



# PHILOSOPHER.

Goodness and Truth.

VOL. 1.

BOSTON, SATURDAY, DECEMBER 14, 1850.

NO. 21—22.

## NATURE.

Physical, Spiritual, Celestial, Divine.  
Design in the Development of MAN, his WANTS,  
Temporal, Social, Intellectual.

From the *Univercalum*.

### IMMORTALITY.

BY A. J. DAVIS.

St. Louis, April 10th, 1848.

*Mr. A. J. Davis:*—I have read your book, and am a subscriber to the *Univercalum*, and am a believer in most that I have read in both, but am not as well convinced of the immortality of the Soul as I wish to be. I therefore write you, believing you a philanthropist and that you are willing to increase light, knowledge and truth. By the immortality of the Soul I mean the unending duration of the intellectual powers, the faculties of thought—the mind, without ever losing its identity. For if at death such a change occurs as to render the soul totally oblivious or forgetful of the past, so that the memory of our past earthly existence shall be lost to us forever, it would be to me equivalent to annihilation. What proofs have we of a continuation of identity at death? I believe the soul or spirit does not lose its identity but continues progressively increasing in knowledge, wisdom and happiness. But still I am not as well convinced as I wish to be.

My object in writing you is simply, as an inquirer after truth and light, to be convinced wherein I am wrong, and to be set right; but more especially to obtain the proofs in favor, not only of the immortality of the Soul, but of its perpetual, never ending identity, recollections of the past, recognition of friends in the future state, &c.

I hope you will answer this letter, either directly, or cause something of yours on the above subject to appear in some future number of the *Univercalum*.

Yours, &c. J. S. F.

### REPLY.

New York, Sept. 15th, 1848.

*Esteemed Inquirer:*—Your letter came while I was engaged in a very minute and elaborate anatomical, physiological,

and pathological investigation with reference to a design to communicate to the world a simple and higher kind of medical information: and while absorbed in my interior researches, it is both painful and injurious to allow foreign subjects to break in upon them. This will account for, and excuse, my protracted silence concerning the unspeakably important inquiries embodied in your letter.

But before laying the foundation upon which rests the individualization of the elements of the human mind, as well as all true knowledge concerning it, I feel impressed to say a few words in reference to the origin and influence of three kinds of belief therein, which are entertained by many laymen, and clergymen, and by individuals in general, viz: a belief of ignorance, a belief of desire, and a belief of the understanding.

1. *A belief of ignorance* is a faith unaccompanied, and consequently unsupported, by adequate reasons. It is derived from the hereditary inclinations of the mind, or from doctrinal education imparted by the prevailing Theology or influence within the sphere of which the individual exists.

2. *A belief of desire* is an instinctive or intuitive faith in the endless perpetuation of personal existence. It arises from the central desire of the human mind, which is unconsciously considered as a living internal prophecy of its eternal destiny. This belief is grounded in no universal principles, nor has it any substantial basis upon which to rest and stand secure, except an inference derived from its own aspirations, and the general tendency of all created things.

3. *A belief of the understanding* is a faith based upon absolute and unequivocal knowledge. It grows out of a complete recognition and thorough understanding of those immutable principles which flow from the bosom of the Divine Cause into the Universe, and by which every created thing is governed with an unerring and unchangeable government.

The influence of the first is to generate *Skepticism*, because the believer can neither furnish himself, nor an inquirer after truth and rest, with a tangible and

substantial reason, and because, too, he refers the intelligent seeker to historical accounts of supernatural phenomena and occurrences at once startling, absurd and incomprehensible. The influence of the second is to cause an *anxiety* in the understanding, because the believer has no ground upon which to rest his faith except internal desires, external inferences, and vague probabilities; and because when he attempts to investigate the basis of his belief (which is seldom attempted) he discovers it to be unsound and consequently unsatisfactory—not sufficiently expansive and strong to cover the whole ground occupied by doubts and objections, and to remove all obstructions to a full confidence in the sublime truths of an immortal personality.

The influence of the third is to promote *happiness*, because the believer can give a reason for the faith and hope within him—because his understanding is convinced beyond the sphere of ignorance, and desire, and inference, and probability—and because he has a divine guaranty in the fact of individual existence; because he is himself a note drawn on the Bank of an eternal life, and signed by an Almighty Hand, payable in such installments as are measured by his entrance into, and departure from each sphere on his voyage around eternity.

I think you will agree with me when I say that you occupy the second position with regard to a belief in a future state; for you “believe the Soul or Spirit does not lose its identity, but continues progressively increasing in knowledge, wisdom and happiness.” But like thousands of our fellow men who strive to believe in and hope for immortality—you are not in the third position, else you could not have said “Still I am not as well convinced as I wish to be.” Now that we may obtain and secure a belief of the understanding, which alone communicates internal rest and positive encouragement in the faithful discharge of our duties on earth, I will proceed to place before you “what proofs we have of a continuation of identity at death,” or to show why we are immortal.

The foundation of the whole superstructure is the absolute indestructibility

of Matter, or of that Universal substance which gives us a tangible individuality, and which constitutes the outer physical organization of the Great Positive Mind. Matter is eternal, and is everywhere present. It is in all things, and is all things, and there is nothing that is not matter and substance. Upon the universality and indestructibility of matter, therefore, rests the all-glorious reality of an eternal life. But now the question spontaneously arises, how does matter constitute an individual, and how, or by what means, is that individual rendered immortal? Let us interrogate Nature. She points up to the eternal Mind, who instituted laws that manifest themselves through her unfoldings, and she bids us consider the principles of Association, Progression, and Development.

Under the powerful and constant direction of these laws, we perceive the unbroken and perpetual tendency of all forms and substances toward unity, perfection and organization. From the Great Central Mind proceed innumerable elements and substances which form innumerable nuclei. These individually attract those elements and substances that have corresponding individual affinities; and these accumulate, and condense, and purify, and form suns, systems of suns, comets, planets and satellites. These form the central mass and fertile womb of each planet, rudimental particles ascend, and undergoing a process similar to that by which the planets were made and developed, they ultimate and develop mineral combinations.

Then again by the incessant action of body upon body, and essence upon essence, and substance upon substance, mineral compositions not only generate vivifying fluids and mediums, such as electricity, magnetism, &c., but actually and constantly lose themselves in vegetable organizations. By a similar action, and a new and higher combination of appropriate particles, the vegetable loses itself in the animal organization, and this emerges into the organization and development of Man.

You will doubtless perceive that man never loses his identity in subordinate forms and organizations—that he is not their slave, as they are his, nor is he designed to supply them with appropriate nourishment, as they supply him; but that minerals, and vegetables, and animals, all lose their identity in man, for he is the grand concentrated production and union of them all.

Thus in the planet, in the mineral, in the vegetable, and especially in the human body, do we behold unmistakable manifestations of the laws of association, progression, and development, or of the universal and constitutional tendency of all matter toward a state of unity or individualization. This brings us to the contemplation of a conspicuous reality, viz: that every organization seems more and more complete and perfect in position, and influence, and importance than any previous one, from the mineral up to Man. All forms inferior and subordinate to Man, are but parts of him; and in order to fully comprehend why man occupies the highest position, exerts the

strongest influence, and is in every way the most important, we must proceed to consider the use for which man was made.

Under this head I will place an extract from my medical work, which work I shall probably present to the world in a few months. Its teachings are not according to the decisions of popular physiologists, but I venture to believe they will be found in accordance with the revelations of Nature and Reason. When speaking concerning the brain, I say "The brain has three uses or functions, 1. To receive the omnipresent moving essence of the great Divine Spirit, which resides in and is extracted from all elements and substances in being, especially those which administer to the nourishment of the body, and to the gratification of its various desires and senses. 2. To concentrate, and refine, and elaborate this all-animating essence, and to dispense it to the appropriate part or parts of the dependent system, according to its (the essence's) relative degrees of refinement and progressive plains of manifestation, viz: as Motion, Life and Sensation. 3. To give this essence its germinal and indestructible organization, and to connect it with elements and substances in the outer world, by which connection the Brain is instrumental in the movement and government of the body—and to enable the interior organization to manifest intelligence in reference to itself and external things."

It is clear, I think, that the physical organism of man is designed to elaborate and to establish the eternal individuality of the human mind. Other organisms are less perfect and consequently inadequate to the same end. But it may be said that many animals possess qualifications identical with, and in some instances superior to man; and that the reason is not sufficiently clear why man can give birth to an immortal spirit, and why the animal cannot. I would reply that man is the ultimate organization—that Nature is a perfect and powerful, and stupendous Machine, constructed upon the Universal mechanical principles of association, progression and development, by which machine the man is manufactured; and that the explanation is to be found by considering man, in the capacity of individualizing the spirit, as a machine. Animals are but parts of man; they are but portions of the human mechanism. Let us think of an illustration. Suppose you desire to construct a pin machine. In your mind the machine is first created—it stands in all its parts complete in your memory. You proceed to collect and correspondingly perfect the parts with reference to the whole. You adjust the parts, the machine is developed, and its work is admirably performed. That work is to individualize or make the pin. Now with the same propriety it might be asked, why cannot those parts make a pin as well as the machine, which is a congregation of them all?

It is evident that the use of Nature is to individualize Man; that it is the use of man to individualize the Spirit. But now the question spontaneously arises, how

can the Spirit exist independent of the body, and how can its personality be preserved? I am taught to reply that the spirit can exist separate or independent of the body on the same ground that the body can exist separate from, or independent of Nature. For Nature made the body, even as the body made the mind; and, be it remembered, the same unchangeable and eternal principles of creation operate uniformly everywhere and at all times. And I am taught that the spirit preserves its identity on the ground that every organization is absolutely different. This fact precludes the possibility of absorption, or amalgamation, or disorganization. The difference in the arrangement of inherent elements establishes the individual in this life, and through all eternity. If spirits were constituted alike they would inevitably and irresistibly gravitate to but one centre, would desire to occupy but one position, and to fill but one locality. But being constitutionally dissimilar, they cannot, nor do they desire to be absorbed by, or amalgamated with other spirits, nor can they lose themselves, as some have been led to suppose, in the universal spirit, or Great Positive Mind.

There are three evidences, therefore, that the Soul will preserve its identity after the change which is called death. They are these, 1. It is designed that Nature should develop the body. 2. It is designed that the Body should develop the Mind. 3. It is designed that the mind should develop itself differently from other minds, and to live forever. These are no inferences, no conclusions based upon hypothetical reasons, but they are the universal testimonies and absolute demonstrations of creation—indeed, they are simply Nature's own instructions. You can readily, I think, believe and comprehend why there will exist a "recollection of the past, and a recognition of friends," in the other world, by reflecting upon and understanding the ultimate connection which exists between the first and second sphere of human existence. The relation is as intimate as that between youth and maturity, love and wisdom, perception and memory. The experience, character and progress of an individual in this life is recorded upon, and will be, to a modified extent, manifested by that individual, in the life to come. And the friend or companion who has impressed us with friendship and affection here, will be remembered hereafter.

The passage from this sphere into the next is no more a change to the individual than a journey from America to England, excepting the almost complete emancipation consequent upon the change, from rudimental misdirection and earthly imperfections.

So I am taught concerning the principles upon which rest the sublime and heavenly realities of an eternal life. And so I am taught concerning the transformation known as physical death. And I can assure you that, to the convinced and enlarged understanding, there is no death—only the most important and delightful change in the mode of personal existence. And as we are immortal, and the memo-

ries of this life remain with us until displaced by more profitable and spiritual ones, let us at once resolve to institute and manifest henceforth a well ordered life and a godly conversation.

With a willingness to instruct and to be instructed, I remain yours, &c.

## MAN.

BY HENRY C. WRIGHT.

"TELL ME ALL ABOUT MYSELF!" To do this, would be to tell thee much about every other human being; for, in the essentials of human nature, all are alike. Who am I? what am I? where am I? whence am I? whither am I going? are questions that are often suggested by the spirit that is in me. Every human being must often ask himself the same. In the development of our physical, intellectual and social powers, our characters may be infinitely diversified in minor things: but the essential laws and elements of human nature are the same in every human being. To tell thee what are the physical and social laws under which I exist, is to tell thee the laws under which every man exists.

Where am I to go to learn "all about myself?" Where to learn the nature and relations of man? But one answer can be given: to myself—to man—and to nothing else. Where must I go to learn the nature of the rose and lily, or the fox and lion? Obviously, to the plants and animals themselves; and books are valuable only so far as they give a true account of the nature of the plant or animal of which they treat. To decide if the account be true, we compare its statements with the known facts and habits of the plant, beast or bird, of which it speaks. If the book conflicts with the facts, we reject it; if it accords with the facts, we receive its statements as true—not because they are made in a particular book and by a certain man, but because they accord with facts.

