

THE SPIRIT MESSENGER.

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

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The Principles of Nature.

A LECTURE ON SPIRITUAL TRUTH.

BY N. J. HOWARD, CLAIRVOYANT.

Inasmuch as the subject on which I am now to speak is one possessing transcendent beauty and loveliness, I think it very essential, and even necessary, that the term "spirit" should be defined. Nearly all now living on this earth profess to believe in spiritual existences; yet there are many professing to believe them that do not, because their ideas are based upon ignorance and superstition, which have arisen from a false education. Many profess to be believers who never question themselves whether the spirit possesses form, substance, or matter; yea, even many deny that a spirit is substance. Some admit, however, that it may be a sort of something, ether, or vapory air, not having form, substance, or parts. But I am impressed to tell you that the spirit does possess form, shape and comeliness. It is the refined portion of the human organism—it is the essence of man,—in other words, it is the internal, spiritual, or vital force, which reigns pre-eminent over the exterior or grosser form. It is the ever-active principle of motion in man. Without this holy principle, this pure and spiritual organization, not one action or movement could take place. As long as the body of man continues perfectly healthy,—in other words, as long as the different elements which are requisite to a harmonious action remain in that uniform proportion which nature designed,—then no discord or disease can disturb it, all its parts will move in harmony and unity, and then also will the spirit, with its pure organization, its glorious and angelic form, tend to be more attracted toward the Deity, who is all Wisdom, Perfection, Love, and Harmony. I can find no language adequate to describe to you the transcendent beauty, loveliness, and character of Jehovah—his purity, his benevolence, his unchangeable love, both towards spirits in the body and out of it;—if I could, you would not wonder at my remarking that all spirits throughout the spiritual realms, and also all spirits in the grosser form, are attracted to Him who is the great Center of perfection, where all love, wisdom, power, benevolence, purity of purpose, and immutability, are concentrated in one holy union. He is the Great Fount from which all that is lovely and pure must flow, not directly to man in the material body, but through the different spheres, from the angelic down to spirits occupying the lower circles, and from these down still to spirits now in the body on this earth and on different planets. I would remark here that it is one of the unchangeable laws of God, that all spirits in the universe, whether in the natural body or out of it, should be attracted towards Him, and that attraction is stronger in proportion to the purity, harmony, and perfection of the physical organization. In other words, it is one of the undeviating laws of nature—a fixed principle in the constitution of things—that the elements of perfection should be attracted towards the more perfect, and at the same time should be repelled from that which is grosser. Mankind upon this earth, though of different degrees of refinement, purity, and wisdom, are as much advanced as could be expected, though myriads of years and ages have passed away since the spiritual principle of man had an existence, and that a conscious one. I cannot, therefore, with my present impressions and heavenly consolations, look upon the world with that disgust and dissatisfaction which many manifest. For, taking an extensive view of natural phenomena, I find that it is an unchangeable principle which enters into the spiritual combination or organization of man, that every thing has, and will continue to progress towards the focus of perfection, which is Jehovah.

This may be seen by the casual observer at the present time, for a new era is about breaking forth, and the time will soon be when this subject will be elucidated to all, and man will see that the cause, or worker of these changes, is God. The time will soon come when man shall have progressed beyond the influences of discord, strife, and sectarian dogmas; and then shall harmony, unity, wisdom, purity, and fraternal love, burst forth as the rose, the fragrance of which shall spread from one end of the earth to the other. Then shall the holy doctrines of peace and good will to man, which Jesus sought to elucidate and inculcate, be felt throughout all the material and heavenly spheres. When such an era arrives, we may expect to see the practicability of that lesson which was taught by the holy man of God—"Be ye perfect as your Father in heaven is perfect." The mind of this illustrious personage was much illuminated with this grand principle, namely, that one prominent constituent of all things is a tendency to perfection; were this not so, all things would not be constantly attracted towards perfection, but would be repelled from that end, and remain in their gross original state forever. This principle he understood; hence the reason is obvious why he uttered the sentiments above alluded to.

Seers of old, through the grace of Jehovah, had a faint idea of those great and glorious changes which are about to take place. I say they had a vision of the revolution about to occur, the privilege of enjoying and feeling which we are blest with, and the benign influences of which will advance us towards wisdom, purity, and truth. I would have you understand that we of this earth are approximating to the spiritual world, and that while once the change from one to the other was apparently great, now it is comparatively small. I am impressed that we are now on the threshold of the Spirit-world; that this is but the result of nature's progressive laws, or, in other language, that it is impossible for these things to be otherwise; and though the pride and folly of man may lead him to reject them, yet it is a consoling truth that the wheels of nature will continue to revolve, and that one more slight movement will carry man and the world far, very far, from the point they now occupy. Let us, then, look upon opposers with charity, and excuse their false ideas and bigotry. What if skeptics revile and abuse me? I know my cause will live, for it is Heaven's truth.

History informs us that in times past great changes have taken place; but in time to come we shall have equally as great changes. He who lives to see 1855, will appreciate and fully understand what I now say. In speaking of spiritual developments, I can draw no line of demarkation nor form any distinction between what to a class of minds appears spiritual, and other things which relate to science, from the fact that all good proceeds from one source—Jehovah. All that tends to perfection in spirit or matter, in science or art, appears to me to be comprehended in the general good; so that in looking upon what men call spiritual developments, I cannot regard all mental achievements otherwise than as converging to the same end. For illustration, the subjection of electricity and steam to the will of man, together with other improvements of the age, seems to me to be one grand part of spiritual science approaching to perfection. I am well aware that to many these ideas will appear strange, but to me they are both natural and philosophical.

But, as it is expected by you, I will speak now upon what men call spiritual things especially. I have reference to the improvements now taking place with the spirits of men, and also the *modern manifestations*, about which there is so much controversy and discord. It is a universal fact that a grosser element is combined, to a greater or less extent, with all that is lovely and perfect. This is the case in reference to the present subject which now agitates the minds of men. With this principle in

view, then, while we deal with spirits or pure things, we should distinguish between the gross and the refined, ever showing a disposition to reject that which is imperfect and untruthful, and accelerate the progress of the opposite to perfection.

