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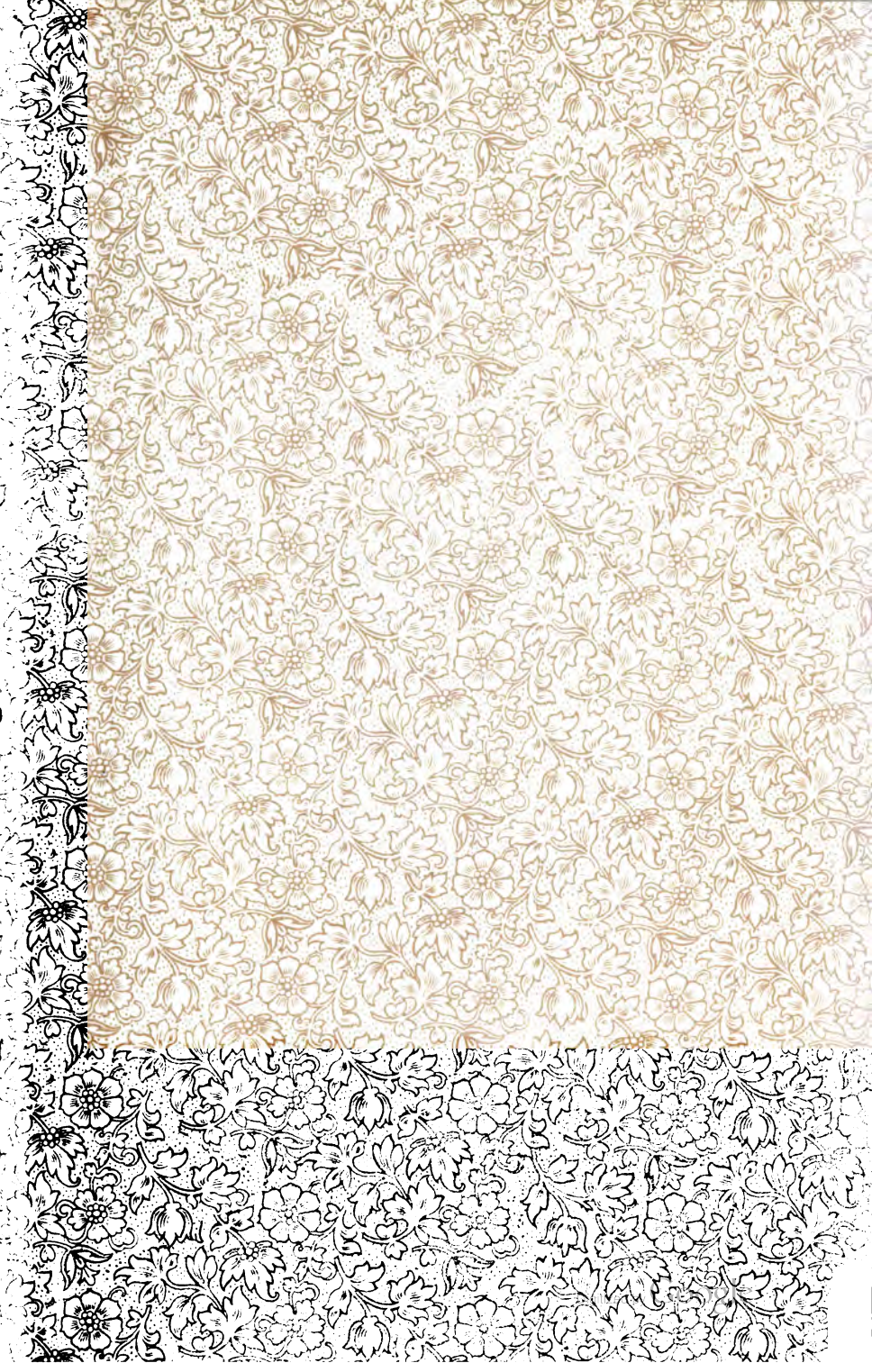
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PHENOMENA OF SPIRIT MANIFESTATIONS.

A
COMPILATION,
THEORETICAL AND PRACTICAL,

SELECTED FROM THE MOST RELIABLE AUTHORITIES,

ON THE SUBJECT OF

VIBRATIONS OR RAPPINGS, MOVING OF FURNITURE,
TIPPING OF TABLES, MAGNETIC WRITINGS,
AND CLARVOYANCE.

ALSO,

DIRECTIONS FOR FORMING CIRCLES

AND

ASCERTAINING WHO ARE MEDIUMS.

~~~~~  
"Try all things—prove all things—and hold fast that which is good." [St. Paul]

"Investigate this marvel. It forms an important page in the history  
of this era of wonders."  
~~~~~

[N. Y. TRIBUNE.]