So to learn what man is, we must go to man; and we must receive the statements of any book, that professes to delineate his character and nature, as true or false, accordingly as they agree with known facts. All books must be brought to the test of nature—nature must never be tested by a book. As well test the visible by the invisible, the tangible by the intangible, a fact by fiction, the substance by the shadow. To learn the nature of the human body, thou wilt allow, we must go to the body itself. This is the only authoritative teacher in the science of physiology. Why send us out of ourselves to learn the nature of the soul? The soul of man is the only authoritative teacher respecting its own nature, operations, relations, and duties.

The sacredness of man is my theme. To inspire man with an affectionate respect for the person of man, to rescue him from individual and governmental violence, and to throw around his life and liberty the sanctions of absolute inviolability, has been the object of my life for twenty years. I must say that, in my view, man rises in dignity and sanctity the more I learn of his nature and rela-

tions; man, I mean, as he comes from the hand of his Creator—not as he comes from the hand of church or state, of priest or politician. I would enter into the temple of humanity (it is the most holy and beautiful of earth consecrated by its divine Architect) and there bow to the shrine of my Father and God. A feeling of tenderness and reverence toward human beings becomes deeper and stronger in my heart every hour. I daily shrink with greater horror to see human beings desecrated by war, slavery, death-penalty, drunkenness, or in any way, or by any being. I look upon all customs, institutions, books, governments and churches, as appendages to man. Man is an appendage to nothing, not even to his Creator: for that Being has given to man, in an important sense, a distinct, separate and independent existence—a nature that has value in itself, and a sacredness that is ever-enduring, and not to be destroyed by ignorance or vice, and which not even its Creator can justly violate while man is man. Man is an empire in himself, whose laws can never be justly infringed by any being—not even by him who established them, unless he changes our nature and relations. I love and reverence human beings as such; and, in proportion as these feelings become deeper and stronger, I find it more and more impossible for me to instigate or perpetrate any wrong or outrage upon the person or feelings of any human being, and easier and more desirable to suffer than to inflict suffering, to die than to kill. Do I estimate human beings too highly? Are they what I suppose them to be—the bright image of the Divinity, the manifestation of God in the flesh?

Here I stand; and, from this view of the absolute sacredness of the life and person of man, I estimate all social customs and institutions in Church and State—all books—all religious rites and ceremonies, and all that men call God—and, without hesitation, pronounce everything opposed to justice, goodness and expediency, which tends to the ruin or degradation of man in his physical, intellectual, social or moral nature. Let man be inviolate and sacred; perish everything that cannot exist without violence and death to him, physically or socially. The existence and government of our Creator never did, and never can, conflict with the doctrine of man's absolute inviolability; they guarantee it.—Whatever necessarily involves his desecration and ruin, has no rightful existence, call it by what name thou wilt.

In taking this view of man, and in my attempts to spread and carry it out, I stand in opposition to what existing religions and governments call God. What they call God, says man, is an appendage to wealth, to a Sabbath, to a meeting-house, an office, a title, a bible, a constitution, a church and governmental organization. He throws his sanction around these, and stones, crucifixes, hangs, shoots and stabs, men, women, and children, to death, and blows their bodies to atoms: swallows up towns and cities, and desecrates the earth, making it to flow down with blood, and covers it with the man-

gled bodies of the victims of his wrath—to sustain them and preserve them from desecration. Men and women are burnt to ashes to maintain the sanctity of a book; they must be scourged, starved and hung, to preserve the holiness of the church and state; and the dearest sympathies and affections of human nature must be crushed to vindicate an observance of a dogma. At the same time they say their God instituted these for the good of men! They being witnesses; their God creates observances and institutions for the protection of human life, and then slaughters men to preserve the institutions! He makes a garment to protect the body, and then tears the body to pieces to save the garment! He makes a hat to cover the head, and then knocks out the brains to save the hat!

To desecrate a Sabbath is, by Christendom, counted a greater insult to the God of the Sabbath, than to desecrate a man; to knock down a consecrated pulpit is a more heinous offence against the God of the meeting-house, than to knock out the brains of a man; to steal a sacramental cup, or a consecrated wafer, a higher sacrilege than to steal a man or woman; and to rob a meeting-house, than to plunder a cradle of its priceless contents.

Thou dost affectionately and earnestly entreat me to ponder well my pathway. I have; and long ago saw that, in taking the above view of man, I stood in a position hostile to what almost universal Christendom calls God. I long ago settled, in my mind, that no power in the universe was competent to impose on man an obligation to inflict death upon his brother. On the altar of the absolute inviolability of the person and life of man, I have long ago laid all books and institutions, and the being whom, in my childhood and youth, I was taught to love and worship as God. None but a monster of cruelty and injustice, could ever authorize man to inflict death upon his brother. For, having sanctioned this last great outrage upon man, it would be useless to forbid minor offences. Let death at the hand of man, be once sanctioned by divine or human government, and the only bond of social order and happiness is broken; all enactments against theft, robbery, or any lesser outrage upon person or property, are void. He that may inflict death as a penalty, may inflict any injury short of death. The right to life underlies all other rights.—Admit the right to violate that, and the right to violate all others follows.

Allow me to call thy attention to certain facts and principles of human life, which underlie my faith in God and my hopes of human progress and redemption.

1. God works out all his purposes, touching man, by the agency of fixed laws. We are brought into existence and carried on through all the changes through which we pass, solely by organic, constitutional laws. Such, I mean, is the design of our Creator. This, with me, is a starting point. Am I right? Is this a fact? That it is, with regard to our physical nature, none will doubt. Air, food,

water, sleep, are essential laws of physical life.

But where is our social, intellectual, or spiritual nature? Is this left to be the sport of arbitrary, ever-changing, or contradictory laws? While all creation beneath man, and even man's physical nature, are subjected to laws thus wise and immutable, is our higher nature the victim of a government, whose laws are one thing to-day, and another and a contradictory thing to-morrow—which, in one age, require one course of social action, and, in another, an opposite course—which make that just and right in one generation, which they pronounce unjust and wrong in the next? No; I cannot believe it—canst thou? To admit it, would destroy the idea of a just, immutable, moral government, and make the Author of our being a mere creature of time and place.

Dost thou ask what I consider fixed laws of man's social or moral nature? I answer—*God is one.* Man can no more be without a conscious knowledge of God, than he can without a belief of his own existence. *Immortality* is another. My hope or expectation of an unending existence is no more a deduction of reason, nor a matter of arbitrary revelation, than my consciousness of present existence. God and immortality are wants of our nature as really as are food and air. *Society* is another. Love, marriage, forgiveness, kindness and self-sacrifice, are essential laws of our social nature.—Life, liberty, happiness, personal responsibility, private judgment, are laws or elements of human nature.

2. *Every human being has a copy of the laws under which he or she exists.* Each one brings with him into life, a law by which that life is to be regulated. This is not doubted in reference to our physical nature. Where must that mother go to learn how to feel and act toward her babe? To an outward law? No; but only to her own maternal heart. Where shall that child go to learn how to feel and act toward its parents? Where shall that young man or woman go to learn how to choose a companion for life? To some arbitrary, outward law? No; but to their own hearts. To that law which speaks to us in every nerve, vein, artery and muscle, of our physical nature; and in every thought, sympathy and affection, of our souls, must we go to learn what to do to promote the purity, health, growth and elevation, of our whole nature; and how we are to treat ourselves and others.

What would be the condition of the human family if we must look beyond ourselves to learn our physical or social wants and how to supply them? Dark, desperate, unsettled, hopeless, indeed, is our condition. But justice and benevolence, as well as the known facts of our being forbid the thought. As a birthright inheritance, each has, in himself, a law which is written in a language common to all, and which is all-sufficient to guide him to a knowledge of all the wants of his nature, and how to supply them, without injury to any other human being.

When, what, and how much, he shall

eat and drink; when, and how much he shall sleep; and, as to the management of our physical nature generally, where is our only guide, and how come we by it? Thou wilt admit that it is in us, and that we brought it into existence with us, as a birthright inheritance from our Creator. It appears to me a no less obvious fact, that our social nature has in it a guide, which would be equally safe and unerring if man would follow it. Nature would regulate her own affairs if we would interpose no external obstacles. It seems to me a simple fact, that each one has a birthright, law or guide, to regulate the whole economy of his existence, and that none has need to go beyond himself to learn his relations and obligations.

3. *If these laws were allowed to work out their designed results, they would never bring pain or anguish to any human being.* So far as we are the work of God, we are perfect in soul and body; whatever deformities exist in either, they are the results of other causes. It is conceded that all the laws of our physical nature are ever working together to perfect the health and happiness of our bodies; and man would be brought into being and carried through this state into another, without physical pain, if the laws under which human bodies exist had been allowed to work out their designed and legitimate results without any external impediment. Why assume that, as social beings, we are under external laws? We have reason to believe that the laws of our social nature, would of themselves, work out our social perfection and happiness, if they were not impeded in their operations by external causes.

As the laws under which the cedar exists, if allowed to work out their designed results, would make that tree exactly what it was designed to be, so if the laws under which man exists had never been impeded, but had been allowed to work out their designed results, they had made him, in all respects, just what he was designed to be.

4. *Man cannot justly be held amenable to any law out of himself:* for the simple reason that we cannot justly be held responsible to a law of which we cannot obtain a perfect knowledge. To hold us responsible and make our destiny depend on obedience to laws given in a language and to persons necessarily unknown to us, and which must be subjected to the mistakes and perversions of translations by ignorant men, seems to me an act of injustice.

What wouldst thou say, should thy brother thus give laws to his children? One speaks Hebrew, one Greek, and one English. Neither can understand the language of the other. The father speaks them all. He goes to the eldest and gives a law of life to him in Hebrew, to which he holds him and both the others responsible, but which only one can understand. The father then retires and leaves the others to get at the law as they best can. Yet, on their obedience to the laws thus given to but one, depends the claim of all to his love and favor.

Can such conduct be reconciled with

justice in an earthly parent? How, then, can it seem just and right in our Heavenly Father? yet the common notions of inspiration and of man's responsibility to arbitrary law and penalty, place him in the same position. There are thousands of languages spoken among men. He knows them all. He would give a law of life to his children. He makes it known to a few in Hebrew and Greek, leaving all the rest to learn it as they may, and yet holds each and every man, in all ages throughout the world, amenable to it, and punishes them if they transgress. Not one in a million can get at the law in the language in which it was given; but a small portion can get at it in any language; and then only as it is subjected to the alterations and perversions of ambitious priests and sectarians.

Thus the only hope of the redemption of this world from war, slavery, and sin, in all its forms, is suspended on the chance of putting a book into the hand of every individual of the race, and teaching him to read and understand it. Canst thou believe it? I cannot. It represents the Author of our being as a merciless tyrant, holding us amenable to laws of which we cannot obtain a correct knowledge. No! I cannot think this of the Being whom I love and worship as God.

The only law to which we can justly be held amenable, must be given to each and every man and woman, in a language which each can understand, for a copy of which we are not to depend on printers and booksellers, and for an exposition of which we are not to depend on priests, prophets or apostles. That law must be incorporated into our nature, a copy of which we must bring into life with us, and which is ever with us, sleeping and waking, and is ever speaking to us in tones of encouragement or rebuke, and which can never be suspended nor repealed. To this law, and to none other, are we responsible. These rules of life are as unchanging as our nature and relations; and outward arbitrary precepts and laws are obligatory only as they accord with these fixed and just laws of our nature.

Dear friend, my heart is deeply impressed with the importance of this subject. What shall I do to inherit eternal life? I can but ask this question for myself, and for every human being. The answer comes up from the deep fountains of love and sympathy within us. In the soul is the true light that lightens every human being, kindled there by our Creator, and never to be extinguished by the hand of God or man. This is the only clear and steady light that can illuminate our pathway. I would call thee, and all the race, away from all outward laws and teachers of the past and present, to this light, this empire of God, in the body and soul of every man and woman. I can no more speak doubtfully here, than I can of my own existence.—I know that our Creator works out all his purposes respecting us, by the agency of fixed and holy laws; that these are written on the physical and social nature of each one; that, if unimpeded in their operations they would work out the physical, social, intellectual, and spiritual per-

fection and happiness of every individual of our race; and that we are amenable to these laws and to none other.

#### ASPIRATION.

BY THEODORE PARKER.

