



S P I R I T U A L
P H I L O S O P H E R .

Goodness and Truth.

VOL. 1.

BOSTON, SATURDAY, NOVEMBER 16, 1850.

NO. 16.

S P I R I T U A L
P H I L O S O P H E R .

Original.

THE PAST, PRESENT, FUTURE.

Dear Sunderland:—You ask me to add something to the columns of the *Spiritual Philosopher*; but, of what shall I write, and how shall I write it? During the last two years, I have thought much—thought almost beyond expression, upon the subject to which much of my attention has been attracted; and I now hardly know where to begin, and when to stop moving my pen. Around the subject of the recent spiritual influx, there clusters “thoughts that breathe” of a new era, or a reformation, in importance far above the reformation, whose lines were so deeply engraven upon the tablets of the sixteenth century, by the glorious Luther, bidding the clock of eternity pause, while humanity found happiness in rays of God’s own bright sun of truth, dazzling a world of sleeping popes and priests, whose eyes were closed with heavy morning slumbers. Earnestly and anxiously have I delved into these apparently new developments of eternity; and purely drank from their waters of reason and beauty.

Well do I remember the day, when Eliab W. Capron, George Willetts, the Fox family, five or six others and myself, stood up amid the sneers of others, firm believers upon evidence in which we could find no deception. Final extinction and total annihilation can only drive from memory the popish bulls issued by priests, and the ridicule thrown at us by low-bred animals, many of whom are now hugged to the bosoms of some of

our spiritual friends. “The poor deluded beings of western New York” were equally the victims of the dignified and the witty. But, thank heaven, sweet hope urged us on; a consciousness of being right, upholding us, and to-day, the spread of these heavenly facts is throwing around my spiritual theory a moral grandeur, only accompanying crushed and almost stifled truth. Yet, in its infancy, it begins to reward its first and firm friends. Many there were who believed themselves prepared for these things, but who failed to judge them by any other standard than their own theological way of reasoning. One whose eye now glistens with joy, as you talk to him of these new fulfillments of his prophecies, and around whose heart there has clustered roses of renown, whose fragrance “might charm the air of death’s cold chamber,” and reconcile man and his flesh to the voiceless tomb, contributed his mite of ridicule, and *hoped that his friends in western New York would find better employment than listening to thumpings upon the floor.* But time has sped on, and dearly proved to my mind, that “all is not gold that glitters;” and that as the passing generation leave us, wisdom will not “die with them.” Facts related a few months ago, by a few humble individuals, are now demonstrated to thousands, and the principles which they illustrate, believed and advocated by a host of calm thinkers and cool reasoners. “TRUTH IS MIGHTY AND WILL PREVAIL.”

You tell me, my brother, that you have the developments at your own house, and in your own family. I thank heaven for this, and may you not fail in your in-

tercourse with bright ones from God’s Heaven, to be guided by the experience and observations of the past. ORDER, that great law of Heaven, has been too much overlooked and neglected, in gathering these communications, as the true friends of this matter very well know. The progress of these things, has thus far been rapid; but I am confident that promises made to myself and others, would have sooner been fulfilled, had ORDER guided. I beseech you, do not let the visits at your house be of that kind which a friend, a few days since, called in my hearing, “the fashionable kind.” Do not receive the white cravat and gold watch, and turn from your door the wrinkled brow and hardened hand. Jesus loved the poor—the workers of the land, and himself came in the garb of a carpenter’s son.

The man of thought is not the one whose smooth face or aristocratic manner, betokens his contempt for his brother man. To get at great truths, select a company of thinking, pure-minded, candid and intelligent beings, and you will soon see the great law of affinity verified. I am young in years, but almost old in this matter. I know that as popularity has come, corruption has come with it; and my only surprise has been, upon thinking of the fact, that the channel has not been entirely choked. Knowledge and purity have not borne the sway, but a love of display, of egotism, of grossness, have seemed to over balance, for the time, divinity,—and our good cause has suffered much. As the good spiritual man, John O. Wattles has said, “above all things, keep this from being made a mercenary matter. If Franklin,

Rodgers, Swedenborg or Gabriel have come to our aid, don't let us set them on the auction block, to sell to the highest bidder. But, above all things, remember to keep clear of trying to establish some particular dogma. For the sake of humanity, cling to no particular theological view, with a determination to brow-beat all opposition to it down. Let intelligent, good spirits tell their own truths, and if, perchance, those truths do not agree with some cherished notions of our own, do not pronounce those spirits false, for your standard may be wrong, and they more intelligent than you. Laws yet unknown to us, govern them, and that which to-day is mysterious and strange, may to-morrow be as plain as the law of gravitation is now to us.

I have spoken plainly to you upon this matter, because I am a plain individual, seeing the necessity of a little plain talk, and knowing enough of the past in this part of our State, to think of the future. To that future I look for a reward for money, friends and hopes sacrificed upon the altar of duty. In the publication of our pioneer history of the "Noises," Mr. Capron and myself have lost hundreds of dollars, and received persecutions from the pulpit and press, which, at times, led me to think that earth was hell, and our persecutors, ministers of his satanic majesty. All that we expect in return for the first step ever taken in this matter, is the proof, at some future day, that we have been honest, and the glorious enjoyment of beholding from the better spheres, the great spiritual truths pervading all minds. The sweet privilege of conversing with departed friends, and good treatment from those out of the body, with the consciousness of being right, have thus far been our only reward, and all that we now expect. Then again, I say, my brother, guard well that future. Throw your influence for ORDER, PURITY and INTELLIGENCE.

