THE DYING SAILOR BOY.

BY ELIZABETH M. ROBERTS.

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

When ye shall hail my native land,
Then speed ye, and set me free,
Blow Ami, and gently smooth my head,
To softly blow the aged elm it stands,
That sweetly shades the western moor.

And tell her I shall gently sleep,
The woodbine o'er our cottage door,
The aged elm it stands;
That sweetly shades the western moor.

Go tell my mother I shall gently sleep,
My dear sister nightly kneels,
And when ye shall hail my native land,
Go tell my sister, as the twines
The woodbine o'er our cottage door,
The aged elm it stands;
That sweetly shades the western moor.

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

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

Blow on sweet gales! oh! never know
The message I would have ye bear;
Then speed ye, and set me free,
And quickly tell each loved one there.

—Eliotville Journal.

Nearly twenty years ago, a family
moved into a house in one of the towns,
and close my head; and now I
was at the mouth of the Kennebec, and
moved into a house in one of the towns.

But these invisible noises were not the
only cause of alarm to the family; their
eyes were gratified as well as their ears.
A boy of the family was, for some time,
in the habit of getting up very early in
the morning, to study his school lessons
and do his cyphering; some of the other
members of the family were told him,
that some of the witches would come to
him, if he got up to study so long before
any other member of the family was
about. Though the boy was familiar
with the strange stories about the witches-
being in the house, he was not at all
deterred, but continued for some time
longer to pursue the same course. Eventu-
ally, he abandoned his habit of so early
rising, and waited till some other mem-
bers of the family could keep him
company in his studies. The family mis-
trusted some witch-work, and after much
persuasion, the boy acknowledged that
he was greatly frightened one morning,
by the sound as of a person coming
down stairs, when a woman, as he says,
opened the door, came into the room,
where he was, walked across the room,
went to a window and looked out, then
turned round, looked him full in the face,
and instantly disappeared; bow, he knew
not. He described her as a good-looking
woman, neatly dressed, and says he saw
her a number of times after this, in the
night-time.

Though the "witchwork," as the fam-
ily called it, (and which was known
around among the neighbors), continued
in all parts of the house, changing places
very rapidly, yet there was one very large
room, which seemed to be the favorite
resort of the "witches," as they were
called. This room, from the frequency
of the noises and strange appearances in
it, had been set apart as a spare one, and
was used by the family, rather as a place
for needless furniture, than for any other
purpose; it was seldom entered by the
members of the family, unless there was
a necessity for it. It was, however, fitted
up with sleeping apparatus, and many
a person has been an unconscious victim
and witness of the "witchwork."
During a protracted meeting in the neighborhood, two clergymen in attendance upon the meeting, called at the house and were entertained, and then were shown to this spare room for lodging. In the morning, they inquired who of the family was sick in the night? Upon being told that no one was sick, they said they heard a woman enter the room, saw her go across it, to one of three closets in the room, open the door, apparently take something from it, shut the door and go out of the room. This manoeuvre was not confined to the clergymen's observation; for a man who formerly belonged and lived in the neighborhood, but who had sold his property and moved some distance, being in the town, and acquainted with the family, called upon them and passed the night, sleeping in the spare room. In the morning he asked the same question as the clergymen—who was sick in the night? He said a person entered his room, went to the closet, and then passed out of it; and he heard sounds as if some one were about the house, busy with household duties. Other persons, who occupied this room, said they saw persons enter the room, with every appearance of life and nature in their movements.

The clergymen above alluded to, who were not acquainted with the family, also stated that some one came to their bed, and tucked up the bed-clothes, and took the straw; and if they, too, were engaged in the preparations. And when any member of the family is about to return home, the invisible persons make it known by the same sound of preparation, which the family well understand, by its frequent occurrence and verification by the return of absent ones.

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

T. D. Barber.

Boston, Nov. 1850.

Original.

FROM OHIO.

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

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

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

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

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

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

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

If these spiritual manifestations are with you so free, so ready as to come, and present themselves "spontaneously," never withholding responses when interrogated in the "family circle," and whenever called for by Mrs. Cooper, "or those whom the spirits attract to her;" do, I most earnestly beseech you, by the God and Father of our spirits, to inquire of them, relative to me. If by attraction, means a longing desire of soul towards your daughter, Mrs. Cooper, in her connection with spirits, then, indeed, am I attracted spiritually towards her, and trust she will be able to receive messages from them for you. Your superior knowledge in this matter will dictate to you, how best to negotiate this affair. Perhaps it would not be wrong in me to suggest, that you, or Mrs. Cooper in-
quire of the spirits, in communication with you, whether any spirit will communicate with Joseph S. Burr, of Port Washington, Tuscarawas county, Ohio? If so, when? What spirit will volunteer? Through what medium, or by what means will the spirit approach him, so that he may take cognizance thereof?