We have an image of something better than the fact, not as a pattern, but as a pretence; not as a stimulus to life, but as a substitute for it; not as the ideal that draws us towards God, but as an idol that hides him from us, a screen between us, behind which we may hide our hypocrisy. As our ideal of life comes of self respect, of earnestness, of trust in God, so this hypocrisy comes of scorn of what is best in us, comes of frivolity comes of disbelief in God. One man makes money the chief aim of his life. He has an ideal—that he wants it for his age, for his children, to help the poor, as an instrument of power. This ideal leads him to hard study, drives him to California, China, Greenland, all the world over; keeps him late from his bed, starts him early from his sleep. He gets what he wants for old age, for his children, to do good, for power, and this is as it should be.

But here is a man, a mere collector of money, who would sacrifice for it all he has, moral principles and all that is holy, and become a mere miser, and does not even enjoy it in his old age, or accumulate it for children. We all know, however, that old age does not want much, and by experience we know that sometimes our children would be better with a little. If you wish to make your children earnest men, do not leave them much, or they may become frivolous dandies. Boston teaches a lesson here; those who have become eminent are so in spite of their inheritance. That those who have not had much money have made it nevertheless. It makes a man more independent, wiser, and gives him more love toward men, and more faith toward God. But it is the farthest from this possible, when the struggle is maintained merely for the gratification of an anxious lust of acquisition; it is here power of money, but impotence of mankind. It is a noble sight, a very noble sight, to see a man concentrate his forces, and bend every thing to one great purpose, to sacrifice himself or his children for the poor, for mankind. A Jesuit, now talking with learned men of Rome, himself the most learned of all, to-morrow sent off on dromedaries' backs to be a missionary to the savages in Central Africa, and sacrificing himself and perhaps his life, for Christianity, is a noble sight. The man who is the slave to a noble purpose, is great; but for a man to sacrifice himself for mere money, that, I think, is not a very noble sight. Newton, abstracted in his study, forgetful of his meals, of his pains, sacrificing himself to science, studying the laws of the heavens, and writing them for all to learn, was a noble sight, and well deserves the colossal statue of sculptured stone.

In the superior education of New England, we see the same ideal, the ideal of college, and it is exceeding good. It is

this. To call together all the noble youth in the land, and give them the most liberal training which money can furnish, or the nation can command. To this end, they are to be put into an institution, which shall shut out all self, all pride and vanity, and the sin of mankind as far as possible. They are here to be sheltered from every inclement storm, to be taught the principles of truth and justice, every good and truth in science and philosophy, and to be fed with heaven's purest dew. They are to be stimulated to noble deeds, the generous flame is to be kindled and sustained in their hearts, a sympathy which disdains the narrow walls of kin and country, and runs all over the world, wherever a human being is. They are to have a trust in God which nothing can shake, to be complete masters of themselves. Such an ideal has Massachusetts of a college, to stir up her genius, and keep alive the race of noble men. This is the ideal; but look at the education of our times, and it is anything but this. The institutions are anything but what I have hinted at. Men are often called to be teachers in these colleges who seem to have been born with wrinkles on their baby brows, and whose work seems to be, to put fetters on children's feet, and endanger the safety of youthful souls. It is curious to see that in continental Europe, the colleges are centres of patriotic life, whence comes a new revolution which startles the world, which we look at as a rare struggle for freedom, which faintly cries across the water to us. But here it is not exactly so; these institutions with us are not the lever, nor the fulcrum, but they are the weight to be lifted up. An old man whose earnestness of purpose, whose love, whose self denial are gone, is a sad sight; but a young man in such a state is a sight too sad for weeping eyes. And yet this is too much the effect of the education in New England, especially in this part of Massachusetts. Did the welfare of a single man, or the welfare of the state depend on the decision of 12 men, and was it a question which concerned the great interests of mankind thus suspended in the balance, I should not put it to 12 men that had had a superior education; I should rather leave it to men who had hard hands, but noble hearts. But education is not the cause of this warping of human sympathies and all nobility of heart; it is because instead of one ideal, we have got something false in the name of education.

Original.

#### FRATERNAL.

Dear Bro. Sunderland,—Deeply interested in the great work in which you and others at the present day are engaged, I have been an attentive reader of the *Philosopher* from its commencement. I have frequently heard of you while on your journey through the great field of spiritual truth, until you arrived at that most intensely interesting part of it where the costly pearl lies hidden: and

where, I am happy to know, that many weary pilgrims have met together, having come from different points of the compass, and emerging from the surrounding thickets of popular error and theological delusion.

I have been, during the last seven years, an inquirer and searcher for the Truth;—a student of the prophetic Scriptures; not as to their outward and lower application merely, but as to their deeper and higher signification, in giving to man a more comprehensive and intelligent idea of his own being; and the laws, natural and spiritual, which govern that being.

In the course of this investigation, led and taught, as I must believe, by the Comforter, which guides into all truth, how often, O, how often! have I been forced to fall before the opening power of some new feature in the grand whole of the Infinite arrangement, which, undiscovered before, began to develop its realities to my understanding! In this way, and this only, have I been able to learn, i. e. by a constant and repeated series of self-abasements, or a yielding up of the idea that I had found the end of the chain, or that present attainments in knowledge, were all-sufficient. "If any man will be wise, let him become a fool that he may be wise." But how few understand this path, and fewer still, the requisite degree of humility to travel in it. And yet it is the only avenue through which spiritual truth can flow into the understanding.

But ah, my dear brother, what is knowledge? It is gratifying, indeed, to possess it; but unless accompanied by goodness, or love, which is the "very bond of perfectness," it is calculated to fill the heart with the most poisonous pride. "Knowledge puffeth up, charity edifieth."

However, I need not consume time in writing what you know as well as I; and I merely throw out this well settled fact here, to show the chief reason of the lack of faith in the community,—the main cause for all the opposition and obloquy which is meted out to all who enter the field to dig for the hidden treasures. But one thought is consoling, viz: every one who has tasted of the unspeakable joyousness, which a mere glimpse of the "good time coming" never fails to impart, cannot be turned from the glorious work of investigation. I care not, neither will I stop to inquire by what path

any one has entered these "golden diggings." Every honest searcher,—every earnest laborer, no matter in which corner of the lot he is at work, is my brother, beloved! No matter whether they see or apprehend what I see and apprehend,—whether they understand less, more, or nothing at all, understood by me. What may be plain and open in the circle of my spiritual perceptions, may be cloudy and dim in the mind of another, and *vice versa*. But one touchstone will bring us both together, and that is, the spirit of love. "Love makes a unity," and nothing else can. The great building, the timber for which is being prepared in the mountains, is made up of numerous pieces, and each workman has his appropriate stick to hew. Each has his work; and though the shape of one man's beam may differ from his neighbor's, yet all belong to the building. Like the various organs of the body, each has its office, and all are needful; the head, the hand, and the foot, no more than the eye or the ear. Neither can one member reproach the other, as being "not of the body," "lest there be a schism." How beautiful and perfect is this all-wise arrangement!—how widely does it throw open the door to the exercise of unbounded faith and infinite charity! "Charity believeth all things." How intimately are they blended together, and interlocked in a mutual embrace. But I shall weary you with words, which are but lame apologies for the yearnings of soul which I feel for the development of the plan by which man is ultimately to arrive at a knowledge of himself. In whatever way this end may be most readily attained, I bid it God speed. Whether it shall be by the establishment of a spiritual telegraph between the terrestrial and celestial spheres—operated upon by the truthful and accredited agents, or messengers of each, or by any other mode, I am prepared to hail the event with joy.

I have never been favored with an opportunity of hearing from the spirit world by means of audible sounds, made to the outward senses, but that such communications have been and are employed, I no more doubt, than I do any fact which I know to be fully established. And that I should derive pleasure and delight from the privilege of thus hearing for myself, I am free to avow; and that I shall yet be permitted thus to hear, I fully believe.

But thoughts are crowding up too thickly for utterance; and the pen is too feeble an instrument to do them justice; so I close for the present, begging that for this interruption and obtrusion upon your notice, I may be pardoned.

Yours, in the bonds of "Goodness and Truth,"

ORLANDO SQUIRES.  
Ed. Herk. Co. Journal.

Rockton, Herkimer Co., N. Y., Nov. 25th, 1850.

## SPIRIT WORLD.

Its laws and external communications; the conditions on which they are made; their nature and use

Original.  
SYRACUSE, N. Y.

*My Dear Friend*,—Night before last, at a certain house in this city, there were heard a great variety of singular noises, commencing at first, apparently, on the outside of the house, by thumping on it; and after that, in the house. Some of them were as if a person was running up and down stairs in haste. Others like tumbling over a pile of boards, stamping, knocking, &c. &c. I understand some responses were made to questions, by rapping, but nothing of much intelligence was manifested. The friends here, have long been hoping for communications to be established, permanently, in this city. Whether this is to ultimate in a realization of their wishes, remains to be seen.

I hope to find time soon, to give you the details of a very curious case that came under my observation several years since in this county, while engaged in the practice of medicine.

It was of a lady who was subject to attacks of insanity, and during some of these attacks could open trunks, doors, &c. that were locked,—tell everything that was said by any of the family in a remote part of the house, read newspapers bottom side up, putting prose articles, advertisements, and all, into good poetry, rhyme, and measure, as fast as she could speak. In much haste,

Yours, truly, H. JOSLYN.

Syracuse, Nov. 28, 1850.

[Of course Dr. Joslyn will send us the account of which he speaks.—Ed.]

From the Bristol Phenix.

### SPIRITUAL COMMUNICATIONS.

*Mr Editor*,—Is there, can there be, audible, intelligible communications between spirits who have escaped this outer tabernacle of flesh, and are now dwellers in a higher sphere?

Are these "mysterious sounds and singular revelations," known as the "Rochester knockings," which commenced some three and a half years since, in or near the city of Rochester, N. Y., and which have gradually spread to at least two hundred families in various parts of the country, and which have defied the most searching powers of science and intelligence to detect any earthly cause, are they, indeed, communications from departed spirits?

These are interesting questions; and the affair is beginning to assume an importance in the public mind, (if we may judge from the frequent articles on the subject in the newspapers,) which renders the discussion of them at the present time, highly appropriate. And I am glad that the columns of the Phenix are open for (as I hope,) free and fair discussion of this subject.

A writer in the Phenix, who signs "\*\*\*," seems to intimate, (if I rightly understand him,) that the whole matter of the mysterious rapping may be set down to the credit of "legerdemain." And the answers, to "cute Yankee guessing."

Upon each of these ideas, I wish to offer a few thoughts, and,

1st. As to the idea that these sounds are produced by some trick of legerdemain. It appears to me that but little need be said upon that point, the idea is so utterly absurd upon its very face, when viewed in connexion with the facts in the case, that it would seem that any one knowing the facts, could not for one moment seriously entertain it. And what are the facts in the case?

Let us briefly advert to the history of the affair, and to the character of the parties concerned.

Public attention was first called to these mysterious noises about three years ago, in the family of Mr. John D. Fox, of Rochester, the family consisting of Mr. and Mrs. Fox, (who were worthy members of the Methodist Episcopal church,) and their three daughters, the sounds seeming to be made more freely in the presence of the two youngest girls, one about twelve, and the other fourteen years of age. In November, 1849, the minds of the community had become so much interested upon the subject that several public meetings were held in Rochester for the purpose of solving the mystery, at which committees were appointed, composed of some of the most intelligent men in the city; for the purpose of thoroughly investigating the matter. The several committees, after attending to their duties, made full report of their doings, by which it appears that they gave the matter a most critical examination, by taking the young ladies to different places where they were not acquainted—by having them stand without shoes, upon large leather pillows—by making observations with a stethoscope to ascertain whether there was any movement with the lungs, and found not the least difference when the sounds were made, thus demonstrating that the sounds are not produced by *ventriloquism*. They also submitted to a thorough examination by a committee of ladies who dis-

robed them and examined their persons and clothing, to be sure that there were no fixtures about them that could produce the sounds. They say that "the young ladies seemed to give every opportunity to the committees to investigate the cause fully." And the committees all agreed that the sounds were heard in various parts of the room, on the floor, walls, and ceiling, under all this variety of circumstances, but they entirely failed to discover any means by which it could be done. Since these public investigations, the family have visited Troy, Albany, New York city and other places, where all who wished have had ample opportunity for witnessing this singular phenomenon. And since their return to Rochester, I learn that their house continues to be thronged by visitors from all parts of the country. And it should be remembered that those who visit the scenes of these knockings, go there not as people go to witness some skillful juggler perform his tricks—to enjoy the sport,—but they go there in broad daylight, expressly to detect a fraud, and are afforded every facility for so doing.