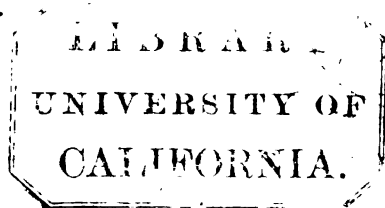
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PHENOMENA

or

SPIRIT MANIFESTATIONS.

In presenting the public with a correct account of the Rise and Progress of the strange and wonderful phenomena known as **SPIRITUAL MANIFESTATIONS**—which has awakened such intense interest in the minds of many of our most worthy citizens, both in the Atlantic States and California—we prefer to quote the testimony of others rather than our own experience. This phenomena no doubt has existed in all ages of the world, and only required the genius and daring of the nineteenth century to discover its advantages and appreciate its benefits. We here present an account of its appearance in the State of New York in 1848 and 1849, as detailed in a pamphlet published by Messrs. Capron & Barron, at Auburn, N. Y., January, 1850. The respectable character of the writer of this pamphlet, his determined skepticism previous to investigation, and the great amount of testimony by which his statements are supported, assures us of their truthfulness. We take the liberty of presenting the annexed extracts.

"From the time the first page of this work in manuscript was finished, the authors have had stronger and stronger evidence that they are but discharging their duty in publishing to the world, not what is entirely new, but something which has been often muzzled and concealed by those who dare not tell what they have seen, felt and heard, in consequence of their fears of the hisses and laughter of skeptics."

"The bowing to popular opinion and prejudice in this matter, is one of the strong reasons that have prompted us to issue the present edition of three thousand copies of this work. In preparing it for the press, we have been cheered on by communications and encouragement from the same kind and friendly source which are believed to be the spirits of the departed."

"The class who think for themselves, regardless of proscribing creeds and dictation from others, will investigate this matter. We have received a good share of genteel and *christian* epithets for investigating the subject thus far, but ask no favors or sympathy on account of this. We have lived to learn that 'truth is mighty, and will prevail.'"

"In presenting this work to the public, we are not unconscious of the unpopularity of the subject with the mass of the community. Nor are we unconscious of the fact, that we may call down the ridicule of some part of the press and thousands of readers, who have heard of these manifestations only as an idle tale of a 'haunted house,' or as some common 'spook story,' growing out of the excited imagination of persons possessed of more marveloussness than casualty, and therefore easily led to believe in anything that seems wonderful and unaccountable, whether it comes well authenticated or not. But a consciousness of having fairly, impartially, critically and we may say *skeptically* examined the subject for the last two years, in many different places, and under a great variety of circumstances, and that we are not alone in our investigations, but supported by hundreds of calm, considerate men, who have no hesitation in laying the facts before the world as a phenomenon, which, if not new in all respects, is certainly, in the strangeness, growth and extent of the manifestations, wholly unprecedented in the annals of the world."

"In regard to the *facts* presented in the following pages, they will

be accompanied with proof too positive and conclusive to need a word in this connection in vindication of their truth. The idea of a fraud so extensively entered into by persons whose integrity has never been impeached—without any apparent motive—without great annoyance to themselves—without compensation, in a pecuniary sense—would be far more mysterious and unaccountable than to admit it to be just what it purports.”

“If there are any who, after carefully weighing the testimony here set forth, still discredit it, let them come forward, investigate and prove to the world that it is a deception, and how it is done, and all candid men will acknowledge themselves greatly indebted to them.”

“The author next proceeds to state that in 1846 the family of Mr. Michael Weekman, living in a little village called Hydesville, in the town of Arcadia, were frequently disturbed in the evening by raps at the door, the authors of which they endeavored to detect, but without success. However suddenly they might open the door, no one could be seen. About midnight a little girl of their family, about eight years of age, screamed out with fright, and declared that she had felt a cold hand upon the bed and on her face. In March, 1848, the house being then occupied by the family of John D. Fox, a knocking was heard on the floor of one of the bedrooms, and the jar of the knocking was distinctly felt.”

“When the rapping was heard, they felt a tremulous motion or jar on the floor, and distinctly felt it while in bed. This feeling has been observed by most persons who have examined the subject and heard the sounds. The best idea we may be able to give of the feeling is, to say that it very nearly resembles the application of a galvanic battery to whatever you stand upon. The jar seems more of that nature than that of a stroke from any tangible substance. The first time they heard it was in the evening, just after they had retired. The whole family occupied at that time the same room, and all distinctly heard the rapping. They arose and searched with a light to find the cause of the noise, which continued all the time they were searching, and near the same spot. It continued that night until they all fell asleep, which was not until nearly or quite midnight. From this time the noise continued to be heard every night.”