I will speak first of spiritual sight, clear-seeing, or clairvoyance, which, to the incredulous and skeptical mind that has received a superficial or false education, seems impossible. And while one class of minds rejects this principle, because it does not harmonize with what they consider reason and philosophy, there has been another class that has combined gross deception with the pure, holy, and truthful, thus confounding good with evil, and thereby retarding the natural tendency of science to progress. We here come to a point where it may be asked, what is spiritual sight, or clairvoyance? for while many do not understand its true nature or philosophy, it should not appear so strange that they doubt and reject this important truth. To explain and answer this inquiry, I must refer you to the definition I gave of spirit. I intimated that man possesses both a material and spiritual organization—an outer and inner being. To become spiritual, the outer must be subjected to the inner or spiritual organization; when this is the case, the spirit goes forth to roam in the fields of holy and Godlike wisdom, and may drink from that Spiritual Fount which is inexhaustible;—it may see and converse through a spiritual influx, receiving truth from angels in the higher spheres, where discord and strife are unknown, and unity, love, and harmony reign. This is what I call spiritual sight, or clairvoyance. At such times there is an independence in the action or movement of man's most refined self; and this, I wish you to understand, can only take place by the subjection of the grosser to the more refined man. O, that people could be made to comprehend the beauty of this truth—that the physical action and functions of the body may be almost totally suspended, and that then the spirit may go forth from its gross tabernacle, and perform that imperfectly which will become easy and natural when it abandons the body entirely. When the material body becomes no longer fitted to retain the spiritual, it is attracted to earth. This change is commonly called death, yet in reality it is a birth, or an escape of the spirit from its gross, earthly tenement, to a more pure and spiritual existence. All are more or less susceptible of entering the clairvoyant state or the spiritual condition, and becoming conversant with the Spirit-world while connected with the grosser world. This truth, though now imperfectly understood, in *four years* will be generally believed and appreciated. It may be thought that this is unnatural and wrong; but I say it is perfectly natural and right, and what every individual may accomplish for himself, by doing as I have directed, viz: by bringing the physical into subjection to the spiritual. I tell you, my friends, that these phenomena and principles will be universally known and believed, as well as the grand Truth of spiritual influx. The world without this can never arrive to that state of perfection to which all men aspire; hence it is rational to conclude that it is not only natural, or according to divine intention, but even essential to the happiness of man. When these sublime principles are believed, man will not desire to wrong his neighbor, but all will be led to seek knowledge, and love truth, from the ignorant to the wise. Such is the time of which prophets and seers have spoken; and while we have met here to meditate upon these holy things, angels meet with us in approbation of our course, whose presence may be even felt. We should regard it, then, as an inestimable privilege that we are permitted to witness the dawn of this great spiritual era.

I feel impressed here to refer to the relation existing between the material and spiritual world. I wish also to inform you of the holy illumination of spirits in different spheres, and also at the same time to point out the deficiency which seems to exist there. I deem this last allusion just and necessary; as it should be well understood that what is left undone in spiritual things or the spirit's culture on earth, must be done in the other world; and that therefore the more deficient we are here in those things, the lower in the ranks of progression we shall be in the world of spirits. I am impressed to say that thousands of spirits regret that they did not occupy their minds more with spiritual matters in the manner I have directed. If we do our duty, if we seek to

have our minds illuminated, we shall be rewarded with a high state of enjoyment in the spiritual world; on the other hand, if we neglect our duties or if we cultivate not the soul, we shall be less fitted for the Spirit-world than lower spirits are for the higher spheres. An inferior state of spiritual darkness called Hell, and a superior state of spiritual light called Heaven, are in strict accordance with the unchanging laws of the all-wise and all-perfect God of Nature. It is a consolation, then, for us mortals to know that in discharging our duties in this world we become qualified here for Heaven. The whole object in man's development is progression towards perfection and holiness, and if all the world rightly understood and appreciated this, then would they strive for the possession of high attainment in wisdom and goodness on earth. It is ever the will of the Omnipotent Spirit that the minds of men should be elevated and spiritualized, both in this world and the world to come.

In view of the above principles, it may seem strange to many that any other doctrine should have been preached and inculcated upon the earth. To me, however, it is not so strange that men have not progressed beyond the gross philosophy of the present time; for by looking into the matter more deeply we shall find that mankind are about as far advanced as they possibly can be without new light.

I know, friends, that these are ideas which many will ridicule, but this I can excuse as it matters not what men say, so long as I know what I advocate is God's truth. There are those who, biased by their education, desire to have matters otherwise, and thinking that they are themselves in possession of the truth, they pronounce those sentiments, not only blasphemous, but unworthy of Divine Perfection.

In all ages of the world, it has happened that error and evil have been mingled with that which is holy and pure. This remark is applicable to the very topic now under consideration; for attending the manifestations which are now being witnessed, there have been many things gross and wrong, but be assured that there is that in them which is pure, spiritual and truthful; and what we have already seen is but a small part of great things yet to come. The various spiritual lights that are rising up in different parts of the world, are only indications of a spiritual illumination that is to extend over the benighted family of man—and when we shall have progressed a little farther, a spiritual influx or speech will succeed; and this will take place to a limited extent in a short time. It is thought by some that these modern manifestations will be the universal mode of communication from world to world; but this is a mistaken idea. The mode of intercourse referred to is imperfect and difficult, and spirits do not love to make the sounds, and communicate in this way. It is indeed by a great effort that they have accomplished this result in the present age; and they would much prefer direct conversation with the spirits of men in the body. Accordingly as the race progresses, the time will soon come when men will be able to obtain truths from the Spirit-world of every description, even relating to business transactions, by a direct intercourse with spirits; and messages will pass from one to the other at will; and then we shall know that angels guard and instruct us, and are ever ready and willing to assist us in making due preparations for a high state of happiness in our future spiritual life. These are indeed great and glorious truths, and I say however slight they may appear to thoughtless and prejudiced minds, it is my prayer to Heaven's angels that mankind may know more about those sacred things which they now disregard; for when these are once understood, they will be looked upon as resplendently beautiful, celestial, and divine.