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

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

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

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

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

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

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

October 24, 1850.

[Original.]

FROM TROY, N. Y.

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

There is no subject so absorbing in interest to my mind, as the one to which your Philosopher is devoted, none which will be of such essential benefit to mankind, opening the understanding, awakening the sympathy, calling forth all the better and higher feelings within us.

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

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

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

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

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

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

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

October 28, 1850.

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

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

Original.

MYSTERIES IN VERMONT.

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

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

CALVIN CARPENTER, Jr., M. D.

November 6, 1850.

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

If you wish to have enemies, just rise in the world. No body throws a cat at a balloon till it leaves the ground.
it all no sort of talent; their proper sphere: subtlety seizes hold its motion; large and "I tell, declare, deliver a message, bring information." Though, among the Hebrews and Greeks, the terms which we have rendered into angel, were generally applied to agents, sent from the higher spheres, they were not always so used; but sometimes were applied to human beings, or to spiritual, either good or evil.

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

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

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

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

These manifestations are neither ephemeral nor accidental, so much more than the development of the human race can be said to have been so. The race has resulted from the infinite design of the great Harmony. And so have the same laws of eternal progression brought the race out of the external, or physical, into the spiritual. These laws have brought the race to the discovery of the magnetic telegraph, and to the process of daguerreotyping. They have developed, in fact, all that is now known of nature, physical, animal, spiritual, and divine.

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

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

III. That in the spiritual, as in the human, the higher communicates with the lower, by appropriate agents, or through congenial mediums. How does the King or Queen communicate with their subjects? Is it not by ministers, and officers, who are fitted for the work, and, on this account, are entrusted with it? How does the President of these United States communicate with those far below him, when he wishes their services, or desires to make them acquainted with his will? How do the higher in office, communicate with the lower? Is it not always done by angels, or agents, whose natures or capacities fit them for the work? And, do we not admit, that those agents for any office, are the best fitted for its fulfillment, who combine the necessary knowledge with the greatest love? That is, the love for any given work, combined with the requisite knowledge, constitute the qualifications which fit one for the discharge of his appropriate duties; and if either of these qualifications be wanting, the deficiency is fatal. Hence, St. Paul said —

"Though I understand all mysteries and knowledge, and yet have no love, I am noth-
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ing." Goodness and truth, or knowledge and love, must go together. We are fitted for the office, principally by our knowledge of its duties and our love or desire for its performance. And when the love corresponds with the knowledge, it gives the necessary will or power to do the appropriate work. Now, perhaps, the reader can better understand—

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

2. Why it is, that the responses always correspond with the degree of love, which has drawn the human and the spiritual friends together. When the love is intense, and there are no impediments, the responses are loud, distinct and satisfactory. And the external sounds have to be made but a few times, before the internal senses are opened, and spirits out of the body converse with the spirits of their friends who are in the body. The external answers to the external; and the internal, or spiritual to the spiritual.

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

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

To be continued.

ADVICE FROM ANGELS.

As the spirit world is supposed to be above the external, it is quite natural for persons, who have access to their guardian spirits, through their external senses, to ask advice of them. And they do so, without once thinking, whether the spirits of whom the advice is asked, are qualified to give it or not. Now, though I do not suppose that any spirit would falsely by design, yet it is a matter of certainty, that responses are often given, in answer to inappropriate questions. For if the question be inappropriate, to the relation existing between the parties, and an answer be given, what assurance can we have (except from our own superior wisdom), that the answer is precisely what we suppose it to be? And if our wisdom, or knowledge of the subject, or thing in question, be above that of the spirit, of whom we ask for information, then the higher asks for information from the lower, which is discordant.

Hence, it may be seen how it comes to pass, that discordant responses are said sometimes to come from the spirit world. How is it in this world? Suppose you ask for advice from an utter stranger? How are you to know that the answer is what you want? Or, suppose you ask a question of a child? Should you not expect a child's answer? And do we not know that there are more than one kind of children, in this present world? One may be a "child of a hundred years old." Or, he may be a child in knowledge or goodness, though advanced in years. And, are we not to suppose that there are children in the spiritual world? All are children at first. We must commence in infancy, or not commence at all. And when commenced, we must progress; we must continue to grow, or we remain infants, of course. Thus we see, that those who have progressed in harmony, do not ask advice from those spirits, or human beings, who are not competent to give it. Or if they should happen to do so, they soon perceive their mistake, and are not led astray by it. Complaints reach us from different localities of discordant answers from spirits; and especially, in reference to what appertains to the external world. Well "it must need be that offences come." Such is our want of information in respect to the laws of the spirit world, that such discordant answers are to be expected, as a matter of necessity. The new of mankind, are not developed in a day, nor a year. The two spheres, external and spiritual, have been centuries in arriving at their present state of proximity. And now, a new era has dawned. That also is in its infancy. As it progresses, the infamy, the angular and imperfect passes away, and all becomes circular, ascending, full, complete, and heavenly.