Your rest and reward may not come soon, but in its stead the cold shoulder of *professed friends*; yet the future will be yours, and while "friends of God and humanity" on earth sprinkle flowers upon your grave, happy angels will be your companions in Heaven, for 'tis the good and true who find a reward there.

Ever yours,

HENRY D. BARRON.

Auburn, N. Y., Nov. 6th, 1850.

Those who weep over errors were not accused for crimes.

Original.
MISAPPREHENSION.

Dear Brother Sunderland.—In a hasty communication which appears in the 12th No. of the *Philosopher* a somewhat different meaning would be inferred from one or two sentences, than that which I wished to convey. The most important is that which refers to the Anti-Slavery cause. I would not be understood as not cherishing a sympathy for that cause. Far from it—I grieve at its defeats and rejoice in its triumphs. It has achieved a mighty work, not only in shortening the days of slavery, but in freeing the minds of the people from the sorcery of a false religion and the nightmare influences of a gloomy and unnatural Theology. It is a cause enlisting more talent than any other, perhaps, in the land. Among its advocates I have many dearly-cherished friends. They claim it however, to be a specific movement, for a specific purpose; and, as such, it is doing a legitimate work. In saying these things, I am not disposed to admit that it is sufficiently *comprehensive* in its philosophy to harmonize the world. Slavery is only one chord that makes discord in "God's great Musical Panharmonic." There are many others "out of tune" and they must be simultaneously adjusted. All reformatory movements should go hand in hand. There is the Temperance, the Labor and Land Reform, the Anti-War, the Woman's Rights, and other important movements, all of which will receive attention from the large-hearted philosopher. To confirm the vision to any one movement and labor for its advancement alone, is sectarianism.

Before the world can be harmonized, the causes of evil and suffering must be studied and removed. While, from the fountain is bubbling up bitter waters, to attempt to purify the streams that flow from it, would be a vain and useless work. The Spiritual Philosophy, then, comprehending, as it does, a Knowledge "of God, Nature, Matter, Spirit, Immortality, Inspiration, the Causes and the Cure of Human Misery," oversweeps in importance and magnitude, every and all other subjects—or, rather, it embraces all others; and the dissemination of this Philosophy, is enlisting the labor and interest of many pure and good minds in this sphere, and untold myriads in the spheres above. Beautiful on the mountain tops and in the vales below, shall yet glean forth the radiant light of that

happier day, which is to see the triumph of Spiritual truth and Knowledge. Then shall be heard the morning songs and the evening anthems, as the bright angels shall come down, and mingle their heavenly voices with the inhabitants of earth! Peace and Harmony shall reign. "The hills shall then break forth into singing, and all the trees of the field clap their hands."

The last number of the *Philosopher* is particularly interesting. Heart-cheering and grateful is the letter of Jesse Hutchinson's experience with the dwellers in the Spirit Home. And the letter of John O. Wattles, also! How hopeful and earnest are always his prayers and longings for the coming of the Kingdom of Heaven!

Faithfully thine,

MIL O. TOWNSEND.

New Brighton, Pa. Oct. 28, 1850.

Original.
"EVERY BODY'S BOOK."

Mr. Sunderland—Sir:—I perceive by the last number of the *Spiritual Philosopher*, that in noticing my book, you have misrepresented me. You say, "Mr. Smith goes against immortality for all human beings, and allows more power to the Devil than many affirm of the infinite God."

Here is the title:—"Every Body's Book. The Bible View of the Soul; Personality of God; the Devil, his Origin, Personality, Power and Doom; Also, An Exposition of the Spiritual Rappings."

I think it not right to prejudice the minds of people before they have an opportunity to read for themselves:—

1. Man is mortal, and is on probation for immortality. He may secure it, by obedience through Christ, and receive it at the resurrection of the just. Therefore, if man does not obey the commandments of God, but "sows to the flesh," he will "of the flesh reap corruption," which is the "second death," from which there will be no resurrection.

2. God is a being, a person having form and shape.

3. The Devil is a being—a person. He was created pure and holy, and "perfect in beauty;" and was called a "cherub." He sinned. His crime was "pride." He is "the god of this world." He is "the prince of the power of the air." He has "the power of death." His end is to perish in the lake of fire, with all

the wicked: which is the "second death," and which will reduce them "to ashes," and "leave them neither root nor branch."

4. The Devil is the prime mover in the rappings. His object is, to keep people in the belief that they have immortal souls, and go to a place of happiness or misery at death; the result of which is, the doctrine of endless punishment in misery: which dishonors God, and has caused many to reject the Bible altogether.

Yours, expecting to receive immortality at the resurrection of the just,

PHINEAS A. SMITH.

Rochester, N. Y., Nov. 1st, 1850.

Original.

THE SICK HEALED.

Mrs. C. was put into the clairvoyant state, this morning, by her sister in the spirit world, unexpectedly, for the purpose of making a statement of a cure performed by the same spirit on Mrs. C., nearly two years ago, in the presence of her family, of a pain in the side from the liver complaint; which had been often so severe by turns, that she could not raise the arm of that side. All known means had been resorted to, but no relief obtained. When on the point, by advice of a physician, of having a *seton* put in the side—the spirit came, when Mrs. C. was one evening in the mesmeric state, and performed the cure in my presence, which has remained permanent ever since, without any return of the difficulty. Now, by direction of the spirit of the beloved sister, through Mrs. C. in the spiritual state, I hereby testify to the above facts, and by further direction add, that at the time mentioned, Mrs. C., after walking several times across the room, stood and raised her arm, saying, "My sister is rubbing my side;" and then, after a space of a few moments opened the outer door, and apparently dismissed her friend, saying, "Good night."