With a few words relative to the medium and nature of spiritual manifestations I must close, for my body, or physical system, is becoming very cold and lifeless. It has been a question whether the raps are made, or can be made, by the spirits of departed friends, or whether they are the result of some trickery or deception. I tell you positively that spirits can and do make these sounds, and though there is much that is low and gross about developments of this nature, there is much that is true, spiritual and deserving the candid investigation of every truth-loving and christian mind. Still I would have all understand that there are some manifestations through some mediums that

are not spiritual; that is, they (the mediums) may try to produce or imitate the spiritual sounds when influenced by the minds of anxious visitants, perhaps more from motives to please or supply the demand when spirits withdraw their influence than from an intention to deceive, and in some instances it is done unconsciously. These manifestations being yet in their infancy are essentially imperfect as they come to us. Great care should be taken with mediums;—their minds should be cultivated and purified, being open to the truth, and free from sectarian dogmas, otherwise the responses may be tinctured with their preconceived notions and prejudices, and consequently become much modified. As I have once informed you, there are as various grades of spirits in the Spirit-world as there are here. Gross spirits pass to the Second Sphere as they leave this to become purified and progressed. They are all prone to impart truth to man, and they can tell to no one only just what they have learned, or are given to know; in other words they cannot tell what they do not know. In the past history of the world, sounds similar to those we now hear, have been made occasionally in the presence of certain individuals of peculiar spiritual and nervous constitution. The presence, however, of such a person as you call a medium is not always necessary. Spirits are capable of exerting physical force,—moving matter, furniture, &c., with their spiritual hands—for here you should understand that a spirit possesses every part and organ that the physical system had, viz: lungs, heart, stomach, eyes, mouth, ears, &c., and in short is a perfect spiritual representative of the original man—and if the physical system is much diseased at the time of death, the spirit is similarly affected, but speedily recovers on its introduction into the Second Sphere. Spirits of a very high order are attracted to high mediums, while spirits of a low order repair to low mediums;—this is on the principle of affinity, which is a characteristic of the law of association. Harmony between all present is indispensable to harmonious results, and when discord occurs from suspicion or otherwise, the chain of sympathy is disturbed and the medium is unfitted for the transmission of communications. This is the reason that the spirits desire all to sit in a circle;—it is more harmonious.

The Law of Progress.

“The earth moves,” said Galileo. And he was imprisoned for saying it. Yet the earth had swept around the sun for ages before his birth, as well as since his death. It took the world a long time to believe the truth of the great mathematician’s assertion, and it has taken it longer to learn that not only the earth moves, but also its inhabitants are moving ever onward. It was in 1710 Galileo first taught the Copernican system, but it was not until 1751, that John Vito, of Naples, announced the law of human progress. But it was not then received, nor is it scarcely now, though centuries have passed. Men have so long looked backward for a golden age, have so long been accustomed to view things magnified by the mists of centuries, that they cannot believe that the things around them exceed those which are past. Yet during all this long period of unbelief in human progress, the race has moved steadily on in the attainment of moral and mental excellence. To the ear of the true philosopher the steady tramp of mankind up through the long dark ages of error and ignorance to the light of a more perfect day, is recognizable over all the confusion of temporary retrocessions, and the quiet of momentary pauses. We stand at the head of the race. All that has been gathered in the past is ours. From the summit of six thousand years we survey the whole progress of man. We observe what tyrannies become obsolete, what prejudices have been dissipated. And we may also see the remnants of wrong that still cling to us, and look hopefully to the future, for their dispersion. This is the great encouragement to the reformer. He knows that the cause of humanity cannot go backward. Though the world may hug its delusions, and cling to the remnants of a past barbarism, yet the truth and the right must conquer. Though conservative souls repose in the full conviction that the height of all excellence in human institutions has been attained, and regard all advances as hazardous and

presumptuous, yet he knows that there is a higher excellence to come, which shall yet be felt and acknowledged.—*Portland Transcript.*

Psychological Department.

A Prediction Fulfilled.

James Barbour, Dadney Carr, and Wirt, were on their customary journey to Fluvanna, the adjoining county to Albermarle, to attend the court there, the “State of Flu,” as that county was called in their jocular terms. They had been amusing each other with the usual parkishness which characterized their intercourse. Wirt was noted for making clever speeches, as they rode together. In these, he was wont to imagine some condition of circumstances adapted to his displays. Sometimes he rode ahead of his companions, and, waiting for them by the road-side, welcomed them in an oration of mock gravity, to the confines of the “State of Flu,” representing himself to be one of the dignitaries, sent to receive the distinguished persons into whom he had transformed the young attorneys of the circuit. These exhibitions and others of the same kind, are said to have afforded many a laugh for the actors.

At the time of the incident I am about to relate, the three whom I have mentioned, arrived at Carr’s Brook, in Albermarle, the residence of Peter Carr, where they dined and passed the night. During his visit, while indulging their customary merriment, Barbour entertained them with a discourse upon the merits of himself and his companions, in the course of which he undertook to point out their respective destinations in after life.

“You, Dadney,” said he, “have indulged a vision of judicial eminence. You shall be gratified, and shall hold a seat on the Bench of the court of Appeals of Virginia. Your fortune, William,” he continued, addressing himself to Wirt, “shall conduct you to the Attorney Generalship of the United States, where you shall have harder work to do than making bombastic speeches in the woods of Albermarle. As for myself, I shall content to take my seat in the Senate of the United States.” This little passage in the lives of the three gay companions has only become notable from the singular fulfillment of the jocular prophecy in respect to each of the parties.—*Kennedy’s Life of Wirt.*

A Miraculous Cure.

When Ferdinand the seventh, was for a time deprived of the sting of royalty, and remained a passive instrument in the hands of the Cortes, like a pen wherewith to sign their decrees, the French army under the Duc d’Angouleme, approached Madrid, with the intention of restoring Spain to its former happy state of despotism. The Cortes wished to remove the king to Cadiz; but he preferred falling into the hands of the French. Immediately after his removal was proposed, he was seized with an attack of the gout, so violent that he could scarcely stir; traveling was therefore out of the question. Every day brought the French nearer to Madrid, and the king’s gout would yield to no remedies. At length the physician employed by the Cortes to attend him, told his majesty, with a most lamentable face, that he was apprehensive, should the gout hold on a day longer, it would produce insanity, in which case the Cortes would be under the painful necessity of depriving his majesty of the little power they had left him, and appointing a regent. This was scarcely said before the sovereign’s pangs began to abate, his anointed toes recovered their wonted ease. The gout went off with miraculous quickness, and he prepared for his journey to Cadiz.