Now with all these facts in view, can even the writer of the article signed "\*\*\*\*" make himself believe that those young, unsophisticated girls, brought up in the retirement of private life, could all at once become such adepts in the arts of legerdemain as to be able to pass all this three years' ordeal and come off unconvicted of fraud, or the least appearance of it. For me to believe it would be a greater tax on my credulity than to believe that in the ever advancing tide of human improvement and refinement a new era had dawned upon the race—the era of spiritual communications.

But enough on this point. And now let me say a few words upon the pretence that the answers obtained by the knockings are nothing "more than indifferently guessing," and that "they answer wrong more often than right," &c. And here I will present a *fact*, from a mass of similar statements coming from reliable sources sufficient to fill a large volume.

The committees before referred to, in Rochester, reported that "the answers to their questions were generally correct." The Rev. C. Hammond, of Rochester, says, "The sounds told me my age, precisely, though my appearance is such as to indicate a difference of eight or ten years. The names of six of my nearest deceased relatives were given me. I then inquired 'Will the spirit, who now makes these sounds, give me its name?' Five sounds directed me to the alphabet, which I repeated until the name of 'Charles' appeared, which answered to an infant child whom we consigned to the grave, in 1843. To my inquiries it gave me a true answer in regard to the time it had been in the spirit land, and the period since my eldest sister's death, which was nearly eighteen years,—the latter fact not being recollected then,—I found true by dates on my return home. Many other test questions were correctly answered."

The well known Horace Greeley, of the New York Tribune, says in his paper of Aug. 9th, "If we were simply to print

the questions we asked and the answers we received during a two hours' uninterrupted conference with the 'Rappers,' we should at once be accused of having done so, expressly to sustain the theory which regards these manifestations as the utterances of departed spirits."

The Rev. Mr. G——, a highly respectable and intelligent clergyman of my acquaintance, who has lately returned from a visit to the Fox Family at Rochester, where in company with several others, he spent about half a day in investigating the mystery, has just related to me the particulars of their interview with the professed spirits, the substance of which is, that "all sorts of test questions were asked by himself and the company relating to their own ages and circumstances, the ages and circumstances of the members of their respective families, both the living and the dead—and that every question during that half day's interview was answered correctly, except one." But I might as well stop these quotations here, for I fear I am making this article too long. And now I would say to "\*\*\*\*" when he will produce the "live Yankee" who is cute enough to answer questions as correctly as these substantial witnesses affirm that the "spiritual rappers" do, (and he may have any amount of practice he pleases, before trying the experiment,) then I will not only pledge myself to give up the experiment, but will guaranty to him a fortune; for I am sure that Barnum would buy him up on speculation, as the greatest curiosity he had yet met with.

I will add here, that I have myself lately, in company with some others, enjoyed an hour's interview with these invisible rappers, at the house of Mr. Larooy Sunderland, in Charlestown, Mass., (in whose family these manifestations have lately commenced) at which responses were made to those who chose to ask questions, coming professedly from their guardian spirits. And when these invisible guardians were called upon for their names, some one present would repeat the alphabet, and by noting down each letter at which there was a rap, a name would be spelt out, which proved, without a single exception, to be the name of one of the nearest deceased relatives of the one to whom they responded; which I should call pretty "cute guessing." I was fully confirmed in my previous impression that these singular manifestations do indeed come, as they profess to, from the spirits of those who have "shuffled off this mortal coil."

In a note appended to his article, your correspondent represents me as saying, in my former communications, that four fifths of those who have visited the scene of the knockings, "almost believe" in their spiritual origin. My language conveyed no such idea. What I said, was, that "four fifths of those who have personally investigated the affair, have been almost forced to adopt the theory of its spirituality." The plain import of which is, that they fully adopt the theory of its spiritual origin, and that the nature of the evidence was such that the belief was almost forced upon them. And I cease to wonder that any one who could

misunderstand,—or would pervert to plain a sentence, should see no spirituality in the (so called) Rochester knockings.

N. H. COLSON.

Abington, Mass., Nov. 9, 1850.

#### VISIT TO HARTFORD.

The editors of the *Messenger* passed two or three days very happily in Hartford, Conn., since the publication of the last number. The friends of the Harmonical Society in that city, are becoming quite numerous, and already embrace some of the most refined and intelligent minds. Their meetings, discussions and investigations are productive of great good; for they realize that by constant watchfulness, and free and unrestricted inquiry into the causes of all things, and a proper discrimination between the real and the unreal, when examining all phenomena in nature, are indispensable requisites to the development of new truths, and the peace and satisfaction of the soul. We are pleased to see that our friends in Hartford acknowledge no authority in the settlement of theological and other problems, but REASON and NATURE. To these arbiters they bow as the highest and holiest guides which a beneficent Father has given to his children.

The pleasure of our visit to hospitable friends residing in Hartford, was increased by the presence of several noble spirits from abroad. Friends A. J. Davis and wife have passed a week in the city. We were gratified to find Mr. Davis in the enjoyment of good health—he having fully recovered from the effects of his recent severe illness. May he long be spared to furnish the world with the productions of his illuminated mind!

Mr. Henry C. Gordon, one of the mediums of communication with the spirit world, was also present. While we were there, a number of individuals received very satisfactory messages from their friends in the other sphere. The writer of this has two dear little children and a beloved wife in the spirit-world, whose presence and watchfulness he is often made conscious of.

On Sunday evening, as we were sitting around the tea-table at the residence of a hospitable friend, Sidney Drake, Mr. Gordon, the medium, being present, the alphabet was called for by the spirit of my little daughter Helen, who left this sphere of existence on the eighth day of January, 1849. The following message to me was then spelled out, letter by letter, as the Alphabet was repeated:

"Dear Pa, I see you are anxious to hear from the Spirit Home. Pa, this is a happy world—all is love and harmony, here. You ought not to feel bad; the spirits are often with you. Mother will visit you soon. Pa, have patience."

Of course, such messages are more satisfactory to those to whom they are addressed, and their immediate relatives, than to the world; yet we trust that even this little evidence of the link that binds the present with the future, will not be entirely without interest to the readers of the *Messenger*.

A. M.

—Spirit Messenger.

## PROVIDENCE, R. I.

These strange phenomena have made their appearance in this city. Some ten weeks ago they commenced with a young woman in Point street, and have since presented themselves through eight or nine other media in different localities. On every evening in the week, some six or eight private circles remote from each other, and consisting of from twelve to twenty-five persons, meet together and witness these new and wonderful developments of some unseen power.

The rappings and other demonstrations which are presented, are similar to those made in Auburn and Rochester, and purport to be caused by the spirits of the departed. Indeed, this hypothesis seems to be the only one which the facts sustain. Many intelligent skeptics in Providence, have not only been thoroughly baffled in ascribing the sounds to some new development of electricity or magnetism, but completely convinced of the spirituality of the manifestations. Not only vocal questions are answered by these invisible intelligences, but mental questions are promptly responded to, proving that even our secret thoughts are known to them. It is deeply interesting to sit in one of the circles and listen to the questions and responses. Sometimes fathers talk with their departed children; children with their parents, and friends with their departed companions, all feeling assured of the identity of the persons they converse with, and of the reality of their presence.

Sometimes the unseen beings will make physical demonstrations for the gratification of their assembled friends. Thus far in this city, these demonstrations have been confined to the moving of tables. On some occasions, the table will be moved two feet and no more; then again it will be carried four or six feet, and sometimes across the room and back again, and then turned over upon its side or completely bottom upwards.

This is a very brief statement of the extraordinary facts which have occurred in Providence within the last few weeks—facts which can be proved by hundreds of unimpeachable witnesses. In view of these singular phenomena, we make no speculations at the present time, either in regard to their causes or their results. But it must be evident to all thinking and philosophic minds, that a series of well established—and indisputable facts like the above, must, at some future day not far remote, work out some mighty change in the psychological and theological systems of the age.

If these are spiritual manifestations, then the spirit world is open to our exploration. What discoveries may be made in that undiscovered country, from whose bourne, as has been said, no traveller returns, we will not hazard our conjectures. Let the wise men and the philosophers examine the subject, and give to the world the result of their investigation.—*Mirror*.

Politeness is the shadow of cultivation. Religion is the substance.

## MICHIGAN.

At Litchfield, Hillsdale county, in this State, there is a family in whose presence these rappings are heard; at least, so it is reported to us, and we think the source of our information is reliable. Several members of this family were members of the Presbyterian church in that village; but were warned by the rappings that they ought not to remain in connection with that sect, because they had not a true faith in the spiritual world, and the facts pertaining thereto. Whereupon, four members of the family withdrew from that communion. The gentleman through whom we have this information was at Litchfield when this event occurred, and also stated that four other members of the family were contemplating a withdrawal for the same reason.—The rappings are heard only on the Sabbath, and for the first five, were confined to the audience of the family and a few intimate friends. After that period, the rappings direct that the public shall be let in. Whether these directions have been complied with, we have not heard.

If these are facts they are important. "Knockings," which knock men out of old and long-cherished religious opinions, are not to be lightly passed by. They are knockings which will be heard, whether we listen or stop our ears.

They may be bad spirits, or they may be good. We believe with St. Paul, in "trying the spirits" to see "what manner of spirit they are of." This only fact which we have heard of the Litchfield rappers, does not favorably impress us. We are not admirers of Presbyterian theology; but still less are we admirers of this new way of making converts from that or any school of faith. If any man hold erroneous doctrines, the proper mode of removing them is to present the opposite truth to his mind; and let the truth, by a rational process, remove the errors from his understanding.—*The Medium*.

## IMMORTALITY.

Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, then pass away and leave no trace of loveliness? Why is it that the stars which hold their festivals around the midnight throne are set above the grasp of our limited faculties, forever mocking us with unapproachable glory? And why is it that bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our heart? We were born for a higher destiny than that of earth. There is a realm where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings that now pass before us like visions, will stay in our presence forever.—*Prentice*.

Friendship is more firmly secured by lenity towards failings, than by attachment to excellencies. The former is valued as a kindness which cannot be blamed, the latter is exactly as the payment of debt to merit.

SPIRITUAL  
PHILOSOPHER.

BOSTON, SATURDAY, DEC. 14, 1850.

## EXPLANATION.

We are not surprised, nor pained, that our article on being "anquetized by spirits," has been misunderstood. Nor shall we complain, if we shall find that we have been, even intentionally misrepresented, in regard to the subject. Indeed, we have heard of opinions stated of our views, which we know are not correct. We did not suppose that we said all that might be called for on this subject; nor did we propose that what we did say, should be received by any one, merely because we said it. If you read that article in the *Philosopher*, of Nov. 16th, you will find the following affirmations:—

1. That in one sense, all the influence which human beings exert over one another, is spiritual; and hence, in the nature of things, if there be a spirit world, spirits out of the body, must exert more or less influence over those who are in the body. Do I not know this when I myself, have often been influenced by spirits out of the body? That is, they have touched my physical system, put their hands upon my head, and impressed my external senses, so that I have been as sensible of their influence as I ever was of any influence exerted over my body or mind.

2. That diseases may be and have been cured by spirits. This I know by experience. I have known them to give the true diagnosis, and prescribe the appropriate remedy; and I have been relieved by them, as I believe, without any visible means.

3. That spirits may, and do often produce a state of trance; and that they do manifest themselves, and converse with human beings who have been entranced by human beings. This I proved years ago, and more, which I may describe in due time.

I am ready to vouch for the following facts, as I know the parties referred to, are truthful, and to be relied upon:—

A gentleman of our acquaintance, who passes in certain quarters for a skeptic, (so much so that he is looked upon with feelings approaching to horror,) by many sectarian priests and christians who know him. He is however, a firm friend of A. J. Davis, and was a reader and lover of the *Universalist*, and a sincere believer in the doctrines which were inculcated in its pages. But, such was the thickness of the fog which theological bigotry had thrown around his name, that poor Mr. Davis never manifested much, if any desire to know or be known by him; and as to brother Ambler, of the *Spirit Messenger*, he would not, could not be attracted by one so skeptical.

Well, it so happened, that this skeptical

gentleman sleeps alone. And, the other night, his family overheard him in earnest conversation, after he had retired to bed! The conversation was continued for five hours, during the dead of night. And the next day, the inquiry was naturally enough made by his family, as to whom he was talking with? But, he solemnly declared, he had not spoken one word with any one, after entering his bedroom! This raised the curiosity of the family, as well as his own; and after talking it over for a while, it was agreed to ask the spirits what it all meant. And this was done in our presence, when the angels spelled out, that "there were six spirits in his room, with whom he conversed for the space of five hours." The gentleman asked the angels what he had conversed about, but they declined telling him, and he declared that he could not remember one word of anything that took place during the night! In reply to an earnest wish that he might know something that he had said, the spirits spelled out the following, as his last and closing sentence:—"I thank you!" We should remark, perhaps that the gentleman here spoken of, declares, that he was never known to talk in his sleep at all.