From that time all idea of a "*seton*" was abandoned, as the pain and disease, from that moment left and has not since returned.

This spirit wishes now to say, through me, to the public, that spirits can perform cures in a like manner, and that she has promised her sister on earth, to perform such cures through her—and has already done so—and will stand by her as a counsel and doctor, while she lives.

The spirit also says, by the same me-

dium, that she communicates this to the world, to be a comfort to the sick and afflicted; but not to convince skeptics, farther than the work proves itself.

This ends the first chapter, with the request of the spirit, that it be sent to Mr. Sunderland for publication in the *Spiritual Philosopher*, with my name affixed as secretary.

FRANKLIN COWDERY, Secretary.

Rochester, N. Y., Nov. 3d. 1850.

From 1817, onward, the signer has been known as a "Pioneer Printer," in western New York.

SPIRITUAL PHILOSOPHER.

BOSTON, SATURDAY, NOV. 16, 1850.

"MAGNETIZING BY SPIRITS."

The views put forth in this paper, must be judged of by their own intrinsic merits. If they correspond with the fundamental principles of nature, they may be received as true. No matter where the editor gets them. That is, the reader need not reject what is uttered, because he may not be able to determine whether these views are elaborated from my own brains, unassisted by intelligent and good Spirits; or, whether I received them more by spiritual influx, from the higher spheres, than from my own rationation merely. And then, again, whether these views do really agree with the great harmonia or not, each one will determine for himself, according to his own mental ability for judging of these things. We are not all in the same degree of spiritual discernment. We are not all of the same age, nor of the same intellectual height, so to speak. Nor is the spiritual atmosphere which surrounds each, precisely the same. I allow that man to be a better judge than myself, of what he has a larger capacity for comprehending, when I know that his opportunities for investigation have been above my own.

I have before expressed a desire to be perfectly understood, in the position I occupy. It is not to dogmatize. It is not to make oracular announcements on any subject open for investigation. I wish no one to receive what I affirm, merely because I affirm it. Do not think it true, merely because I say it. In what I utter, I do not, to be sure, speak from what I suppose to be selfish or sinister motives. I consult NATURE, and the whole heavens,—and in view of all concerned in the constitution of things, I utter the conclusions found in this paper.

Now, as to human beings, supposing themselves "magnetized by Spirits" In the 4th number of this paper, I uttered the following:—

We shall hear of communications from "Prophets," "Apostles," "Kings," and

"Statesmen;" and of diverse "Revelations" said to be made by them; we shall hear of human beings, said to be "Magnetized," or possessed by such and such Spirits. But the true and the good will know and understand how easy it is for some people to become "Magnetized" by their own ideas, and to take for "Revelations" the fancies of their own brains.

In speaking on what has been called "Mesmerism," "Magnetism," or as I proposed some ten years since to call it, "Human Magnetism," or Pathetism, I suppose my experience and opportunities for learning what is meant by these terms, have been equal, if not superior, to those of most others who now attempt to teach on this subject. During the last twenty-seven years, I have exerted the influence, know under these different terms, over some thousands of people. I conclude, therefore, that my views of the thing, or "philosophy of magnetism," when this term is applied to human beings, cannot be far from the truth; and when one is said to be "magnetized by Spirits," I understand what is meant by it. Certain I am, that I comprehend what I have received directly from the upper spheres on this subject. So that my readers must bear in mind, that I have not omitted any opening which has offered, for obtaining correct views on this subject. I have conversed with Spirits, whom I believe to have been sent from the higher spheres, about this matter. Understand, I do not say that any one spirit inhabited the seventh sphere has come to me; but what I say is, that many spirits have come to me, in the true character of angels, being sent by the higher spheres, for my assistance, as they said, and as I believe. So that those human beings who imagine themselves, or others, to be "magnetized by spirits," in the sense set forth, will please bear in mind, that they, themselves, do not seem to have had any privilege for ascertaining what truth is on this subject, any more than myself. Have you talked with spirits? So have I. I talk with them daily and hourly. I talk with them audibly, and get answers addressed to my external senses every day.

Have you been "magnetized," as you suppose, by spirits? So have I, as really as any other human being ever was. And yet, I am compelled to repeat the caution published last week. The notion about mortals being "magnetized" by spirits in the sense intimated in Mr. Hazard's letter, is a mistake, an error, and it was the error which was the principal cause of all the real difficulty in the case of Judson J. Hutchinson, described in our last. Of this fact I am fully satisfied. But it may not be easy to make this appear to all who wish to know the whole truth on this subject. However, I will assist you all I can, in the short space allowed for an article like the present. Consider then:—

1. That all human beings are liable, at par-

ticular times, to fall into a state of somnambulism, or trance.

2. That when once "magnetized," or pathetized, this liability is increased, and in some temperaments, very much so. Hence persons of a peculiar temperament, do often, spontaneously, fall into a state of trance; and while in this state, some of their phrenological organs become abnormally excited; and when the excitement is carried so far as to make discord, and is continued for some time, then, in such cases, we call the person insane. In all cases, insanity is discord, in the amount of nutritive fluid constantly concentrated in the different cerebral organs. (See the editor's work on Pathetism, Boston edition of 1847, pages 44, 68, 88, &c.)

3. It is not generally known, but it should be, that all cases of trance, (or results produced by what has been misnamed "mesmerism," and worse still, "biology,") are self-induced. That is, they are brought on by the patient's own mind, and not by any substance communicated by another, except so far as a suggestion is a substance. If I tell one that his house is on fire, his own mind sends the nutritive fluid of his own system, into his organs of fear, and these organs influence him to act according to their excitement.