In the hidden depths of our nature are mysteries yet to be revealed. When the sunlight of Truth shall have penetrated the cloudy atmosphere of the soul, new beauties and more glorious powers shall be unfolded, and man, instead of occupying the low sphere in which he now exists, shall be a fit companion for the angels.

THE SPIRIT MESSENGER.

R. P. AMBLER, EDITOR.

SPRINGFIELD, MASS., MARCH 1, 1851.

SPIRITUAL VISION.

At a meeting of the Springfield Harmonical Circle, held at the residence of James Wilson, on the evening of the 24th of January last, Mr. Gordon, while in the clairvoyant state, announced that it was the intention of the spirits to place him in a deep sleep or trance in which he should remain several days. This state, he intimated, would at times closely resemble that of death; and he particularly desired that the directions which were to be given at a future time, should be strictly followed. At a subsequent meeting of the circle on the 8th of February, he directed that he should be magnetized on the following day, Sunday, at four o'clock p. m. for the purpose of giving some instructions relating to the trance into which he was about to enter, at the same time selecting four witnesses to be present on the occasion. After having been thrown into the sleep at the time here specified, he addressed his magnetizer, Mr. H. Cooley, giving substantially the following directions: "Horace, the spirits desire you to keep calm, to avoid all excitement and controversy, not to admit too much company at a time, and not to converse too much with strangers. Keep the room darkened, but not too much confined, and preserve an equal temperature of about too degrees below temperate. While I am entranced, two persons from the circle can remain with you in the after part of the day. Friends may be admitted after four o'clock p. m. I shall not require food, but give me water occasionally. There will be times when I can converse with you, because there is a connecting link between us. Fear not, all will be well." When he had given the above directions, he remarked that he had been mistaken in regard to the time of entering the trance. "This," he continued, "is the sleep. Instead of passing into it on Wednesday as I supposed, I shall be restored on that day." He then seemed to pass gradually from his usual magnetic sleep into the state of trance predicted, in which he remained until the time above mentioned.

A few days subsequent to his restoration, while in the magnetic sleep, he directed that he should be magnetized at stated periods and left alone with materials for writing, at the same time intimating that he should be enabled to record the impressions received during the trance. These directions being observed, we are enabled to present to our readers the following interesting vision, which, with the exception of a few verbal corrections, is precisely the same as originally written by the author.

Ed.

The heavenly messengers have now revealed to me things prophesied. I see bright shafts of light, brighter than the sun, which penetrate all before them. I behold around me friends and relatives, yet I cannot join their circles, because the connecting link is not severed between the soul and body; and yet they approach and address me, saying, "Thou hast been chosen as an instrument in our hands, to manifest to mankind the soul in its superior condition." There is a glory in all things manifest; the very atmosphere seems to penetrate my spirit with its brightness. The gates of Heaven are now opened, and the sunlight of glory dawns upon my soul. There is an emanation from the circles of spirits, which forms a halo of bright colors more gorgeous than those of the rain-bow; and all seem to be blending into a mass of brilliancy, forming as it were a beautiful crown of glory. Countless millions of spirits are passing through the bright shafts of light from above, conveying glad tidings from Sphere to Sphere, and singing praises to God. Angels are now my companions, and the heavenly sweetness of their countenances fills my soul with delight. Great is the attraction of the spirits,—all are so lovely—their expressions are divine. Could the natural eye behold them, as I now do, it would require a struggle to prevent being absorbed as it were,

and becoming one of their number. Such is the attraction of the spirits for each other, that they all seem joined in one substance, one body, and one mind. And yet they are separate atoms composing the whole vortex of Love and Wisdom; and they appear mingled into one, like rivers of water flowing into one vast ocean.

Harmony and unity are the enjoyments of the inhabitants of the celestial home, and love is manifest in each view before me. The whole earth in its sublime beauty can bear no comparison with the scenery of the Spirit-land, even of the Second Sphere. As the Spheres approach the Source of all goodness, glory and wisdom, I was informed by my guardians, they are more pure and lovely. Myriads of spirits are ascending the heavenly pathway. Their voices, which seem to be action rather than speech, proclaim glory and immortality; and Heaven resounds with accents of love, filling all spirits with the knowledge of their Creator. The harmony existing there impresses them all that God is the Giver and Ruler of the happiness they enjoy. I am rejoiced that earth is not the resting place of the soul, as it is of the body. The spirit, freed from its earthly organization, resides in the Spheres where all is purity and love, and where no impurity can exist, for old things have passed away, and all things have become new. Even the atmosphere in itself is purity, and wisdom is known and appreciated in that home, where the spirit is in a progressive state, happy with angelic hosts.

The Spirit-world is one of pure delight and divine love. Man cannot conceive—Earth has no conception of the celestial abode. When passing from this state of existence to one more perfect and refined, I observe there is a state of unconsciousness produced, resembling sleep. This state, which is termed death, is but a glorious change, by which the spark of unseen intelligence leaves its earthly temple, and the essence of immortality is made free to range through illimitable space; by which, also, it receives new powers of conception, where the unclouded brightness of the Spheres blends the past and present, where the secrets of Nature are divulged, where all evil is banished, and all are united as in one vast reservoir of wisdom in which the spirit bathes with unspeakable bliss. Thus death loses all terror, for it is a rest from which the new-born soul awakes to roam in the fields of the Spirit-land. I see that spirits, as they progress in their circles, fall asleep and awake in more advanced circles of Love and Wisdom. I perceive that all goodness and glory are from God, and my soul voluntarily proclaims His love. There was joy and gladness in Heaven, as I entered the shafts of light, and it seemed as though another spirit was joined to the angels. I perceive the delights of new-born spirits as they are escorted by their guardians to their respective circles, where beautiful dwelling places drive away all gloom, and where all is joyous in the everlasting mansions of the Father's house.

Oh, ye inhabitants of earth, the light of a new and glorious era is dawning upon you;—the day is fast approaching when the lion and the lamb shall lie down together, and peace and harmony shall dwell on earth. Angels are watching over you, singing praises to God, the Father, and soon ye shall know what great things the Lord has in store for His children. The spirits have prepared the seed-ground in many minds, which is fast ripening unto a glorious harvest. Then shall those who are united in harmony be bound together as the golden sheaves. The radiant lights that stream from Heaven, shall cause error and evil to fade away, like dew before the morning sun. The inhabitants of the Spheres are as the great waters, continually in motion, preparing for a blissful jubilee. Therefore let those on earth improve the time to obtain knowledge of things concerning Heaven. Strive to gain the victory over ignorance, superstition, and the mythological theories of past ages. Remember the precepts given you by the spirits. Progress towards Unity, that you may know the salvation of the Spheres.