Now, admitting the truthfulness of the above as I do, I suppose it will be allowed that I do believe some in the INFLUENCE of spirits. What I deny is this:—

1. That persons are always influenced solely by spirits, to the extent and in the manner that they imagine.

2. That insane or convulsive movements of the muscles or limbs, should be attributed to spirits. These motions are for the want of that harmony, which is peculiar to the spirit world. How much discord and confusion even, have I witnessed under religious excitement, which have been attributed to the spirit world, but all of which came to pass, from a want of that concord, quietness, calmness and peace, which characterize the spheres above.

4. And, the same remarks must apply to the mind. When discord is produced in the cerebral system, it is no more just to attribute it to the angels, than when insanity is produced in the motive system, and a person has what was called the "jerks," in Kentucky, fifty years ago. We are unwilling to attribute discord, irregularity, confusion, violence, roughness, to the spirit world. If we err in the opinion, we hope to be set right.

NOTICE TO SUBSCRIBERS.—Those of our friends who have subscribed only for six months, will please bear in mind, that the volume closes the last week in this month. No paper will be sent after that for which the pay has not been forwarded to us. The terms are, One Dollar per Volume of six months, in advance. if

#### CONGENIAL CIRCLES.

How many such circles, as that described below, have I attended! Yes, often in this city, and in Charlestown, we had them last summer, in hopes of receiving manifestations from the spirit world. And now I am assured, audibly, by the angels, that they were always present, though we did not seem to know it. Yes, when I lectured, especially on the spirit world, in this city, last July, the spirits were present, and have since told me and others, that they made themselves manifest to a few of my audience, who had, in times past, been pathetized in my public lectures. And this suggests to me, that I do not know of one person in the New England States, who has become a reliable medium of spiritual communication, who had not been previously pathetized.

*My Dear Sunderland.*—I was in Pittsburgh this week; a number of us met together one evening at the house of Dr Biddle, to talk over spiritual subjects, and to suggest some plan for the farther extension of those spiritual phenomena. We resolved to make efforts to secure a medium, if any could be found in the city or vicinity. We are all anxious to see manifestations, and hold communication with our friends in the world above. We took down the names of about forty, who are more or less interested in this subject living in Pitts'g, and New Castle vicinity, among whom are twelve or fourteen physicians, and half as many lawyers, but not a single clergyman. Hon. Walter Forward, now Minister at Denmark, is greatly interested in these developments. His son-in-law, Wm. E. Austin, Esq., resides in Pittsburgh, and Mr. F.'s family also.

We spent a most joyful evening, and though we could not hear nor see the good angels, we trust that there were many attracted to that little band of spiritual inquirers, and would have been glad to communicate with us, had there been a suitable medium present. Mrs. Biddle sang and played with most exquisite sweetness upon her piano, and our spheres all blended in one motion of harmony and rapture. Oh, that such precious moments are so rare! My spirit thirsts for music, as the Arabian wanderer for the cool waters of the bubbling spring! How it lulls every care to rest, and lifts us above this sordid, mercenary life!

"Music! oh, how faint, how weak,  
Language fades before thy spell—  
Why should feeling ever speak,  
When thou canst breathe her soul so well!"

In haste, affectionately thine,  
MILD A. TOWNSEND.  
New Brighton, Pa., Nov. 23, 1850

SPIRITUAL SITTINGS IN BOSTON.—We are happy to inform our friends, that our family having removed into this city, (No. 28 Eliot street,) Mrs. Cooper has been advised to afford opportunities for sittings every day, except Sunday, at 3 o'clock, P. M.

In making this statement, it may be suitable to add, that audible, reliable communication from angels, are made, only through appropriate human mediums, which are selected and chosen by the spirit spheres. Hence, the family where the responses are made, are required to render themselves accessible to the

inhabitants of two worlds, so as to serve the wants of both.

But as spiritual manifestations are not under the entire control of any human being, the family are not authorized to invite, or to forbid any one who wishes to hear them. All we can do is, to assist those who ask for information, which is the design of this notice.

Responses from the spirit world, have been promised in our family, conditionally to all, so that those who ask for them in a state of candor, and from a love of goodness and truth, as far as we know, have never failed to receive satisfactory answers.

#### "THE PIOUS CLAIRVOYANT."

Translated from the German, for the American Courier:—

*Narrative of the Countess Theresia von B—, a Clairvoyant, in her third Trance, at Vassarhely, from the 21st to the 31st of May, 1837. Taken down by Alexander and Franz, Counts of Szoppy, and communicated on authentic testimony to Philip Weil, of Perth, September 9, 1838.*

This account is too long for our columns. Nor does it contain anything of special importance, not to speak of a few errors, which are manifest in what she taught. As for instance, she says there are "no ghosts," or "spiritual manifestations," to the external senses of human beings, "except those of a disordered brain." Here are specimens of her answers to questions put to her, while entranced:—

"Do belief and infidelity depend on the will of man?"

"Yes; otherwise all must believe"

"Does every thing human depend on the will of man?"

"He can perform everything that pertains to him."

"What is the greatest sin?"

"Disregard of our neighbor."

"Is not a disregard of ourself a much greater sin, and the mother of all evil?"

"An animal loses nothing if it departs from natural instincts: but man loses every thing by vitiating himself and sinking to the brute."

"Is your present state similar to ours?"

"Yes; but much purer and more perfect."

"Would it be good if men were in the same state with yourself?"

"Either all must be so, or none."

"Were the first men in a state similar to yours?"

"They were all so."

It is always gratifying to hear what the entranced may answer to questions put to them on any subject, but then, it should be borne in mind, that the questions may entirely exceed the sphere of the clairvoyant; and if so, of course, the answer must fall short of the truth, as do most of the answers above. It is a great mistake to make an ORACLE of any clairvoyant, upon all subjects. Who can believe that the mind of one person could be rendered sufficiently capacious to comprehend every thing? This one man-ism has been the great error of the different theological sects. The Methodist E. Church will

expel a minister, who denies something taught by John Wesley; and another sect will discard a brother, who cannot receive what was taught by John Calvin. So the different sects cling to one man, as if one mind could, or was designed to be the pole star for all others. We might as well suppose that there was but one well in the whole world, where mankind could obtain wholesome water for drink. The *love of praise* in one mind, and *veneration* in another, contribute very much to this state of things. One of the men concerned in getting out the pamphlet called "Scripture Exposition," (to which we have before alluded) is reported to have said, that the name of one in that company, would be handed down to posterity, nearly or quite on a level with that of St. Paul! And further, that this announcement was made by the spirit of one of the apostles who was present! It may be, indeed, that one of the "spirits" said so; and probably, one of the "spirits" in a human body, too. We see nothing incredible in this. Or if such an idea was "spelled out" by the "spirits," it may have been "spelled" in the mind of the brother first; and then the "spirit," purporting to be an apostle, "spelled" it out, to flatter that brother's vanity. All this might be, without implicating the honesty of any one concerned. Let us be careful how we make "oracles" of any man, or any spirit, except that of the Infinite.

#### ANSWERS FROM THE SPIRIT WORLD.—

We frequently receive questions from friends at a distance, to which they desire answers from the spirit world, through the medium in our family.

It would, certainly, afford us great pleasure to be able to gratify all such friends, were it in our power to do so. But, it should be known and remembered, that the answers in most of these cases, must come from the immediate guardian spirit of those who ask the questions; and these guardian spirits are not here in Boston, but they are with their friends in Indiana, or London, as the case may be. Each one attracts his own guardian spirit, as we have before explained. You must, therefore, wait till you find a suitable medium, and the promise is, that these mediums will be found in due time, all over the world. The best course for all, therefore, is to read the spirits' paper, or those papers and books which will be most likely to render you familiar with the spirit world; and this will prepare you to receive spiritual manifestations when they are indeed, vouchsafed to you.

Court-plaster is made by covering thin silk with a coat of isinglass. The latter is also a principal ingredient in the manufacture of postage stamps.

## ANTHIROPOLOGY.

Physiology, Psychology, Pneurology.

### SINGULAR CASE.

A story went the rounds of the papers some months since of a man at work on the Burlington and Rutland railroad, who had an iron bar driven through his head by a premature explosion. The account, though well authenticated, was generally discredited. The last number of the *American Journal of Medical Science*, has a full and authentic history of the case, from the time it occurred, on the 13th of September, 1848, to January of the present year, when the patient visited Boston, and was examined by various medical bodies and distinguished practitioners. We copy the leading features for the gratification of our readers;

"The sufferer in the case, Phineas P. Gage, a young man of twenty-five, shrewd and intelligent, a contractor or head workman on the Rutland and Burlington railroad, had charged with gunpowder a hole in the rock, and directed his assistant to fill in the sand; supposing which done, he dropped his tamping-iron into the hole to drive the sand home. It happened, however, through some inadvertence, that the sand had not been poured in, and the iron striking fire upon the rock, the powder was ignited, and the accident produced, by the iron being blown out like a ramrod shot from a gun. The tamping-iron was a round rod, three feet seven inches in length, and an inch and a quarter in diameter, tapering to a point at the top, and weighing thirteen and a quarter pounds. The whole of this immense weight and length—this bar, or bludgeon of iron—was driven through Gage's face and brain, as he stooped over the hole in the act of tamping the sand. It struck him on the left cheek, just behind and below the mouth, ascended into the brain behind the left eye, passing from the skull, which it shattered and raised up, "like an inverted funnel," for a distance of about two inches, in every direction around the wound, flew through the air, and was picked up by the workmen, "covered with blood and brains," several rods behind where he stood. Gage, who was also more or less scorched, was prostrated apparently less by the force of the blow of the iron, than by that of the explosion. He fell on his back, gave a few convulsive twitches of the extremities, but spoke in a few minutes.—His men placed him in an ox cart, in which he rode three quarters of a mile to his lodgings, sitting erect; got out of the cart himself, and with but little assistance walked to the piazza, and afterwards up stairs, talking rationally to the physicians, and giving them a clearer account of the accident than his friends could; occasionally vomiting up blood, the effort of which caused hemorrhage from the wound, with the actual loss of a considerable portion of the substance of the brain. The left eye was dull and glassy, but was sensible to the impression of light. Gage bore his sufferings with fortitude, telling Dr. Williams, here is busi-

ness enough for you," and expressed to Dr. Harlow the hope that he was not much hurt."

"The leading features of this case," says Professor Bigelow, "is its improbability. A physician who holds in his hands a crowbar, three feet and a half long, and more than thirteen pounds in weight, will not readily believe that it has been driven with a crash through the brain of a man who is able to walk off, talking with composure and equanimity of the hole in his head." Professor B., who justly describes the case as one "perhaps unparalleled in the annals of surgery," says that he was "at first wholly skeptical," but that he was now personally convinced. Mr. Gage, as we said, visited Boston in January, and was for some time under the Professor's observation, who had his head shaved and cast taken, which, with the tamping iron, is now deposited in the Museum of the Massachusetts Medical College. At that time the wounds were perfectly healed, the only vestiges of the accident being blindness and an unnatural prominence of the left eye, with paralysis of the lids—a scar on the cheek, and another on the skull, showing the irregular elevation of a piece of bone, "about the size of the palm of the hand"—and behind it, an irregular and deep hollow several inches in length, beneath which the pulsations of the brain were perceptible. "Taking all the circumstances into consideration," says Professor Bigelow, "it may be doubted whether the present is not the most remarkable history of injury to the brain which has ever been recorded." This is unquestionably true; but considering the little real injury caused by the passage of a tamping iron through Mr. Gage's head, the wonder is that a pistol bullet—a buck shot—or even a little needle can do so much execution on the heads of other people."

#### INCIDENTS ATTENDING DEATH.

The *Christian Register* relates the following remarkable incident. The *Boston Transcript* says: "We do not think it improper to state that the individual referred to is the late Mr. Greigg, who was lost at Gloucester, Mass, Friday, August 16th, 1850, by the capsizing of a boat in a squall. It was at Gloucester, also, on the day previous to this casualty, that his adventure with the robu occurred; and it was in Brighton that his family met with a similar encounter."