New Subscriptions.—Twenty six numbers of our paper make a volume. All subscribers should order the paper from the commencement of a volume, the first or second. If you have obtained some of the back numbers, without subscribing; so much the better. Circulate them among your neighbors. Can't you afford to do a little, gratuitously, for the spirit world? The editor of this paper, has given away some five thousand copies; and besides, he gives his services, and devotes his whole attention to this cause. And, were there fifty thousand paying subscribers to this paper, it would be a mere name,—we should not, would not, be enriched by it, to the value of one cent. Our reward comes from another source—for rewards we shall most assuredly have, and so will you and every other person who assist in helping forward this good work. Our first five numbers were double; and we may hereafter, issue double or quadruple numbers, should the press of matter require it.

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

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

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

A N D R E W J. D A V I S' pos t office address is Cambridge, Mass.

LITERARY NOTICES.

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

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

Saying so much that must be admitted to be quite conclusive against the various theories, by which it has been attempted to account for the "spiritual knockings," and especially, when they have been attributed to electricity, he does not seem to be aware of the discrepancy in some of his own views. For instance, he says:

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

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

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

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

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

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


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

F R E E L A N D S E M I N A R Y. Le Trappe, N.Y.

We have received the Catalogue of officers and Students for October, 1850. Rev. Henry A. Hunnicke, Principal. J. Warrenre Sunderland, A. M., Prof. of Mathematics and Natural Science. Whole number of Students, 160.

This institution is located twenty-four miles west of Philadelphia, on the Nor­ristown and Reading Turnpike, a point easy of access from every quarter, and believed to combine peculiar advantages for the seat of an institution of learning.


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


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

U N I T Y.

HEAVEN.

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

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

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

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

the spirit: for the outer body is beyond my perception, and I only see well con­
structed and perfect houses of the Divin­
Mind. And into this society all who die on earth with minds properly unfolded, are immersed, because here they can see all things as the third society I discover spirits of the most enlightened character. The most of them proceed from the planets Jupiter and Saturn, and also from planets in other solar systems. Therefore they are illuminated with a wisdom, that it is almost impossible for the spirits of the lower societies to ap­proach it. If they make an effort to en­
ter their midst, it is immediately over­
come by the strong repulsion arising from the non-affinity existing between them and their respective spheres.

The atmosphere that flows from and encircles these spirits as the first society, is of a mingled and rather unillu­minated appearance. Its brightness is rather dark in comparison to those above it, and their life and power is more uncon­genial, because it is an emanation from uncultivated intellects. Yet there is a purity—an exceeding purity among these, and one comparatively with that existing on earth.

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

The third society is also clothed with an aerial garment, which is a perfect representation of the character and per­fection of their interiors. I behold in it all colors, and a variety of reflections proceeding from the subordinate soci­eties; and these reflections render their spiritual emanation so very beautiful that language is inadequate to describe it. Those of the first society are in the plane of natural thought; that is, they are just emerging from the instructions and impressions of earth in the wisdom of the higher societies.

The second society is in the plane of nature or sphere of cause; that is, they are just emerging from a superior knowledge of visible effects presented on earth, to a scientific knowledge of the causes of those; and their wisdom extends to the lowest and first cause of all material things. Therefore they have a knowledge of all things, both those of an internal and external manifestation; but they are not in the possession of superior wisdom concerning the use for which causes and effects were instituted.

The third society is in the plane of effects; and those composing it have a perception of all ultimate design, and of the universal adaptation of things to each other, as the cause acts upon the ef­

fetion. With their powers of penetra­tion, the externals of things are laid open, and they perceive only the character and quality of the interior. They are conscious of their own habi­

tation, and their knowledge comprehends all subordinate material existences. They have a most unlimited presentation of all created things below their elevated po­

tion; and their wisdom is light, and love, and brilliancy, and even ecstasy, to a degree that transcends description.

With their unfolded spiritual powers, they behold the vast landscapes of the spirit-home, too extensive to be compre­hended by men on earth, and too beauti­ful to be appreciated or enjoyed by them.

And, moreover, it is profitable to re­mark that each society or group is well situated, well conditioned, and well cul­

tivated, in reference to the specific state which each is compelled to sustain. The societies are perfect in proportion to the degree of wisdom and refinement to which each has attained. The lowest appears inferior in comparison to the second, and superior to the third. Then, first, to man on earth, would appear to be in a high state of perfection. By the varieties of condition and development, the societies are made perfect.

