, of immense magnitude and extent, have long been known to exist in several islands of the Pacific Ocean, the origin and existence of which, history furnishes no account. In one of the Ladrone Islands, a group lying in latitude 16 deg. north, longitude 170 deg. east, some two thousand miles from the coast of China, are the stupendous ruins of one of these ancient cities.

The *Vineyard Gazette*, published at Edgartown, gives an account of a visit to these ruins by Capt. Alfred K. Fisher, of the Nantucket whale-ship *America*. The principal street was three miles long, and the buildings all of stone, of a dark color, and of the finest material. Near the center of the street were twelve stone columns, near fifty feet in height, and ten feet in diameter at the base, surmounted by stone caps of immense weight. From the principal avenue other streets diverge at regular intervals and at right angles. The ruins of the whole city were overgrown with trees of ancient and gigantic growth. The native inhabitants, nor the Spaniards in whose possession the island is at present, could give no account of the founders of the city. It seems to be a counterpart of those Central American cities, the record of whose people is blotted from the memories of men.

The lords of the earth are workmen, who build or cast down at their will, and who retort the sneer of the "soft-headed," by pointing to their trophies, wherever art, science, civilization and humanity are known. Work on, men of toil, thy royalty is yet to be acknowledged, as labor rises onward to the highest throne of power.

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