While I was viewing the glory of Heaven, my spirit was attracted to a group of thirteen in number, who informed me by impression and action that they were not of our solar system, but were attracted by the spirits of earth engaged in the same mission—conveying intelligence, and escorting the new-born spirits to their congenial abodes. My companions informed

them of all the progression made on earth; after which they left me for their own society, which is more advanced in the Spheres, while the sweet accents of glory died away like the fading rain-bow. After these left me, I at first felt lost, for their presence was so beautiful and luminous to my spirit, that their absence seemed like being banished from the glory of Heaven. At last I was aroused from my loneliness, and beheld around me spirits from the circles of my guardians; and I lost the impression of those who were before with me, as I was deeply sensible of my inability to join those high circles. I was also informed by my companions that earth was yet my home, and that I must soon return. This intelligence at first filled me with intense grief, but their melodious voices soon cheered my spirit with heavenly accents, until I became perfectly absorbed and delighted. "Glory to God, and peace on earth," was resounded through the mansions of Heaven.

I intreated to tarry in this blissful sphere, but my mission had not yet been accomplished on earth. At that moment I perceived numerous spirits beside my body who were engaged in singing. They at first attracted me, but I partially lost their influence and strove to regain my former position, but was not able to return. It grew dark, and I began to revive from my state of trance. All was as night—darkness prevailed—not one ray of that glory which my spirit had seen, was visible. I mourned my situation, and strove to regain the light which had departed, but soon the dawn of the outward day opened to my vision, and I awoke to that state of consciousness, recognized as life in the body. Thus endeth the vision.

NOTES BY THE WAY-SIDE

NUMBER FOUR.

Is it a mystery how in true marriage two are made one? See the process of crystalization, where different substances are found in one form of existence. Thus do two wedded hearts unite, and are as necessarily a part of each other as light is of the heat, or fragrance is of the flower.

The estimation we place upon external objects of beauty and intelligence, is owing to our own degree of culture. In proportion to that culture do they impress us, and in a manner according to the quality of our souls. "Deep speaketh unto deep," so like every where recognizes its like.

Nature takes the hue of our thoughts, just as the landscape takes the hue of the glass through which we may view it. So with every thing upon which the mind gazes. "To the pure all things are pure," while the impure may see impurity even in snow.

Not the thing, but the spirit of the thing, determines its quality or excellence.

There is a sex in the soul and laws that govern the thoughts and the spheres of the sexes, just as light and heat, or wisdom and love have their separate laws, and as their spheres though united are separate and distinct, and somewhat the opposite of each other.

If God's spirit is every where and all life is from Him, then the spirit of Intelligence is in everything, and everything means something. By the plumage of a bird, we may know of the quality of the sky from which it came, and by every foreign flower and fruit, the clime that gave them their birth. It is thus that the soul is mirrored in the face, and that through the eyes we catch glimpses of what is passing in its secret chambers. It is thus too that, while Infinite Wisdom presides over all things, not only does every event point to the exact meaning of the Future, but every event shall yet have a glorious issue.

Will is no separate faculty of the human soul, but the balance between the forces of the whole. A harmonious man is one who has his will properly balanced, and thus gives to each faculty its due force and action. Thus, too, every faculty has its will,

according to the relation it sustains to the other faculties. He who talks of will as separate from the faculties, builds his philosophy and religion upon a false foundation.

No other evidence need be given of the low state of culture in the Church, than its popular doctrine of conversion. How low the idea of the necessity that requires the continual enforcement of such commands, as, "Thou shalt not steal," &c. to thoughts in perpetual sympathy and aspiration after all beauty, goodness, truth, and a life of harmony.

There are two kinds of forgetfulness of self; one that is reckless and leads to sensuality, the other that is conformable to law by a life of affinity with God—such a state as one possesses whose will is so far in accordance with that of the higher spheres, that he loses himself in the grand harmonies about him, and still progresses by a law that links him to all the relations that grow out of his soul.

The imagination is not a separate faculty of the soul, but every faculty has its imagination. We must not falsely take the imagination to be mere fancy, as critics too often do, when they attempt to disparage it in the sight of philosophy and science. There is no antagonism between truth and imagination, when the philosophy of the imagination is truly seen. If so, one or the other is false, and to say they cannot exist together, is to deny the existence of God, as in Him they exist in harmonious play. Fancy is the mere sport and pastime of the imagination. The imagination may be called the aroma that springs from the union of Intelligence with Love, or, to use stricter terms, we may call it the refinement of each faculty in its upward aspirations. When the faculty is not gratified by the present facts or experience of the soul, it then becomes prophetic and transfigured, as it plants its palaces in the Future or paints its bow in the distant sky. If nations in their earlier history are more poetic than scientific, that is no reason why we should throw it away, any more than we should throw away the trustfulness, the beauty and simplicity of childhood.

In every thing we see the hand of progress. Even the wave when it recedes but gathers new strength to pursue its way. So from the throes and labors of this transition period, shall yet be born the sweet prophetic child of the Future. Good old Simeon, when he took the infant Jesus in his arms, desired to depart, "for," said he, "mine eyes have seen Thy salvation." But to see His salvation now, reconciles us to life, and to live is often far more heroic than it is to die.

The effort of Nature is constantly to resuscitate herself, no matter whether we violate a physical or moral law, or wherever we see her operations in the outward forms of existence. Thus the perpetuity of the seasons, and the purity and freshness, which are the perpetual gift of childhood.

Those who underrate the artistic element of our nature, that which seeks expression in sculpture, painting, and literature in its more ideal forms, are allied to those who rebuked the woman and counted the cost of the precious ointment which she took from her alabaster box to anoint the head of Jesus. The Christ, be he personal or the type merely of true religion, must possess every element of Nature and the Divine Mind. The artistic or ideal element we will find to be the refinement of those faculties from which it proceeds, and belongs to spiritual and celestial things in a higher sense than to those that are merely on a plane with those of the earth. The great hinderance to their expression, is now the destruction in the soul of the element of beauty occasioned by the means too often made necessary to the culture favorable to it, and the duties growing out of our relations to the poor and the oppressed around us.