4. In one sense, all the influence which human beings exert upon one another, for good or evil, may be said to be spiritual. So that one is said to entrance, or to attract, or magnetize another by his spirit; that is, the spirit or mind of one, acts upon the mind or spirit of the other.

5. Hence it is no more true, that human beings are, or can be "magnetized" by spirits, than it is that spirits are "magnetized" by human beings. Spirits may truly be said to magnetize one another: and so it may be said of human beings; that is, spirits are governed by the laws of spiritual attraction, in a higher sense, than is true of human beings.

6. That spirits who have left the external body, are present and near to persons who readily pass into a state of trance, I know; especially when the trance is harmoniously induced. But to suppose that a spirit ever takes possession of man's body by design, so as to suspend the use of his external senses, and cause discordant excitement in his nervous system, is an insane idea, utterly inconsistent with the great harmony and the constitution of things. The lowest in the spiritual, is above the highest in the animal. Hence, if we find discord in ourselves, or others, (which is disease and insanity,) it should not be attributed to the spirit world; it comes to pass, rather from the want of that harmony which prevails in the spheres above.

7. Persons may often imagine what is not true of themselves and spirits. Hence, they

may think they are "magnetized" by them; and that the spirits tell them so. But all this may be recounted for, by the well known laws of somnambulism and dreaming.

8. Had my caution in the *Spiritual Philosopher*, of Sept. 21, been heeded, I am assured that the insanity of Mr. Hutchinson would never have occurred. He had just been pathetized, and rendered more than commonly susceptible, and liable to fall into a state of trance. I have known persons to fall into that state, after having been operated upon, from reading my writings. The young lady whose case is described in the second number of the *Spiritual Philosopher*, fell into the trance, while reading my book on Pathetism. And a severe rebuke from her father, turned her mind into a state of insanity, which continued for some six weeks. As soon as I heard of the difficulty, I brought her out of it, and her nervous system was rendered harmonious.

The letters published last week, show where the error began with Mr. Hutchinson. When he found himself sinking into an abnormal state, he was told to believe it was "the spirits," and that there was nothing human about it. This, of course, Mr. H. was ready to believe. He had heard of others, said to be "magnetized by spirits," and they were happy, very happy! And as this state seemed to promise him approximation to the spirit-world, for which he was earnestly longing, he readily gave himself entirely up to that idea.

The account which the operator gives, in his letter to Mr. Jesse Hutchinson, shows that he, himself, did not correctly understand the subject of which he spoke. He says, he told Mr. Hutchinson it was not himself, "but the spirits, and suggested, that he, (Mr. H.) should ask the spirits to move his (Mr. H.) hand, that then, he (M. H.) might know it was them." But the operator should have known, that his suggesting it to the mind of Mr. Hutchinson, in the manner he did; or, that if Mr. Hutchinson's own mind was directed to the movement of his own hand, that was sufficient to cause his hand to move, even had there been no spirits in existence!

And so when Mr. H. went to Cleveland, the difficulty was increased by a repetition of the cause. He fell into the same state again, of course, when similar associations brought it up before his mind; and there he was again told by a clairvoyant lady, that she "saw the spirits," (his brother Benjamin and Swedenborg) operating upon him!

But, perhaps some of my readers in western New York, where these notions prevail about being "magnetized by the spirits," will ask me how I know that the clairvoyant did not see what actually took place. Well, I will tell you. I have talked with the spirit of Benjamin Hutchinson, in the presence of

his brother, and he has assured me, that he did not "magnetize" Judson in the way he and others supposed. Nay, more, the spirit said, that this idea in Judson's mind about being "magnetized by spirits," was the proximate cause of the whole difficulty.

9. But let me not be misunderstood. I know that persons may fall into a state of trance, from innumerable causes—from diseases, from fright, from excitement, religious, or of any other kind, from the thoughts of it, or from imaginary or real associations, present or absent. (See my work on Pathetism, 1847, page 32.) And hence, how easy it must be for any highly susceptible person, to form an idea of an imaginary spirit, and be "magnetized" by it. And so others may have the presence of spirits when they sink into the trance, and they may imagine one of those spirits produces that state. Or, they may be made to believe that a spirit will cure a certain disease, and the disease is cured! Why not? I have seen diseases cured, times without number, without medicines, without miracle, or belief in spirits. And the rationale of such cures, I have described in the work above quoted, page 30.

But, it must not be supposed that I do not know that spirits may, and do exert an influence over the nervous system of human beings, so as to cure disease even. And this they may do, with or without design. What I deny is this, that spirits, by design, exert an influence over human beings, (either with or against their wishes,) by which they are "magnetized," in the sense supposed by many persons in western New York.

MEDIUMS.

We are in receipt of the most gratifying reports, of Mrs. Fish, and her sister, in Rochester. Margaret Fox, after having spent some days with the editors of the *Spirit Messenger*, went back to Rochester. And sister Kate, we believe, is with Mr. Greely, of the *Tribune*, who has kindly offered her assistance in obtaining an education.

In another article, will be found an account of spiritual manifestations recently made in Athol, Mass.

In this city, numerous sittings have been had, by some who manifest a pleasure in acknowledging themselves our spiritual children, where the responses have been highly satisfactory.

Mrs. Cooper spent week before the last, with congenial friends in Providence, R. I., with what results and satisfaction to all concerned, we must leave for the future to unfold.

We had intelligence, (from the angels,) of Mrs. Tamlin, in Auburn, a few days ago; she was then well and happy.

KNOCKINGS EXTRAORDINARY.