The following is a statement of facts as they occurred, as simple and short as we can make it. It would be easy to give wide play to sentiment and fancy, in connection with so striking and unusual an occurrence. Superstition might attach to it irrational fears, or hopes as groundless. We confess we hardly know what to do with events like those ourselves—breaking in as they do upon the settled order of our existence, and startling us with some new exception to the common course of our observations. They evidently belong to no system of distinct and intelligible communication from the other world to this. It is not easy to imagine a satisfactory plan of

spiritual disclosure to which they would be harmoniously adjusted. In that sense they teach nothing; and yet to us they appear capable—all inexplicable an exceptional as they clearly are; and though we cannot take the first step towards interpreting them—they appear capable of leaving us more pure, more reverential, than they find us. We rejoice in a religion which does not exclude from its subordinate confirmations the vaguest and most unintelligible mysteries, nor forbid even creatures less than human to be humble and dumb witnesses to its spiritual promises.

A gentleman, with some friends, was lately rambling over the rocks, near the water, in one of our sea-shore towns. His attention was presently attracted by a robin, full grown, and apparently quite unhurt, running in his path, flitting about his feet, and, contrary to the proverbially shy instinct of that bird, keeping very near to him. He took it up in his hand, fondled it, patted its feathers, and, after showing it to the party, and remarking on its singular tameness, tossed it into the air. The next day—this gentleman having put out from the adjacent beach in a boat, with four others, for a sail, on his return, and when within sight of land, by the capsizing of the boat, or a sudden leak sprung in her, was drowned, with all his companions. His body was recovered, and a few days afterwards was buried in a cemetery some twenty or thirty miles distant from the scene of the disaster.

The day after the burial, the grave was visited by his wife and daughter. As they approached the spot, they were in hesitation for a moment, not being familiar with the place, which of several new-made graves, was the one they were seeking. At this instant a raven, but sprightly robin ran on the ground before them, and stood by them before the grave of the husband and father. One of them took it up and caressed it, and after some remark about the singularity of its conduct, let it go, when it flew down, alighted on the raised mound over the grave, and hid close to the earth. The daughter immediately took it up again, and it was dead.

#### MENTAL DELUSIONS.

Among all the marvellous works of God, the mind of man is the most fearfully and wonderfully made. And among all objects which can awaken feelings of compassion and painful interest, there is nothing like the human mind in ruins. It is great in its powers and capacities of enlargement, of enjoyment, of suffering,—great in its destiny, and great in its ruins. And how touching to a benevolent heart, to gaze on a friend or fellow man whose mind is thrown from its balance into the wild regions of insanity. The phenomena of minds in this condition are extremely varied. The caprices of the human mind are inexplicable and indefinable. Mental delusions are of all kinds and degrees, from the slight shades of eccentricity, to the frenzied laugh and uncontrollable rage of the confirmed maniac. The most furious maniacs have hours and days of apparent

freedom from any unnatural excitement. Many persons are insane upon one subject only. A physician was once prosecuted by an insane man for confining him without cause in a mad-house. The lunatic underwent the most rigid examination, and perfectly sustained his character for soundness of mind, until some one asked him about a princess with whom he had corresponded in cherry juice. This touched the chord which awoke all his latent delusions, and he exhibited himself to the court a violent lunatic. Hence a man who is really sane, if once placed in a mad-house by the machinations of others, finds it almost impossible to prove his sanity.

There is no end to the false impressions and delusions with which the mind may be effected. A physician was once called to see a man laboring under the fancy that he was converted into a teapot. And when the physician endeavored to ridicule him out of the idea, he indignantly replied, "I am a tea-pot," and forming a semi-circle with one arm, by placing his hand upon his hip, he said, "there is the handle," and thrusting out the other arm, "there is the spout." Men have believed themselves converted into barrels rolled along the street. One case is recorded of a man who believed himself a clock, and would stand for hours at the head of the stairs, clicking with his tongue. A respectable tradesman in England even believed himself metamorphosed into a seven shilling piece, and took the precaution of requesting as a particular favor of his friends, that if his wife should present him in payment, they would not give change for him. Some have supposed that many armed knights were engaged in battle within them. A sea captain in Philadelphia, believed for many years that he had a wolf in his liver. A madman in the Pennsylvania hospital believed that he was once a calf, and mentioned the name of the butcher who killed him, and the stall in Philadelphia market on which his flesh was sold, previously to his animating his present body. One man believes his legs to be made of butter, and with the greatest caution avoids the fire; another imagines them to be made of glass, and with extreme care wraps them up, and guards them in wooden boxes, when going out to ride. A prince of Bourbon often supposed himself to be a plant, and taking his stand in the garden, would insist on being watered in common with the plants around him. A French gentleman imagined himself to be dead, and refused to eat. To prevent his dying of starvation, two persons were introduced to him as illustrious dead like himself, and they invited him, after some conversation respecting the world of shades, to dine with another distinguished but deceased person, Marshal Turenne. The lunatic accepted this polite invitation, and made a very hearty dinner. Every day while this fancy prevailed, it was necessary to invite him to the table of some ghost of rank and reputation. Yet in the other common affairs of life, the gentleman was not incapacitated from attending to his own interests.

#### INTERESTING INCIDENT.

An incident of the cholera occurred in this city a few days since, which for several reasons we think worth recording. Among the households which had been entered and stricken by the fatal disease, was that of Mr. Hangley, a worthy Irishman who has long been employed by the Commissioner of streets. His wife, a warm-hearted, motherly woman, devotedly attached to children, and self-sacrificing to promote their welfare and happiness, was taken with the cholera, and died and was buried on Thursday last. Next, a lovely little daughter, seven years of age, was taken sick, and she too died, and her body laid out, and her limbs adjusted in the cold embrace of the king of terrors. The father applied to Alderman Wingate for a coffin, but for some cause it could not be had immediately, and its delivery was postponed for an hour or two; during this time Mr. Hangley returned home, when the supposed dead child stretched forth her arms, with the exclamation, "Oh father! I have been to heaven, and it is a beautiful place!"

After the surprise and the excitement of the changed condition of the girl had subsided, she gave a relation of what she had seen, as she expressed it, "in heaven."

She saw her mother in heaven, and she was taking care of little children, many of whom she called by name, and among them she said were "four children of Uncle Hangley, and three children of Uncle Casey's. Aunt Lynch is not there now, but she will be to-morrow; and on Sunday I shall go back again."

"But," said an older sister, "it cannot be so, dearest, for there are but two of Uncle Casey's children dead."

"Yes, I saw three of them in heaven, and dear mother was taking care of them. All were dressed in white, and all were very happy, and the children playing. Oh! it was beautiful there, and I shall go there again next Sunday afternoon at four o'clock."

Mr. Hangley immediately informed Mr. Wingate that his daughter was not dead; when he in company with Dr. Morrison, visited the house, and the little girl related substantially the same story. It seems, too, that shortly after this relation of the little girl, of what she had seen and heard in heaven, a message came from Mr. Casey in Carmel, giving information of the death of another child, and inviting them to attend the funeral.

Of the four children of her Uncle Hangley, two died in this city, and two were drowned on their passage from Ireland.

We called, on Saturday, to see and talk with this little girl, but she was very feeble, and just then in a drowse, and we would not allow her to be disturbed. She is said to have a very thoughtful and serious countenance, and to be a very interesting child. She had no wish to live, but preferred returning to her mother. The father and the sisters are seriously, but very happily impressed with the relations of this sweet child, and joyfully believe the story she tells. Their house is a pattern of neatness, and they

all possess hearts overflowing with affection, and are sincerely happy on account of their heavenly messenger.

"I was sorry," said Mr. H. to Dr. Morrison, in the honest, truthful simplicity of his heart, "when my good wife died, but I'm not now, and only wish to be with her." The elder sisters too, live now in joyful hope of meeting, at length, and they care not how soon, if it be God's time, their dear mother, in heaven, where she has been seen by their angel sister, who has been permitted to return to the earth and make the fact known to them.—*Bangor Whig.*

#### POPULAR CREDULITY.

The following account of a singular case of superstition, is from a paper printed at the Sandwich Islands, *The Poly-nesian*, of January 12th, 1845.

There now resides at Kawela on the borders of Waialua and Koolau of this island, an extraordinary young woman, who has excited more attention among the native population than has been elicited by any obscure individual during the present generation. Her name by which she calls herself is Lono, though her real name is Kalehua. She arrived with her husband a few months since from Hilo, in the character of an inspired doctoress, and has succeeded in winning the belief on the part of the people in every part of the island, that she is capable of performing, and actually accomplishes, the most wonderful cures of any kind of diseases. She is now being resorted to in great numbers from every district of the island, many of whom after tarrying awhile at her place of residence, return, declaring themselves free from disease. The process of cure is simply (as far as the manual part is concerned) a few aspersions of cold water, and connected with certain religious rites, such as reading the Hawaiian scriptures, prayer, and confession of sins, both secret and public. What other religious observances are required, as indispensable to a cure, I have not heard.

The following is part of the story which is in circulation among the natives concerning this woman. She professes to be possessed of the spirit of a deceased female, who died some fifteen years since at the place where she is now residing, and that it is this spirit whose name is Lono, who speaks through the organs of Kalehua, while the latter remains merely the passive instrument. Lono gives the account of herself, that after she deceased she went to Kanai to reside for a season, but meeting with Hiiaka, the goddess of volcanoes, she was invited by her to go and reside with her in Kilanea, whither they repaired together, and remained about a year or two, after which she was conducted by her to France, and she was given permission to possess the body of a good man residing there, which she did until the period of his death, when she was taken by Hiiaka into heaven, while the latter returned to the earth to reside on the clouds, but promising to come for her after a certain time. She then described the glory of heaven, and the hap-

piness of the blessed who there reside.—They neither eat, drink nor labor; know not weariness, sickness nor death—are continually rejoicing and praising God. They see no darkness, and though the sun is not seen, yet there is a continual light like noonday. Heaven, she says, is divided into two apartments—one for catholics and the other for protestants. In the former they have the image of a woman and a crucifix, before which they worship; in the latter there is no image or visible divinity, but the voice of God, which teaches and directs their worship. Here in heaven she resided a few years, in the enjoyment of the society of angels and departed spirits, until she was taken away by Hiiaka to visit the abode of misery. Here a place of security was provided for her in the midst of surrounding flames, which were not permitted to touch her. In this place she dwelt for a year and a half. At this time she beheld the spirits of those who were condemned, and heard their wails and lamentations.

She was afterwards taken back to the earth, to reside in the body of Kalehua, which she now inhabits during the six secular days of the week, proclaiming to all her patients and visitors the necessity of faith in the word of Jehovah, and reformation of the life to a strictly moral course of action, in order to obtain a cure for their bodily ills. During these six days of the week she abstains from all kinds of food except one or two kinds of vegetables. On the Sabbath mornings of each week, Lono returns to heaven "to school," as she terms it, and leaves Kalehua to recruit her frame by eating fish and poi. She returns again at evening, and relates the events of the day. What is remarkable is, that she utterly refuses to take any compensation from her patients for her supposed benefits conferred upon them, though it is said she will not refuse such presents as she needs for immediate use. She disclaims all skill of her own, tells the people she is nothing, and that if they have experienced any benefit at her hands, it is not she but God who has done it, and dismisses them with the charge to go and sin no more, as their only security against a return of their old disorder. When told that such a person whom she had pronounced cured, was suffering again under a renewed attack of his complaint, her quick reply is, that he has returned to his old sins.

What to make of this odd mixture of heathenism and Christianity it is easy to conjecture. She has been educated in both schools, and has from the two, formed a system of imposture that has wonderfully dazzled the minds of these half heathen half Christianized Hawaiians. Her descriptions of heaven and hell, of the marvelous sights and sounds which her eyes have seen and her ears heard, are said to be listened to with great amazement. The natives say that she is rational now, but that she was crazy for awhile when first possessed by the spirit, and that she betook herself during the time to the top of a rock in the river Wailuku, at Hilo. But this story would seem to confirm the suspicion that such is the case at present.

## UNITY.

New form and order of Society, Harmony, Attractive Industry, Sufficiency, Happiness and Heaven.

#### HEAVEN.

BY A. J. DAVIS.

Such is the loveliness, goodness, and wisdom of the Divine Mind, that nothing is made in vain; but every thing is as a living thought, and every thought is as a representative of perfect Wisdom. Every thing is thus admired, appreciated, and applied, in every degree of material and spiritual existence; and in this Supernatural Sphere this truth is especially and perfectly manifested.

Inasmuch as life is universal, death cannot mar the divine constitution of things; and by virtue of this, the inhabitants of the Fourth Sphere, like those of others, repose for a moment in silence, and awake as beings of the FIFTH SPHERE or *Super-spiritual* habitation. And by and through this process, I am enabled to behold the vast possessions of the fifth department of the great temple of Truth.