There is some danger perhaps which many of us have not fully realized who have imbibed the spirit of the "Great Harmonia," and that is a want of realization of what *will* is, in God. The study of ourselves leads to an understanding of Him.

Now we are sensible of will, of the spontaneous action of the soul, and this too, notwithstanding everything is the result of law. Now God is infinite—his Will is infinite and He must consequently possess an infinite sense of its realization. Let us always keep this in mind, lest our philosophy shall have in it too much of the mechanical element, and that our religion may possess all the freedom and naturalness of Nature.

There is nothing in Nature that is single—always the duality of the Divine Mind. Thus we have Wisdom and Love, Body and the Soul, the Earths and the Spheres. When the first earth was formed, the living germ of the Spirit-sphere was planted, as with the germ of the Body exists the germ of the Spirit. Thus as the Soul is developing itself and is more real than the Body, so is the Sphere in immediate proximity with this, progressing, and is infinitely, I might say, more real than that which reveals itself to the outward eye. The same law, also, that accounts for the multiplication of human beings and consequently of human souls, will account for the multiplication of the Spheres.

S. H. LLOYD.

Intuition.

The following impressions received in a state of trance induced by the spirits, were expressed orally by a friend to a circle of harmonial believers in Bridgeport, Conn. The subject is one of intrinsic interest, and the ideas presented seem to be truthful and instructive.—Ed.

Knowledge is acquired and superficial, but Wisdom is unfolded and intuitive. Among the various methods of arriving at Truth, intuition is the most reliable. If man can conceive of no evidence higher than that received through the medium of the senses, it is because he has not yet attained to the more exalted station which he is designed to occupy. The time is approaching when man will become more sensitive to impressions flowing from the Spirit-world, and will live more harmonious with himself and his fellow man; and as far as this harmony exists and the love of truth prevails in his heart, will the capacity for intuition increase. Knowledge is acquired through the external senses and is founded on external evidence, and hence being in itself imperfect, we can easily perceive the reason that there are so many works published and so many theories advanced, which after a short season become obsolete and are exploded. Intuition is to the soul what sensation is to the body. It is the interior sight, which, when it rises above the sphere of sense, can perceive the invisible, eternal Truth, in the same manner in which the outward eyes are able to discern material forms. Some minds have, or seem to have, very little intuition; while in others this faculty appears to be nearly perfected, and as far as it becomes so, are impressions reliable, for before intuitive minds the great Truth stands ever revealed, as the earth and heavens to the natural eye.

Here, I perceive, is one poor man who is relying only on such evidence as appeals to his natural senses, and is founding his belief entirely on sensible experiments, forgetting that the evidence received in this way is after all unreliable, because his senses are frequently deceived. I perceive another who is engaged in collecting all facts and all errors, and then nicely balances them in the scale, carefully weighing this fact and that failure, forgetting that far back on the stream of time are millions of facts which have been springing into existence since the world began, and of which he has obtained no knowledge. It is necessary that we should be in possession of all the facts on any given subject, or we are looking at it only in a partial manner. After all, the most correct and appropriate source of information, is the soul; and as far as this becomes intuitive, so far is it reliable. The intuition of earth will, in the Second Sphere, be the sensation of the spirit, and there it will become still more refined, and will be as different from what it is now, as our intuition is different from the sensation of the body.

Our acknowledgements are due to several of our exchanges for kindly notices of the Messenger.

Clairvoyant Impressions.

The ensuing notes of impressions received through the medium of a lady well known to the public, are presented as containing a useful lesson to all harmonial circles:—

How beautiful is Truth when received in simplicity of heart! We may observe that God always manifests himself to us in the simplest manner. Even the spear of grass, the budding twig, or the song of the bird, all speak of Him with the deepest truth. We have all felt the presence of the Great Spirit as it has been manifested to us in the simple truths of Nature. Were we to receive these truths with suitable feelings, one great obstacle in the path of progress would be removed. Too many come to our circles who feel an all-sufficiency of knowledge, and imagine that the experience gained from other sources is better than heavenly wisdom. It is advisable always when we converse that those who form the circles should cherish harmonious feelings, for where harmony prevails the spirits have no difficulty in approaching us. Many spirits are attracted to us at times, but the affinities by which they are drawn being discordant, an obstruction is created to prevent communication. When our own grosser thoughts predominate in the mind, the spirits seem to be repulsed; therefore we should endeavor to prevent this, being calm, quiet, and harmonious. If our departed friends possessed no more patience than we, they would relinquish their efforts to hold intercourse with us, as, by our own want of harmony, we often baffle every attempt of theirs, at times when they feel most anxious to communicate. In respect to spiritual truth, we are now in our infancy, and, comparatively speaking, we are where Franklin was, when he produced his first electrical experiments, while the wonders of the telegraph were yet undiscovered.

A Beautiful Message.

A few days since, while Mr Gordon was visiting at the residence of the writer, an incident occurred which it may be interesting to relate. Quite a strong desire had been cherished by a female friend then present, whose residence is in Albany, N. Y., to converse with the spirit of a young lady with whom she had been acquainted while on earth, and who has a mother still living in the city where she resides. We all having assembled around the tea table, our attention was attracted by a signal which we had not before heard, and on inquiring if the spirit above referred to would communicate, the answer was given by alphabet—"Have you not heard my signal?" The spirit then being asked if she had any message to send to her mother, replied by spelling out the following beautiful sentences:

"Tell dear mother, I love her. I am happy in this delightful abode. I am often with her. Tell mother God loves his own. Forget my body—I live in spirit. The departure of my spirit was a happy one. The exchange of worlds was glorious. I awoke in bliss."

While the above message was being given, the reality of spiritual intercourse was deeply impressed upon every mind, and we could do no otherwise than yearn for the blessedness of that spirit which passed from earth in the joyous spring-time of youth.

We publish this week, under the title of Spiritual Vision, the manuscript of Mr. Gordon, which has been prepared by him in the magnetic sleep since recovering from his recent trance. The inherent beauty of the truths which are here disclosed, as well as the peculiar circumstances attending their relation, will serve to excite a lively interest in the mind of the reader.