As Theodore Parker was concluding his sermon, last Sunday, in the Melodeon, on "Trust in God," spiritual sounds were made upon the glass, in one of the chandeliers. There were two distinct raps, and made so loud as to be heard all over the house. They attracted Mr. Parker's attention, and were made at a moment in his discourse, when the sounds assisted him in illustrating a remark he was making, and though he alluded to the "crack in the glass," at the instant it was made; we do not suppose that he had any idea as to the cause which produced it.

But I shall be asked, how I know that those sounds were made by angels? I come to this conclusion, from other and similar testimony made to my external and internal senses, from the spirit world.

1. For the last two months, or more, I have invariably heard "raps" made on my seat, in the Melodeon, while listening to Mr. Parker's sermons. Occasionally, they have been so very loud, that my friends, sitting at a distance from me, have noticed them. They were very frequent, and loud while he preached on the "Fugitive Slave Law," and expressed his sympathy for the oppressed. And, last Sunday, they were made near to me, as soon as I took my seat in the Melodeon.

2. I have asked the spirit world for information about those sounds, heard in Mr. Parker's meeting, and have been assured repeatedly, that they were made by the angels. They have assured me, also, that those "cracks" on the glass last Sunday, were made by the angels, "good and true," who were attracted there by the laws of spiritual affinity; and that those sounds were made to signify approval of what had been uttered by the speaker. I have heard these "raps," in every public place I have visited, for the last two or three months. I have heard them when attending Jenny Lind's concerts, and far more gratifying they were to me, than any notes which fell from the lips of that angel of song, sweet indeed, as those notes were.

"HOW WAS IT DONE?"—The East Boston Ledger will find an answer to the question, as to how it came to be understood, between angels and men, about the use of the alphabet, in the first number of the *Spiritual Philosopher*.

"Forth-coming," is rather indefinite.—*East Boston Ledger*.

Webster says, it signifies, "Ready to appear." That spiritual manifestations have begun to appear, is quite certain to many who have witnessed them.

BEAUTIFUL LETTER PAPER.—See advertisement of letter paper, and envelopes, for the spiritual, on our last page.

CASE OF MR. HUTCHINSON.

The fact that Mr. Hutchinson's difficulty has been attributed to "the spiritual knockings," makes it somewhat incumbent upon us, to devote so much of our space to its details. And then, again, he has been placed under my special care. While in Providence, R. I., week before last, I received a telegraphic despatch, imploring my presence with the afflicted family, in Milford, N. H., immediately. On asking for information from the spirit world, my going to him was approved, and the following sentence spelled out, in the presence of some twenty persons, who had assembled to hear the responses:—"Heaven will protect and prosper you."

Consoling, indeed, was this communication, coming as it did from the spheres above, to encourage me in my effort to assist an afflicted brother. I was farther assured, that "all that could be done, in heaven and on earth for Mr. H., should be, and would be done," if I went to see him.

On arriving at his house, in Milford, N. H., Saturday evening, Nov. 2d. about 8 o'clock, I was most cordially received by him, and his excellent wife. I spent three days and nights with him, literally and spiritually. I offered him my hand, and he took hold of it; and all the time I was with him, he held on to it. And I can now only say, that if he holds on to my spiritual hand, hereafter, as he did during those three days and nights, he will, indeed, be "my dear brother," and contented with the past, grateful for the present, and hopeful for the future.

He was unfortunate in being told that he was "magnetized by spirits," and still more so, perhaps, in the treatment he met with, from some uncongenial spirits in Syracuse and Worcester. With a nervous system hereditarily discordant, while highly excited by new and overwhelming associations, he was put up to a wrong estimate—to an erroneous view of his abnormal condition. There were, doubtless, numerous incidental causes, that may have increased the difficulty. His sudden abandonment of tobacco, and the preternatural excitement of one or more of his phrenological organs, under such circumstances for any length of time, could but be attended with danger. Many others passing through the same strait, might not have come out as well.

We have just received a letter from him, of which the following is an extract:—

Milford, N. H., Nov. 7th, 1850.

Dear Brother.—I have in a measure, "contentment for the past, gratitude for the present, and hope for the future;" but I felt, as I came in from my day's labor, that I must write you a word. All you told me in regard to my feelings, has come to pass.

As I was looking over the first number of your paper to-day, one sentence caught my eye and heart too, viz:—"Those exercises which engage both body and mind, are the most conducive to health," and I begin to

feel as though I wanted that labor, that should engage both soul and body. I felt impressed to write a word, and it seems as though I should love to be in some place, where I could often talk with the spirits, and have the right sympathies about me. I never can, (well, perhaps I can) pay you for your kindness to me.

I have just received your letter, and read it, and I received it as from the spirit land. Indeed, I do feel as though you was my brother, if I am worthy, and if I am not, I hope soon to be.

Yours forever, if we both stand firm in the faith,

JUDSON J. HUTCHINSON.

VERIFICATION OF A DREAM. Just two weeks ago, last Saturday night, a young lady residing in Hanover street in this city, retired to her bed at her usual hour, and in her usual cheerful, happy frame of mind. After having fallen asleep, she had a frightful dream or vision. She dreamed that her brother, who was in the western part of New York, was killed, and his body horribly mangled in death. This dream seemed so vivid and real, and impressed her mind so forcibly, that she awoke, and even rose from her bed, and walked her room, weeping in great anguish.

Another lady, who was asleep in an adjoining chamber, was awakened by her wailings, and, on going into the room to ascertain the cause, found her sitting in a chair weeping. The lady endeavored to soothe her fears, and finally persuaded her to retire once more to bed, and try to forget the dream. The next Monday morning the young lady received a telegraphic despatch, announcing that her brother, Mr. Wise, a brakeman on the Western Railroad, had fallen from the cars on one of the freight trains near East Chatham, N. Y., and been run over, and instantly killed. The accident happened at about two o'clock on Sunday morning, precisely about the time of the dream.—*Boston Transcript*.