It is almost impossible to approach, yet I draw nigh and behold with humility the extended landscape and living happiness, which are here so exceedingly enchanting, that all I have previously beheld appears clouded with comparative imperfection. The vast landscape of this spiritual habitation is reflected on the perceptions of my spirit with an impressiveness that renders all speech inadequate to express the beauties thereof.

The first society, as in the third and fourth Spheres, is a 'child of the highest society in the Sphere below. And here Love, Will, and Wisdom, present a more attractive loveliness. Love appears as the perfection of Wisdom, while Wisdom appears greater and more extensive than all the Love and Wisdom heretofore described, combined.

And it is well to relate, that as the spheres approach the Divine Mind, they become more simple, more lovely, more unassuming, and more pure. The nearer they approach the Fount of purity, the more transparent they become, and the more do their inhabitants appear to exist as it were without body and without external and artificial habiliments. They appear unclothed and eminently purified.

There is an exhalation from each society, that forms an encompassing halo of

glory, which surpasses all brightness of the material sun, and all brilliancy that illuminates any portion of the material Universe.

Each spirit seems so pure, and the thoughts of all seem so celestial, that it is almost impossible to resist the attraction thus presented. There is such a commingling of thoughts, and such an affection manifested for each other, as seems beyond all captivations imaginable. Every mind is like an opening flower, and every thought is like the fragrance thereof. Every love is like a bud, and its expression is like the rose. Their wisdom is as the fountains of heaven which dry not, and which perpetually flow to all that thirst, and heal all that are wounded, and cleanse all that are not purified. I behold their Wisdom in every thought, in every movement, and in every expression of Will and Love. It is indeed beautiful!—and what is to be lamented is, that language must be employed to speak of that which defies utterance. O, may expressive silence breathe forth an eloquence that will penetrate the souls of men, and duly elevate their understandings; and may they be induced to abandon expression where speech is vain, and extend their conceptions to the bright spheres of everlasting love!

Here, in the Superspiritual Sphere, the scenery possesses a redoubled grandeur and loveliness. Still more perceptibly are the thoughts of the Divine Mind impressed on all created things. The plains, and valleys, and groves, and streams of living water, are all instrumental in the great work of purification and refinement. They are all bright representatives of spiritual industry and universal love, and are also living advocates of the perfection of Him who breathed them and all living creations into being.

The spirits here are all so lovely and attractive, that it requires an effort to prevent being, as it were, absorbed into and becoming a part of them. Here I perceive another truth vividly manifested, and that is, that all things possess mutual affinities, and that things differ only as to degrees and states of development. Thus is established what has been before declared, that opposites or antagonistic principles cannot exist; that all things were created and are animated by one living Essence; and that it is injustice to the character of that Divine Essence, for

men on earth to say or believe that there is a principle or habitation existing, opposed to the general happiness, or to that celestial purity which joins in one all created things.

This Sphere is so closely allied to the Spiritual Sun, that it becomes incomprehensible to the inhabitants of the earth—whose sphere of existence is nothing more than one atom in the great Body of material and spiritual constructions.

As has been related of the transition of the spirits and angels of the Spheres below, so do those of the Fifth Sphere ascend to, and become inhabitants of the Sixth, or the *Supercelestial* habitation.

Here is the consummation of all conceivable perfection! Here is the sublimation of all purity, of all goodness, and of all refinement, as appertaining to the spirits of every human race in the Universe. All spirits and angels are of the human races, and these occupy earths innumerable, from which they ascend through all the spheres to this, the *Supercelestial* habitation. Here they have combined all the perfections that have been uniformly unfolding while passing through the ascending spheres or stages of eternal progression. This sphere is the great ultimate of all beauty, and the crown of all loveliness and purity. Yea, it is the highest point of angelic loveliness.

Countless millions dwell in each society in each sphere—more than numbers can express. Yet the combined numbers dwelling in all subordinate spheres, would not form any comparison with *one half of one* society that dwells in this *supercelestial* home! How inconceivable therefore, must be the immensity of each society in this sphere, inasmuch as the *half of one* society comprises more individuals than all the created forms that animate all the subordinate spheres of universal space! Yet creation has just begun; love is just born, will is just conceived, and wisdom is in the germ yet undeveloped!

Here are the fields of paradise; and on them is erected the house of many mansions. Interior splendor, and gorgeousness is penetrating to all the spirits and angels thereof, and shines through them with a brilliancy of celestial light, as the light of the Divine Mind penetrates his whole material structure. And the exterior beauty, grandeur, and magnificence of this celestial mansion, express in unequivocal language that it was not made

by hands, yet is eternal in the heavens. It is the great asylum where all are taken in, and loved, and breathed upon, and made perfect. It is the home of all celestial things.

All things are divine, both in the material and spiritual universe; and all become celestial. So every created spirit is invited by the progressive law of the Father to its home; and when it enters, and becomes sensible of the loveliness and purity thereof, it glorifies the Father, not in prayer, but by *thought* and *deed* forever and ever. Each one, then, is an undying child of the Eternal One, who is the Father of all; and no one is so low but that it is the highest of some still lower, and no one is so high but that it is the lowest of some yet undeveloped. One spirit cannot say unto another, "I need thee not," for each one is the sustainer of another, and the mutual dependence constitutes the harmony and wisdom of all things.

In this *supercelestial* home are all the beauties of earth and heaven combined, developed, and perfected. It is thus removed from human comprehension, and it cannot therefore with profit be dwelt upon, or impressed on the memory for meditation. Notwithstanding what might be said concerning it are legitimate truths, they are too high and refined to be comprehended by the human race,—nay, even by those in the *third sphere* of wisdom and knowledge. No one can say with propriety, "Why not tell us all?" if he will but consider his incompetency to comprehend that which has already been related.

The brightness in this state of celestial purity exceeds all conception—and the elegance, majesty, power, grandeur, goodness, and happiness, transcend all human thought. And here spirits and angels rejoice with exceeding joy and thanksgiving; and this by *action*, and not by *speech*—by *Wisdom*, and not by *Love*. Still Love is the all-animating and life-giving element.

Such, then, is the immensity of these things, and such the greatness and glory of the *Supercelestial* habitation. And it is proper not to confide in that which is opposed to this high degree of angelic purity, but to encourage hope when born of Wisdom, and belief when well conceived; and then those things will descend to and illuminate the human mind, and give eternal life to that which now seems mortal and changeable.

From the position now occupied I can perceive, and in a degree comprehend, the *seventh sphere*, or the infinite vortex of love and wisdom, and the great spiritual sun of the Divine Mind that illuminates all the spiritual worlds. And behold, the natural sun is the sun of the *natural universe*, while the spiritual sun was and is the sun of the *spiritual universe*! The material can only illuminate the natural, and the spiritual illuminates the spiritual. Of the body and constitution of the material sun, the *Univerſæ* was born into being and caressed, shed, illuminated, and perfected, in universal order and harmony. From the constitution of the spiritual sun, all the heavens were created; and by it they are sustained, controlled, purified, perfected, and illuminated; and every spontaneous breath of light and love is as a smile of the all-pervading Father and Creator of all that is, and of all that is not, developed.

Thus the Spiritual Spheres are allied to the Spiritual Sun, while the natural spheres approach the material sun. Thus the spiritual is as a soul, and yet a garment to the natural, while the two are joined together as one creation. And the *second* or Spiritual Sphere sustains a relation to the fifth Circle of Suns, and their innumerable planets—and is as a soul to it, and comprehends the whole as one creation. So the Third Sphere is allied to the fourth Circle; and the fourth Sphere to the third Circle; and the fifth Sphere to the second Circle; and the sixth Sphere to the first Circle; and the *SEVENTH SPHERE* is the Great Sun and Center of all power, and the Vortex of all creations!

This displays the order and harmony of the Divine Mind, and this is one body of one Immortal Soul! \*

Much might be said of the Seventh Sphere, or the Spiritual Sun of the Uni-

\* On the next morning, after the above was delivered, the clairvoyant was thrown into the abnormal state for the purpose of examining some patients who were under his medical treatment; but after the manipulations were completed, he remained motionless and speechless for some fifteen minutes, when in a faint whisper, he uttered the words, "It is painful." He was then speedily restored to the normal condition. At the close of the subsequent lecture, he alluded to this circumstance, and said that owing to the excitement remaining on his mind from the previous lecture, his mind was, on the occasion referred to, elevated to such close proximity to the sphere of the Spiritual Sun, that the light was beyond endurance; and that had he not been quickly relieved from his condition, his faculties would have been for a time deranged.

verse—yet all would be inconsistent with the order and power of the human mind. For speech is vain, and all that might be said of the incomprehensibility, the magnitude, and the infinitude of the truth centered in the Spiritual Sun, would consist only of words; and these it would be useless to speak and impress upon the human mind. Neither would it be proper to speak of the essences, qualities, and attributes, dwelling within the vortex from which rolled forth the universe, inasmuch as each possible atom comprehends more than the human mind is able to grasp. More, then, would be superfluous and unprofitable. For the word "*incomprehensible*" falls far short of conveying a definite idea of the immensity thereof; and even this word implies the impossibility of human understanding. This much only can be said: It is an inexhaustible Vortex of Life and Light which are Love, and of Order and Form, which are Wisdom—which flow not only into Heaven, but into the material Universe; and every thing is thereby breathed into being. And the Great Center and Spiritual Sun is the habitation and throne of the Divine Mind, the Great Positive, Central Power of the Universe, and of all eternal movement! And it is a Fountain in which nothing exists but what is pure, divine, everlasting, and infinite!

The natural Universe corresponds to the spiritual; and one is related to the other as intimately as the body is to the soul. For every spiritual Sphere is the creator, sustainer, and pervader, of a natural Sphere; and this order is preserved in every department of creation.

A mind was sufficiently illuminated to have an actual knowledge of the relation and affinity existing between the natural and spiritual Spheres, and of the Spheres to one another, and this was *EMANUEL SWEDENBORG*. He, however, employed terms to express the same things that I have endeavored to impress by terms of a different and more congenial character. He put forth the truth that there were different degrees of goodness, and that the lowest was so imperfect when compared with the highest, that the one seemed evil and the other good; the one perfect and the other imperfect. Hence, he describes the first three Spheres as three *hells*, inhabited by lower spirits and angels; while the three higher Spheres were the three heavens in which the higher spirits dwelt. He represented the first

Spheres as being under the disapprobation of the all-wise Judge, yet as being loved with an unfailling affection—while the higher Spheres were near the Great Spiritual Sun, and their inhabitants dwelt under the smile of Divine approval. And he also related the truth that the inhabitants of these Spheres could not approach each other, because of the dissimilitude in their positions and degrees of refinement—any more than evil can approach goodness, or darkness can approach light.

All this, I can affirm, is true, not in the *absolute*, but rather in the *comparative* sense. There is a seeming difference between the lower and the higher in all things; yet the highest, as has been proved, is an unfolded representative of what the lowest has in substance undeveloped. It is, then, the use of *terms*, and their particular application, that presents the apparent discrepancy existing between his relations and these. And I can with assurance affirm, that the conceptions are the same in substance, and *true*—as is demonstrated by the order and harmony of all visible things; and that a unity of thought has arisen, by independent processes, from no other cause than the influxations of the truths of visible and invisible Nature. From this, as a common source, and from an illumination of the same, has the relation of each been derived; and the two accounts from this cause mutually substantiate each other. Concerning this, then, I say no more.

The spirits of the various planets in our solar system are in different stages of refinement. And those that are on the higher have the privilege of descending to the lower planets, and immersing their thoughts into the spirits of the inhabitants at will, though the latter in many cases know it not. In this manner do spirits descend to, and dwell on, the earth, when they have a peculiar attraction to some relative or friend; and they are ever ready to introduce into his mind thoughts of higher things, and suggestions that are pure, though these may seem to the person to flow independently from the workings of his own spirit. Spirits from any sphere may, *by permission*, descend to any earth in the Universe, and breathe sentiments into the minds of others which are pure and elevating. Hence it is that there are times when the mind appears to travel in the company of those it knows not, and has visions in its dreams.

that are actually true, and sometimes come to pass with remarkable accuracy. At other times, dreams are incited by the influx of thoughts from spirits, but are not defined, because they are not duly directed. There is, however, a species of dreaming which is uncaused by anything except an excitement of the nervous medium, or consciousness of the body. Such dreams are only unquieted thoughts, and wild, fantastic formations of thoughts pre-impressed into visions and fancies.