They are thus as one brotherhood, joined by mutual affections and actions, and per­petuated in goodness by the benign and gentle influences that proceeded from the highest society to the lower ones, and from these to it again.

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

The inhabitants do not converse ro­bustly, but immerse their thoughts into objects or persons, by the means of some countenance And I perceive that thought enters the spirit by a process of breathing, or rather it is introduced by the power of an invisible and delicate conversing. They perceive thought by and through the eyes, inasmuch as thes...
like the general countenance, are an in-
der to the many successions of the into-
erverse, but that is owing to a pre-
ious knowledge of sound by which words are distinguished and their mean-
ings are understood.

They perceive things without them by
their sense of vision; but they are con-
scious that it is the reflection which they
perceive, and not the substance observed.

Therefore they exercise judgment concerning
all they perceive—not judging from sen-
scus observation, but from the charac-
ter of the substance observed.

It also discover that spirits in this
Sphere approach and associate with each
other according to mutual affinity sub-
jecting between them, even as do the in-
habitants of earth; but the difference is
in the mode of associating. Men on
earth associate with one another by the
guidance of their gross and rudimental
senses, as those are producing indica-
tions and signs of the manifold
associate in this higher Sphere by a
knowledge of each other's inherent pu-
erty, and the state of each other's affec-
tions.

I perceive that the former experience
of every person, both male and female,
is treasured up in the memory, from
which they can extract representations
of that which they previously knew or
experienced. Everything appears in-
delibly impressed upon the memory, and
is mirrored forth with a vividness in pro-
poration to its being retained.

Therefore whatever thought enters the
human mind on earth, becomes a resi-
dent in the memory, and is here brought
forth with the appearance of newness that
makes it both interesting and instruc-
tive. Those things experienced which are
disagreeable to the memory, are de-
posited in its depths and concealed from
the view of any other being, by the
prevalence of those events and experi-
cences which it pleases the mind to
remember, and which the mind takes de-
light in contemplating. Hence it is
proper for all men on earth to do and
think only that which pleases them most
(according to wisdom), and which they
would most earnestly desire to remem-
ber; and not to do those things, or en-
courage those thoughts, which are op-
sed to the superior delight of the
mind. If this cannot be done in the
present social and mental condition of
the world, then it is proper to change
those conditions, so that even this great
good and pleasure may be obtained.

When spirits conveying appeal to
each other's memory, the memory mir-
rors forth a perfect representation of the
thing remembered, which is perceived
and understood by the conversing spirit.

I have seen beautiful representations in
the memory of those in the higher societies.
These representations are of the most
exquisite character, because they pro-
cede from a mind of highly en-
lightened intellect; and they are there-
fore delightful, inviting and instructive.

I perceive that every thing in this
Spirits is manifest, not only by and
through the exercise and direc-
tion of Wisdom. Hence the perfect or-
der and uniformity that subsist, and the
inexpressible happiness that flows as a
consequence of the union, or exquisi-
tion of harmony and unity of action. Every
thing is appreciated as a blessing con-
ferred upon them by the light and life of
Divine Love, and the order and form of
Divine Wisdom.

ONE REFORM AT LAST.

Rejoice, friends of humanity, over one
good found among much evil in the do-
ings of the present Congress. PLAGING
in the Navy is abolished! That degrad-
ing, brutalizing barbarism will no more
disgrace the character of Americans and
their Republican institutions. Hencefor-
to the backs of American Freemen will
no more be gashed and gored by the horri-
cific "cat" and "coll" while they are
posing their lives and courting hardships
in defence of the starrv flag which
would be held the symbol of free and
equal rights and real liberty. That flag may
henceforth be imagined on the wrestling
backs of slaves, but no longer on those of
white freemen. Thanks, thanks
to all whose voices and arms have been
used in behalf of the people—especially,
to Watson G. Hatnes, who for years has
taught and toiled, without fee or rewar-
d, exposed to continual rebus-
and insults, devoting himself to
the work of attracting attention to the wrongs
and woes of the sailors in the navy.

Though to-day without five dollars in the
world, he is more to be envied than
Commodore in the Navy, with his $3,500
a year, and nothing to do, who has lent
his influence to support the sinking cause
of the lash.

Alcoholic liquors, we regret to say, have
not yet been banished from the Navy, but
they soon must be, for grog and flogging
are parts of the same system, and neit-
ther can get on without the other.

The latter assumption will see the spirit ration follow the footsteps of the cat. A long farewell
to them!—N. Y. Tribune.

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