PNEUMATOLOGY.

ATHOL, MASS.

We have alluded to the Spiritual manifestations recently commenced in Athol, Mass., in the family of Mr. S. F. Cheney, whose excellent lady is the favored medium. Mrs. Cheney was a patient of mine when I lectured on Patheism in Athol some three years ago; and was first entranced (I believe,) in one of my public lectures, there.

A few weeks ago, Mr. Cheney visited Mrs. Cooper, in Charlestown, where his ears were, for the first time, saluted with these heavenly sounds; and from one of his angel guardians he had the promise of similar manifestations, through the "dear mother," in his own house. And sure enough it was not long before a letter announced to us the joyful event as having taken place.

The following account of one of the sittings is from the *Athol White Flag*.

For some time past, Mr. C. has been accustomed to magnetise his wife with a view to some improvement of her health, and within a period quite recent she has manifested powers of clairvoyance, and has stated that she could clearly discover throngs of spirits, among them the spirits of her deceased child, and of others with whom she had formerly been connected and acquainted when they were living. Being desirous of instituting the fairest possible experiment relative to the rappings, we resolved to be present on an evening when Mrs. C. was put into the clairvoyant state, thinking that we might, in some way, avail ourselves of her faculty of spiritual sight, as a medium of intercourse with the spirit world. We calculated that if she could really, "discern the spirits," she could also ascertain the presence of any spirit who might be interested in us, and reveal to us any motion of assent or dissent which it might make in answer to certain questions we were intending to propose respecting communications, &c.

Accordingly, on the evening in question, we visited the residence of our friend C., and as soon as his lady was in the state necessary to our purpose we enquired whether she could see any one who seemed to be interested in us. She replied that there evidently were some such present. We then called upon our father, mother's father, and some others deceased, and from the signs of attention and recognition given, she judged that they were present, the two former especially.

We then proposed the formation of a circle, to which she replied, that we did appear to sit too much disconnected.—The circle being formed, we again called for the spirit of our father, and she informed us that she could see him and that he stood very near us. "Will he communicate with us by rappings?" we enquired. She replied that he gave a motion indicative of assent. We then asked whether he would communicate with us, there and at that time. She replied that she thought he would,—so far as she could judge it was his evident intention to do so. Almost immediately, sounds like the snapping of an electrical spark, began to be heard upon the back of her chair, they increased in frequency, and after a few moments she exclaimed, "Oh! how they throng around us!" and almost immediately, the back of her chair was, as it were, covered with those quick electrical tappings. Those present called for responses from their deceased friends and were invariably answered, though confusedly, the tappings coming thick and fast, as though the spirits were rejoiced at the opportunity of breaking through the barriers of flesh and sense, and holding audible intercourse with their friends.

At this point we proposed having a stand in the centre of the circle, which proposition was seconded by the rappings, and as soon as the stand was placed, the sounds were transferred to it. Responses were made upon it to every

person present, and obedient to a call from us, there was an evident attempt to rap "Hail Columbia." The sounds were very faint compared with those we have heard elsewhere, but take it all in all, the experiments of the evening in question were the most satisfactory of any in which we have been engaged. The visible presence of our departed friends, of which the clairvoyant lady was a witness, the signs of attention, which according to her, they evidently gave to our pronouncements of their names and to our questions—the promise they gave, in signs through her, of soon communicating audibly with us, and the immediate fulfilment of that promise all tend to invest the occasion with especial interest. The rappings coming so instantaneous after the promise made, in signs, through the clairvoyant, not only showed the reality of her clairvoyance, but also, seemed to prove conclusively the spirituality of the sounds. The only query which could arise, was, whether the sounds were not made by some individual composing the circle, but of this none of the company had the least suspicion, nor saw the slightest indications.

Since the evening above mentioned, several sittings have been had and the sounds heard with more or less distinctness, once at a house where Mr and Mrs. Cheney were visiting. We shall keep the subject in view and report progress from time to time, according to developments.

From the Boston Transcript.

STRATFORD, CT.

We publish below a letter from the Rev. Mr. Phelps of Stratford, Connecticut upon a subject, which has called forth no little comment from the press both in this country and in Europe. It will be remembered that within the year past some very unaccountable manifestations were made at the house of Mr. Phelps, which were the subject of close and continued examination from himself and many intelligent persons, but which, in spite of all reports to the contrary, have, up to the present time, baffled all attempts at solution.

In the Transcript of October 26th, we published a letter (believed to be from a clergyman of this city) in which the writer stated that he had visited Stratford, with a letter of introduction to Dr. Phelps, for the purpose of investigating the so called mysteries; that on conversing, however, with persons in Stratford, many of whom had "never even visited Dr. Phelps's house to investigate the matter, being too indifferent to take that trouble," he had concluded not to avail himself of the privilege of an introduction to the family; and so he limited his "explorations" to outside hearsay testi-

mony. The writer stigmatized Dr. Phelps as an "unsuspecting victim," and positively asserted that the whole business had been "concerted and carried out by members of Dr. Phelps's own family."

We knew that Dr. Phelps held a situation of trust and honor in the Presbyterian church, and that he had the reputation of being a most worthy, intelligent and upright man; and we further knew, that slanders, similar to those uttered by our correspondent, had been repeatedly disproved and exploded. We therefore accompanied the letter of our correspondent with an expression of our belief that the charges against Dr. P.'s family were false and unmerited. This roused the ire of our correspondent, who addressed us another letter (not published) reiterating his unpleasant charges, and reflecting on us for interposing the shield of our doubts before the Phelps family. Hereupon, we addressed a letter to Dr. Phelps, to which the following is a reply.