It is a truth that spirits commune with one another while one is in the body and the other is in the higher Spheres—and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established, such as is now being enjoyed by the inhabitants of Mars, Jupiter, and Saturn, because of their superior refinement. Concerning these things and their details, a knowledge can be had by perusing the relations made by Swedenborg, during the period of his mental illumination.

The structure of the universe is now presented to the mind, and all its living beauties, together with the Divine Essence that gives it life and animation. It presents an indestructible basis of hope and faith, and a corresponding foundation of human action. It is as a mirror in which are reflected all corresponding beauties yet uncreated, but proved to be in embryo by the universal teachings of natural law. The whole is BEAUTIFUL. The whole is as ONE BODY, and God the Soul and FATHER of all living and unliving things. Everything is perfect in its way and state of being. Everything is necessary—even indispensable. Everything is pure, even divine and celestial. Everything teaches harmony and universal reciprocation by an unflinching manifestation of the same. Everything is of, in, through, and to, the Divine Mind. All things are parts of Him; and these are as one Whole, even Nature, Man and Heaven.

The earths, or the first Sphere, constitute the germ; the second Sphere is the roots; the third, the body; the fourth, the branches; the fifth the buds; the sixth the blossom; and the seventh is BEAUTY—beauty that blooms with an

immortal fragrance. Here is the Tree of *Righteousness*—righteousness because all is right and nothing wrong. It is the Tree of *Goodness*—because nothing is evil. It is the Tree of *immortal Life*—because there is no death. It is the Tree of *divine Perfection*—because there is nothing imperfect. It is the Tree of *Truth*—because there is no falsehood in the divine creations. It is the Tree of *eternal Causation*—because nothing is but what was in another form before. It is the Tree of *Love and Wisdom*—because there is no confusion or disunity; for all things are working together for good, and that good is the elevation of all low and undeveloped things to a high degree of refinement from which a Universe yet unborn will be ushered into being, to breathe the breath of heaven.

Here, then, is the Tree whose foundation rests in the depths of Time, and whose top extends to the heights of Eternity. It puts forth branches throughout the lengths and breadths of the Universe, and casts a refreshing shade over the labyrinths of space whose limits no thought can define.

Further contemplations upon these inconceivable creations would be taxing the mind beyond its powers of thought, and would not tend to usefulness. Yet a word fitly spoken, by way of admonition, may not lose its influence until some of the most desirable results are accomplished. Remember, then, that the *germ* of this great Tree, is in the *first sphere*, which comprehends all earths and their inhabitants. Knowing this, let every one strive diligently to cultivate the germ, and to make perfect its unfoldings. Strive to give its properties and essences a proper and truthful direction. Put forth all love, and energy, and wisdom, to effect that which is most desirable—that, the principles of which, are found in the nature of all men, and that which prompts them to profitable action; and remember, that is UNITY, and unity is HAPPINESS.

In view of these things, the importance and truthfulness of the saying is manifested, that, "the things which are seen are temporal; but the things which are not seen are eternal; and, also, that the things which are visible are terrestrial; while the things which are invisible are heavenly. While these truths present themselves in bold relief, the human mind should put forth efforts to comprehend their signification and importance.

In doing this, mankind will discover that the mind must be *refined and perfected*, and that when this is properly accomplished, the social world will be correspondingly elevated, and thus be advanced to honor, goodness, and UNIVERSAL PEACE.

Original.

#### TO THE POOR.

Friendless ones, as ye struggle hard  
With poverty, pain and strife;  
Cast out, unworthy of man's regard,  
Faint not in the march of life;  
But look ye, all, to the cloudless shore,  
Where hunger and thirst shall be no more!

There is rest, there is rest for you all above,  
Where hunger no longer alarms;  
Where the children are fed by a Father's love  
That starved in a pale mother's arms!  
And a table is spread in eternity's hall,  
To which, poor ones, ye are welcome all!

A hearth is there which shall not grow cold,  
Whose light shall not disappear; [gold,  
And the seats, thank God, are not bought with  
Or wet with the orphan's tear!  
Oh, who would not give, to inherit that bliss,  
The wealth of a thousand worlds like this!

The miser, like him of the olden times,  
Who mocks at the beggar's prayer,  
Would gladly exchange his dollars and dimes  
For the rest of some Lazarus there!  
But his wealth cannot purchase a single breath;  
Nor yield delight in the shadows of death!

I know that ye drink of a bitter cup,  
And sail on a sunless tide;  
I have seen your families broken up,  
And your little ones scattered wide;  
I have seen all this, and more could tell,  
Of the parting hour and the long "farewell!"

I know the weight of that crushing rod  
Which falls with unspeakable pain;  
But I promise you this: In the love of God,  
Ye shall meet them all again!  
Then faint not, brothers, upon the way,  
Your march shall end in a cloudless day!  
*Dedham, Mass., Dec. 2, 1850.* G. T.

Original.

#### THE SPIRIT OF THOSE WE LOVE.

Good spirits from a brighter shore,  
A fairer land than that of earth,  
Right glad we welcome you once more  
Back to each lonely home and hearth!

Come from the climes of cloudless day,  
The radiant realms by angels trod;  
At morning, noon, or twilight grey,  
Come in the name and love of God!

And let, while here our broken bands  
In mournful sadness daily meet,  
The silent touch of spirit hands  
Announce the circle still complete!

G. T.

FACT.—Patient, persevering thought has done more to enlighten and improve mankind, than all the sudden and brilliant efforts of genius.

## THE FUTURE THAT AWAITS US.

In all ages of the world, and in all parts of it, mankind have earnestly desired to learn the fate that awaited them when they had "shuffled off this mortal coil;" and those pretending to be their instructors have built up different systems which have stood in the stead of knowledge, and more or less satisfied the bulk of the people. The interest on this subject is, at the present period, in the most highly civilized portions of the globe, less than it has been at any preceding one. The great proportion of us live for this world alone, and think very little of the next; we are in too great a hurry of pleasure or business to bestow any time on a subject of which we have such vague notions,—notions so vague, that in short, we can scarcely by any effort of the imagination bring the idea home to ourselves; and when we are about to die, we are seldom in a situation to do more than resign ourselves to what is inevitable, and blindly meet our fate; while, on the other hand, what is generally called the religious world, is so engrossed by its struggles for power and money, or by its sectarian disputes and enmities, and so narrowed and circumscribed by dogmatic orthodoxies, that it has neither inclination nor liberty to turn back or look around, and endeavor to gather up from past records and present observation such hints as are now and again dropped in our path, to give us an intimation of what the truth may be. The rationalistic age too, out of which we are only just emerging, and which succeeded one of gross superstition, having settled, beyond appeal, that there never was such a thing as a ghost—that the dead never do come back to tell us the secrets of their prison house, and that nobody believes such idle tales but children and old women—seemed to have shut the door against the only channel through which any information could be sought. Revelation tells us very little on this subject—reason can tell us nothing; and if nature is equally silent, or if we are to be deterred from questioning her from the fear of ridicule, there is certainly no resource left us but to rest contented in our ignorance, and each wait till the awful secret is disclosed to ourselves.

A great many things have been pronounced untrue and absurd, and even impossible, by the highest authorities of the age in which they lived, which have afterwards, and, indeed, within a very

short period, been found to be both possible and true. I confess myself, for one, to have no respect whatever for these dogmatic denials and affirmations; and I am quite of opinion that vulgar incredulity is a much more contemptible thing than vulgar credulity. We know very little of what is and still less of what may be; and till a thing has been proved, by induction logically impossible, we have no right whatever to pronounce that it is so. As I have said before *a priori* conclusions are perfectly worthless; and the sort of investigation that is bestowed upon subjects of the class of which I am treating, something worse—inasmuch as they deceive the timid and the ignorant, and that very numerous class which pins its faith on authority and never ventures to think for itself, by an assumption of wisdom and knowledge, which if examined and analyzed, would very frequently, prove to be nothing more respectable than obstinate prejudice and rash assertion.—*Night-side of Nature.*

**ELOQUENCE.**—True eloquence I find to be none, but the serious and hearty love of truth; and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, in well ordered files, and, as he would wish, fall aptly into their own places.—*Milton.*

A false friend is like the shadow on a dial, which appears in fine weather, but vanishes at the approach of a cloud.

## THE VOICE WITHIN.

Voice within our utmost being  
Calling deep to answering deep,  
Midst the life of weary labor,  
Thou shalt waken us from sleep!

All our joy is in our future,  
And our motion is in our rest;  
Still the True reveals the Truer,  
Still the Good foretells the Blest.

**HUMAN LIFE:** Illustrated in my Individual Experience, as a Child, a Youth, and a Man. By Henry C. Wright. "There is properly no history, only biography." Price 75 cents. For sale at this office

**ENVELOPES,** beautifully printed, for those who write on Spiritual subjects. For sale at this Office. Price 37½ cents per hundred.

**DISCOURSE OF RELIGION.** By Theodore Parker. Price \$1.25. For sale at this office

SPIRITUAL  
PHILOSOPHER.

Devoted to the Exposition of  
NATURE,  
PHYSICAL, SPIRITUAL, DIVINE.

Pledged to no TRADITIONAL DOGMAS, its columns are open to the different sects in RELIGION, each school in MEDICINE, every party in PHILOSOPHY, and to the

HIGHER SPHERE OF INTELLIGENCE ABOVE.  
FOR COMMUNICATIONS FROM  
THE SPIRIT WORLD.

Published every Saturday, at No. 138½ Washington street, Boston, Mass.

TERMS.—Payments *always* in advance, \$1 per Volume, 6 months; \$2 a year.

TO CLUBS AND AGENTS.

When sent to one address, and the money accompanies the order, Post paid—Six Volumes, \$6; Twelve Volumes, \$9; Twenty-five Volumes, \$15; Fifty Volumes, and upwards in the same proportion) \$25. Single numbers 50 cents per dozen.

FOR SALE BY

Bela Marsh, 25 Cornhill, Boston. Fowler & Wells, 131 Nassau street, New York. Rowe & Co., Mirror Office, Providence, R. I. A. Smith, News Room, Troy, N. Y. W. B. Elliot, 58 South Fourth street, Philadelphia. Dr. H. Joelyn, Syracuse. M. Bonney, Lowell, Mass. Dr. James F. Douglass, Milwaukee, Wis. Francis Porter, Waukegan, Ill.

**SINGULAR REVELATIONS!**—An enlarged and improved edition of the "History and explanation of the Mysterious Noises," and Communication with Spirits in the Nineteenth Century, of more than ninety closely printed pages, being the most full and correct history of the matter yet published. By E. W. Capron and H. D. Baron, Auburn, N. Y. This work can be obtained by the hundred or single copies, at this office, and of the authors. Single copies 25 cents. A liberal discount made to those who purchase by the dozen or hundred. Orders from a distance, post paid, and containing remittances for one or more copies will be promptly attended to.  
Boston, Oct. 1st, 1860.

**PHILOSOPHY OF MODERN MIRACLES,** or the Relations of Spiritual Causes to Physical Effects; with especial reference to the Mysterious Developments at Bridgeport and elsewhere. By a Dweller in the Temple. Price, 25 cents. Nature's Divine Revelations, &c. By Andrew Jackson Davis, \$2 00. Davis's Chart—\$1 50. Davis's Great Harmonia, Vol. I. The Physician—\$1 25. Davis's Philosophy of Special Providences. Price, 15 cents. Singular Revelations, &c. Messrs. Capron & Barron's enlarged and improved edition. In quantities, or by the single copy. Price, single 25 cents. Sold by Bela Marsh, 25 Cornhill. nov16tf

**POLYGLOTT BIBLE.** In Four 12mo Volumes; Hebrew, Greek, Latin, and French, each volume interleaved with the English. Known as Bagster's Polyglott. Cost, \$45.50. Will be sold, for \$15 For sale at this Office.

**LETTER PAPER,** prepared expressly for those who wish to write to their friends on Spiritual Manifestations. It has an appropriate engraving, which gives directions for finding the medium through which all distant friends may look for information from the Spirit World. Fifty cents per quire. For sale at this Office.

**REPRESENTATIVE MEN.** Seven Lectures, by R. W. Emerson. Contents—1. Uses of Great Men. 2. Plato, or the Philosopher. 3. Swedenborg. 4. Moutaigne. 5. Shakespeare. 6. Napoleon. 7. Goethe. For sale at this office. Price \$1

**PATHETIC:** Man, considered in respect to his Form, Life, Spirit. An Essay toward a correct Theory of the Mind, with Directions for Demonstrating its Truthfulness. By La Roy Sunderland. 37½ cents single. \$12 50 per hundred. For sale at this office, and by Bela Marsh, 25 Cornhill, Boston. Also by Fowler & Wells, 131 Nassau st. New York.