The Lecture published in our first department was originally delivered in the clairvoyant state before a Philosophical Association. The author is known as the celebrated clairvoyant of the West, and has been engaged for about six years in the examination and treatment of disease.

They only know how to govern well who have first learned to obey.

Poetry.

THE HOME ANGEL.

Written and presented to Mr. Almon Roff, of Greenpoint, L. I., on occasion of his having heard the spirit-voice of a deceased daughter,

BY FRANCOES H. GREEN.

A wing of arrowy fleetness
Is softly folded here ;
A voice of silvery sweetness
Is whispering in the ear !
Joy ! for the heavenly music !
Whose harmony may tell
In love's divinest numbers,
"Dear Mother ! all is well !"

"O lift thy head, dear Father,
Where now I lay my hand ;
And bright hopes thou shalt gather
Of the blessed Spirit-land ;
For to the holy angels
There is music in the knell—
There is rapture in the death-throes ;
Dear Father—all is well !

"O cease thy mourning, Mother !
And wipe thy tears away,
For with my angel-brother
Through bowers of love I stray !
And spirit twined with spirit,
We have come here to tell
A story full of comfort,
Dear Mother ! ALL IS WELL !

"Ah, soon my gentle sisters,
Of the bright fraternal band,
You shall walk with me the vistas
Of this fair and radiant land ;
The holy home of angels
Where soul to soul may tell,
What now I fain would whisper,
Sweet sisters ! ALL IS WELL !

"How I've thrilled as I have sought her,
My bright and peerless one !
O lead my little daughter
As ye have ever done ;
And Sisters ! Father ! Mother !
Let your hearts with rapture swell,
I shall watch for you in heaven !
Rejoice ! for ALL IS WELL."

Now in the holy silence
A vital sweetness lingers,
As if the air we're breathing
Were swept by angel fingers !
Upon the mouldering grave-stone
A new-born light hath beamed ;
And Death's dark vale is starry,
With the joy of the redeemed !

A THOUGHT.

How often is our path
Crossed by some being, whose bright spirit sheds
A passing gladness o'er it ; but whose course
Leads down another current, never more
To blend with ours ! Yet far within our souls,
Amidst the rushing of the busy world,
Dwells many a sweet thought, which lingers still
Around that image.

Miscellaneous Department.

THE TWO GARLANDS.

AN ORIENTAL APOLOGUE.

Who never fasts, no banquet e'er enjoys ;
Who never toils or watches, never sleeps.—*Armstrong.*

Hassan al Haddan, the only son of a wealthy merchant of Damascus, found himself, at the decease of his father, about to mingle in the busy scenes of commercial enterprise, and take an active part in that performance of which he was before simply the spectator. Undetermined in his views, and disordered by the tumult of his ideas, he sauntered through the princely gardens of his palace, and at length gained the fragrant recesses of their groves, where, lulled by the soft tinkling of waters, and the sweet melody of birds, he soon sank into a calm and refreshing slumber. Sleep wove a dream in her fairy habitation, and he fancied that he saw before him a youth of enchanting beauty and immortal mould. The apparition was clothed in flowing garments of white, and surrounded by a dazzling effulgence ; a profusion of glittering ringlets wanted upon his shoulders, and a diadem of gems was bound around his brow ; while his dove-like eyes shone with an intenser brilliancy, and a smile of captivating sweetness hovered upon his lips. In either hand he held a wreath of flowers, each comprising the floral productions of every clime and season, but differing materially in appearance. That in his right contained those blossoms which nature has enameled with her rarest hues ; the choicest verdure, the purest white, the most delicate carnation, and the tenderest of azures, constituted the dyes of this thornless and unsullied chaplet. The mixture was glowing and fascinating ; but the eye became exhausted by the flutter of the tints, and vainly sought the relief of shade in the midst of an overpowering light.

An immediate reverse was presented by the garland which the Genius carried in his left ; in this the *chiaro-scuro* seemed to have been studied with an artist's feeling ; here were bold oppositions ; there, deep blendings of red and black and vivid olive, with rich blue and green and crimson, in the course of which the mellow gradations of fairer colors stole gratefully upon the vision, and caught a double lustre from the force of contrast. This wreath was silvered with the dew, but, unlike the former, bore suffering in its centre ; for briars were strewn amidst its leaves, and encompassed the fresh buds of which it was composed. Bound with ivy, it had all the brightness of the other, but was balanced with a due proportion of shade, and a sprig of cypress was occasionally entwined with its gayer tendrils.

The angelic bearer of these mystic emblems, gazing upon Hassan, in a tone of entrancing harmony, addressed him :

"Hassan," said he, "behold before thee the minister appointed by the Omnipotent to offer to thee that state of existence which, in thy opinion, shall prove the most desirable. Turn thine eyes upon these chaplets ; they are the garlands of life ; the one represents a period of prosperity and enjoyment uninterrupted by the cares, the sorrows, and the vexations of the world ; upon these flowers the dews of evening never fell, the night breezes never sighed ; a perpetual summer has matured them, and the genial influence of an unsetting sun has expanded their silken petals. Their bloom has never been tarnished by mist or vapor, and their pensile stems bear with them no thorn to wound the temple which they bind, or to lessen the gratification yielded by their aromatic odor.

"The other portrays the revolution of life chequered with all the hopes and fears, the joys and sorrows, the pains and perils of existence. These buds have been alike open to the sunshine and the cloud ; they have glowed in the warm beams of the meridian, and have shrunk at the cold torpor of the north ; they have been cheered by the balmy breath of the zephyr, and chilled by the bitter blast of the storm ; tears have lain heavy within their bells, and thorns have issued from their stalks ; but the summer has smiled upon them in her beauty, and bright and

stainless are many of their blossoms. Hassan, it remains but for thee to choose—either of these chaplets awaits thy acceptance, and a corresponding destiny will be thine.”

The Genius stretched forth his hand as he concluded; while Hassan, transported with admiration, and seduced by the bewildering traits of the thornless garland, inclined his head before the speaker, and, with inexpressible rapture, felt the pressure of the happy wreath upon his brow. He looked for a moment at the fair shadow as it vanished from his sight; but the smile had faded from its lip, and an air of sadness, if not of sorrow, sat upon its features. Hassan had scarcely time to note the change before the figure died away, as the fleeting tints of the iris and the thin air alone occupied the space which it had filled. In the excess of his emotion he awoke; and great indeed was his surprise, when he found the very chaplet of his dream woven around his temples. Mute with astonishment, he quitted the grove, and for many days was lost in the confusion of his thoughts; but from this state he was roused by the numerous affairs that thronged upon his attention.