STRATFORD, Nov. 2d, 1850. My dear Sir: A copy of your paper, containing an article on the recent strange events at my house, came to hand yesterday. Your letter did not reach me till to-day.

I have not hitherto noticed any anonymous publications on this painful subject; nor have I published anything except over my own name. In regard to your inquiries, I can assure you, that *the whole affair remains a profound mystery.* The troubles at my house continued for almost seven months. During that time events, which cannot be accounted for, occurred, to the number of from two thousand to three thousand. Many of them, to be sure, were of such a nature that they *might* have been done by human agency. But, in multitudes of instances, they have taken place in a way which rendered all trick or collusion utterly impossible. I have myself *seen* articles moved from one place to another; *not*, as your correspondent says, "*found them moved.*"

I have *seen things in motion* more than a thousand times, and, in most cases, when no visible power existed, by which the motion could have been produced. I can produce scores of persons whose character for intelligence, piety, and competence to judge in this matter, no one who knows them will question, who will make solemn oath that they have witnessed the same things. As to the *reality of the facts*, they can be proved by testimony a hundred fold greater than is ordinarily required in our courts of justice in cases of life and death.

It is true, as your correspondent says, that many persons in Stratford have never visited my house at all; and such are generally the persons who can tell all about it. There are others, who have been, and have staid an hour or two, and

have seen nothing, and have gone away, and sagely concluded that nothing *had* been, or *was* to be seen. Others have seen *some* things, and heard *some* sounds, but were so situated as not to be absolutely certain that those sights and sounds might not have been produced by some visible agency; and these have gone away under the impression, that some persons about the house *might* have been the cause. And when this statement has been repeated for the third or fourth time, like the story of "the three black crows," it gets wrought into a positive assertion, that some one of the family *was* seen to do it!

But there are others—and persons of the first intelligence and respectability—who have spent days and nights in the house, and who have seen and heard for themselves, not once or twice only, but scores of time, and have attained such entire certainty as to be ready to make oath to the fact; and who will testify that the circumstances were such, that no member of the family, nor any other person could have produced the phenomena if he had tried.

At the time these troubles commenced, my family consisted of my wife, two daughters, one sixteen and the other six years of age, and two sons, one eleven and the other three, and one domestic. The smallest child *did*, by accident, somewhere about that time, break a pane of glass; and the elder boy did once, it is said, throw a poker on to the floor. But no one ever intimated or dreamed of there being anything mysterious in those things. There have been broken from my windows *seventy-one panes of glass*; more than thirty of which I have seen break with my own eyes. I have seen objects, such as brushes, tumblers, candlesticks, snuffers, &c., which, but a few moments before I knew to be at rest, fly against the glass, and dash it to pieces, when it was utterly impossible, from the direction in which they moved, that any visible power should have caused their motion.

The statement of your correspondent, that the windows were never "seen to break," nor the furniture "seen to move," is wholly untrue; and the charge that these things were "done by Dr. Phelps's own family," is a cruel and wicked slander; and the insinuation, that he knows of some things of the Phelps family, too personal to be made public, is a mean and contemptible calumny. I challenge the world to produce a single fact or circumstance to justify such cruel and groundless insinuations.

If I seem to be unduly earnest on this subject, I trust that you and your readers will consider that I have feelings as keenly alive to the honor of my family as other men. I know them to be innocent in this matter; and I cannot consent that your correspondent or any other man shall wantonly asperse the character and seek to ruin the reputation of a young and fatherless family, (they are the children of my wife by a former marriage) without repelling the aspersion and holding up the traducer to the contempt which he has justly merited.

And I must say that my feelings have been wounded deeply in another respect. Within the range of your paper's circulation I have friends, I have children, and grandchildren, and brothers, and sisters, and a circle, by no means limited, who are bound to me, and I to them, by other ties. They have feelings to be pained and lacerated by any aspersions affecting the honor either of myself or my family; and I ask what right has your correspondent, or any other man, thus wantonly to asperse the character and assail the reputation of an innocent and afflicted family, and without any cause, carry pain to so many hearts?

I will not, and I need not characterize the act, or the man, by the epithets they merit. Every right-minded person will pronounce him a base man. If he is not, he will at once send me his name, and make reparation for the injury he has inflicted.

Respectfully yours,
ELIAKIM PHELPS.

MISCELLANEOUS.

From the Chronotype.

GIANT PROJECTS OF THE AGE.

There are certain periods in the world's history, when the advancement of the age depends on the genius of one man. Such were days of Jesus, of Constantine, of Galileo and Copernicus, of Gutenberg, of Christopher Columbus, of Isaac Newton, of Robert Fulton, of George Washington, of Napoleon the first. There are other ages when the intellect of no one man stands pre-eminently above its fellows, but the whole mass of mind stirs like the ocean,—presenting one broad wave of progress, surging onwards with a violence that sweeps away old landmarks, and buries beneath its waters the sciences, the social wants and requirements, the enterprise, the religion, the superstitions of the past. Such an era, in an inferior degree, was that of the Reformation; and such, in a vastly superior measure, is the age we live in.

There is no standing still in human affairs. They must either advance or recede. We be to that man or that country, the tide of whose fortune has turned towards its ebb. Where is Tyre, the centre of Oriental commerce? Bagdad, of manufactures? Arabia, of arts and sciences? Venice, of commerce and conquest? Holland likewise? and Spain the magnificent? And where in a century or two will England be, since the tide of her prosperity is evidently past the full.