Business became the object of his pursuit; his agents traded to all parts; his seamen crowded into every port; success crowned his wildest speculations, and more than expectation was realized. The treasures of the globe paid tribute to his fortune, and his magazines were laden with the fine linen, and tapestries of the Indies, the rare silks and embroideries of Persia, and the odoriferous drugs of Arabia; while his coffers trembled beneath the ingots of the south, and glittered with the precious gems of Golconda. His gardens were unrivalled in magnificence, and the splendor of his palaces was equalled by that only of the great Alraschides. The brightest beauties of the East bloomed within the painted bowers of his zenana; and every captivation that could steep the senses in delight, or bind the heart of man in the witching bonds of pleasure, was in his grasp. Amidst revelling and banquets, the breathing of music and the floating of perfumes, the blazing of a thousand lustres and the sparkling of tiaras, with the surpassing radiance of woman's eye, the rare magic of her smile, and the waving of her tresses, Hassan passed the airy circle of his hours. His good genius appeared never to desert him; his caravans traveled into other countries, and returned teeming with their wealth; his vessels sailed to remote nations, and were wafted back with their choicest stores. All his undertakings were distinguished by the most flattering terminations; and while the crowd by which he was surrounded rose and fell with the revolution of affairs, he stood unmoved by either time or chance; the very elements themselves seemed to pay homage to his superior fate;—no blight destroyed the spicy produce of his fields; no fire consumed the riches of his warehouse; no storm assailed his ships, nor buried their priceless burdens in the coral caves of the ocean. His apparent felicity was the theme of every tongue, and “As fortunate as Hassan of Damascus,” became a proverb in the mouths of men.

But, alas! unvaried prosperity palled upon its possessor; at the changeless certainty of success all the charms of hope and fear, of doubt and anticipation, withered in his bosom. The pleasures of life were lost upon him, because he never knew its pains; ease was no indulgence, for to toil he was a stranger; and luxury itself failed in its incitement, since with the reverse he was unacquainted. An alien to the inquietudes that invest the fulfillment of desire with a double value, and foreign to those afflictions which, by contrast, yield a tenfold sweetness to the presence of temporal happiness, he sank into lassitude and dejection; and when all envied the golden aspect of his horoscope, he sickened at its brightness in the gorgeous chambers of his harem, and resigned himself to the weariness of a spirit that had no sorrow to quicken the sense of its enjoyments. How could he relish the invigorating balm of delight, who had not drunk at the dark and bitter stream of adversity? And might that being judge of the refulgence of the sun, upon whose head a cloud had never lowered?

Pleasure had proved a phantom; expectation was exhausted, novelty destroyed; and as a lake whose still waters repose in an unbroken tranquility, so the mind of Hassan lay without stimulus or power. The bloom of health faded from his cheek,

and the smile waned upon his lip; while his brow was overcast with discontent, and his dark eyes looked with indifference upon the splendor that reigned in his abode. The alluring festival, the dance, the melody, and the song that had once enchained him, now ceased to captivate; the forbidden wines of the Levant, and the most exquisite viands of the East, but cloyed upon his palate. Even the thrilling glance of beauty played upon his heart like a sunbeam sporting upon the marble which it could not warm. Forestalled in every wish, surfeited with enjoyment, and haunted by the demon of prosperity, he longed to become, as other men, subject to the vicissitudes of life; to be, like them, the sport of time and circumstances; to tremble with apprehension, and to exult in the issue of success. But a brilliant circle was drawn between Hassan and his fellow creatures; to him it was as the glittering coil of the basilisk, which shines but to betray; and gladly would he have given up the constant summer of his path, to see the silver lines of his destiny saddened with the deeper shadows of visitation, and he enabled to feel its truth, as he exclaimed, “Sweet are the uses of adversity!”

At last, the heart of Hassan being immersed in indifference and gloom, a secret influence impelled him, one evening, to the spot where the now detested garland of enjoyment had been bestowed. Throwing himself upon the enamelled turf, he wildly invoked the Genius to appear, and receive back the fatal present which had poisoned his repose. In the midst of his adjuration, a profound sleep enchained his senses. He dreamed, and imagined that a strain of music softly stole upon his ears, while the breezes, as they floated by, were laden with a thousand odors. The cadence died away, and, emerging from a silver cloud, the Genius of his destiny again stood unveiled. In his left hand he bore the darker wreath of flowers; and as his eye fell upon Al Haddan, he thus addressed him:

“Hassan, behold I am once more before thee; careful of thy welfare, studious of thy interests, and attentive to thy petitions, I have descended from the bright regions of paradise, to restore thy peace by entailing upon thee the liability to pain, and recalling the pernicious gift which was granted but for thy instruction. Thou hast found by experience, that the very being of happiness must depend upon a knowledge of its reverse. Thou hast learned that the mind of man wearies of perpetual success, in like manner as it recoils from the chilling region of unmelting adversity; and thou hast been taught, that, as light and shadow are beautiful by opposition, so joy and sorrow yield importance to each other, and together weave the magic charms of existence. Pain chastens the heedless impetuosity of *Pleasure*, and prevents her palling in possession; while the latter soothes away the remembrance of her rival, and pours oil into the wounds she has made. Admirable in their union, they are, when separated, like evil spirits, which enter the bosom but to blight it to the core. Farewell, Hassan! receive the garland which binds thee to the destiny of thy species; and remember, that, in aspiring to a *perfect felicity on earth*, man loses sight of his mortality, and proves forgetful of that Providence which has ordained the *inseparable conjunction of pain and pleasure* for the production of *terrestrial happiness*.”

At these words, the vision faded into air; and Hassan, when he awoke, beheld the chaplet of success lying withered at his side. The spell was forever broken: he returned to his habitation; saw without concern the failure of some of his speculations, the disappointment of many of his hopes; and in becoming, like other men, incident to the inquietudes of life, he acquired a **TRUE RELISH** for its ENJOYMENTS.

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

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