In our own country we are sailing, or rather dashing impetuously onward, on the full wave of progress. Not only the star of empire, but the star of science has winged its way to the westward. The characteristics of the century are thoroughly scientific.

Among the giant projects now engaging the attention of the world is the practicability of passing an electric telegraph around the globe. Already the initiative has been taken in this matter by the ac-

complishment of a line between Calais and Dover, and the survey for another wire from England to Ireland across the English Channel. Leaving out of account the practicability of circling the planet landwards by Behring's straits the next maritime link must be, and doubtless will be, from Ireland to the Azores. From the Azores to Newfoundland—from Newfoundland to the American Continent is but a step. It follows that the hemispheres brought together by this cable of wire would speedily find themselves on such friendly terms as would reduce the War Navies of the World into commercial fleets, and make the occupation of peace societies like Othello's—gone.

It is impossible to estimate the changes which the establishment of a world-girdling telegraph would develop within a few years. The Post office would be the first thing knocked on the head.—And how long would nations remain in barbarism with electricity preaching the doctrines of civilization in every end of the earth? Not long indeed. Morse, House, Bain and other apostles would speedily baptize all nations, and bring the most distant sheep of the human flock within cry of the pen.

Another project of this age is aerial navigation. America generally, and Mr. John Yuggart of Charlestown, Mass., in particular, England, France and Spain are striving one against the other to reduce it to practice. Why should they not succeed. The science is in its infancy it is true. Ere long it may be breeched. What is the use of a new-born child? It may become a man.

This brings us to the subject of motive power. Steam begins to be *blase*. It is too ponderous an affair for general use. A gentleman cannot carry a coal bin and a piston in his coat tail. But he may carry a series of magnets, and by adapting these to a pair of wheels, conveniently stored away in the crown of his hat, he may at any time construct a vehicle, and go ahead. Again, electro-magnetism is not at all likely to be the ultimate motive power. It is very well in its way, but there are, no doubt, other powers imprisoned somewhere in nature's laboratory. We don't remember that the elasticity of water, or of air, or the contractility of metals, has been used as a motor, yet we don't see why some visionary might not hit upon a secret of that kind, when trying to pick the locks of Nature's cabinet.

By the bye, fuel is a very unnecessary thing. They light the Astor House with water gas, and if water burns in the Astor House lamps, there is no reason why it should not cook the Astor House beef steaks,—and, if in the Astor House,—there is no reason to prevent its warming and cooking in the cottages of the poor.

One more gigantic project now in process, and we have done. We mean the improvement of watercourses by damming the rivers at various points connected by telegraph, and thus, by opening or shutting the reservoirs, extending navigation to inland distances, at present impracticable. The experiment of El-

let on the Ohio River is one of this nature. This is a first step to universal water-carriage, a measure of the highest value, that is to say, if it be not superceded a little too soon by the employment of balloons. Let none say these projects are Utopian. The practicability of some of them has been tested, while experiments made in others, give promise of successful issue. Already the Ariels, the Calibans, the spirits of fire, earth and water are having the supernatural business taken out of their hands. We live in go-a-head times. By and by we shall see what we shall see.

INSANITY.

An article in the *North American Review* under the above title, gives the following fearful statistics:

In Holland the insane are in proportion to the whole population about as:	
France,	1 to 1233
England,	1 " 1000
Scotland,	1 " 793
New Hampshire,	1 " 563
Connecticut,	1 " 436
Massachusetts,	1 " 425
	1 " 421

This strange disproportion is measurably accounted for by the writer, Dr. Howe the eminent philanthropist as follows:

This proportion drawn from recent authorities, may not be exact to a fraction; but we believe it to be about the true one. It would not seem at first to correspond with the difference of national character, and yet in reality it does. An incident which in a town of France or Italy would gather an eager, animated excited crowd, would in New England, attract the attention of a few quiet, cold, silent observers; but long after the former had forgotten it, the latter would be pondering it deeply, and drawing from it a fit subject for moralizing or speculation. The Bourse of Paris and the commercial marts of other European cities, will be filled with a bustling throng of agitated men, whose flashing eyes, shrill voices and violent gesticulations would seem to indicate an intense anxiety about some daring speculation, or some momentous enterprise; while on Change, in State street, or Wall street you shall see men of the same class engaged in bolder speculations and more important enterprises who yet are cold and taciturn and cautious. But follow the same groups to their even occupations and you will find the former enjoying a convivial or laughing at a comedy, while many of the latter are leaning their feverish heads upon their hands, and still pondering with intense thought upon the means of carrying on their bold schemes.

We, of the North, are called a cold-blooded people; and it may be so, but the blood rushes with the momentum, as well as the coldness of quicksilver through our veins. We live upon the high pressure principle within, and pile on additional atmosphere of caution and reserve without, in order to prevent an explosion. Men walk the streets with measured gait and solemn aim, looking

as stiff as a steamboat boiler, but like that perhaps are heaving with an inward force just ready to rend them. There is no creed so comprehensive, no dogma so contracted, no scheme so wild but cold and iron men will embrace and cherish it, with

"All the zeal
Which young and fiery converts feel."

They wait not until a cloud, as big as a man's hand shall portend that it is to cover the firmament but the very specks on their finger nails, steadily regarded, soon grow big enough to exclude every thing else from the mental horizon.—Then the general and exciting struggle for wealth; with all its exhilarating hopes, its sudden reverses, its constant fluctuations and the more general anxiety for the good opinion of others, which twist so many into false positions, represses so many natural impulses, and gives so much care and anxiety about appearances.

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