“On the evening of the 31st of March, they concluded to call in

the neighbors, the noise still continuing. At this time, none of the family had ever noticed it in the daytime. On the evening above alluded to, (31st March,) they retired uncommonly early, as they had been disturbed and broken of their rest for several nights, in a vain attempt to discover from whence the sounds proceeded. They thought that this night they would not be disturbed by it, whatever it was."

"Mr. Fox had not retired when the usual sounds commenced. The girls, who occupied another bed in the same room, heard the sounds and endeavored to imitate them by snapping their fingers. The attempt was first made by the youngest girl, then about twelve years old. When she made the noise with her fingers, the sounds were repeated just as many times as she made them. The sound was not like that which she made, only the number of raps. When she stopped snapping her fingers, the sounds stopped for a short time. One of the other girls then said in sport, 'Now do what I do: count one, two, three, four, five, six,' etc., at the same time striking one hand in the other. The same number of blows or sounds, were repeated as in the other case. As this slight manifestation of intelligence was displayed, she began to be alarmed, and desisted from trying any more experiments. Mrs. Fox then said, 'Count ten,' and there were ten distinct strokes or sounds. She then said, 'Will you tell the age of ——,' (one of the children,) and it was answered by the same number of raps that she was years of age. In like manner, the age of her different children was told correctly by this unseen visitor."

"Mrs. Fox then asked if it was a human being who was making that noise, and if it was, to manifest it by making the same noise. There was no sound in answer to this question. She then asked if it was a spirit, and requested if it was, that it would manifest it by making two distinct sounds. As soon as she made the request, she heard the two raps as she desired. She then proceeded to inquire if it was an injured spirit, and to request an answer in the same way, and the rapping was repeated. In this way it answered her until she ascertained that it purported to be the spirit of a man, and that he was murdered in that house by a person who had occupied it some years before; that he was a pedler and was murdered for his money. To the question of how old he was, there were *thirty-one* distinct raps. She also ascertained by the same means that he was a married man

and had left a wife and five children ; that his wife was dead, and had been dead two years."

"After ascertaining so much, she asked the question : ' Will the noise continue if I call in the neighbors ? ' The answer was by rapping in the affirmative. They then, for the first time, began to call in their neighbors, to help, if possible, to solve this great mystery."

"They at first called in their nearest neighbors, who came, thinking they would have a hearty laugh at the family for being frightened ; but when the first lady that came in found that the noise, whatever it might be, could tell the age of herself as well as others, and give correct answers to questions on matters of which the family of Mr. Fox was entirely ignorant, she concluded that there was something beside a subject of ridicule and laughter in those unseen but audible communications. These neighbors insisted upon calling in others, who came, and after investigation were as much confounded as the first."

"The family being somewhat alarmed and much fatigued, left the house, with the exception of Mr. Fox, to spend the night, and left the house in the possession of Mr. Fox and Mr. Redfield. The next day the excitement began to spread, and the house was filled with anxious seekers for the unknown and invisible visitor. Through that day and up to that time, there were no sounds heard in the daytime."

"On Sunday morning, April 3d, the noise commenced in the daytime, and was heard all that day by all who could get into the house, as the crowd who came from all quarters was much greater than the house would hold. We have heard it estimated, that at one time there were as many as five hundred people who had gathered to hear the sounds, so great was the excitement at the commencement of these strange occurrences."

"On Saturday evening there was a committee appointed to ask questions and report what the result was, and it was nothing of any importance differing from what is already related."

Strong testimony of spiritual manifestations is related by the Rev. John Wesley, as having occurred at the house of his father, in 1720. The following

is from Wesley's Works, published at the Methodist Book Room, 200 Mulberry street, New York, 1840. Vol. II., pages 474 to 478. After mentioning several remarkable Manifestations of the Spirit or Spirits to the servants, which alarmed them very much, he says:

“The next evening between five and six o'clock, my sister, Molly, then about twenty years of age, sitting in the dining-room, reading, heard as it were, the door that led into the hall, open, and a person walking in, that seemed to have on a slik night-gown, rustling and trailing along. It seemed to walk round her, then to the door, then round again; but she could see nothing. She thought, it signifies nothing to run away, for whatever it is, it can run faster than me, so she rose, put her book under her arm and walked slowly away. After supper she was sitting with my sister Suky (about a year older than her,) in one of the chambers, and telling her what had happened. She quite made light of it, telling her ‘I wonder you are so easily frightened; I would fain see what would fright me.’ Presently a knocking began under the table. She took the candle and looked but could find nothing. Then the iron casement began to clatter, and the lid of the warming-pan, next the latch of the door moved up and down without ceasing. She started up, leaped into the bed without undressing, pulled the bed clothes over her head and never ventured to look up until next morning. A night or two after, my sister Hetty, a younger than my sister Molly, was waiting as usual between nine and ten to take away my father's candle, when she heard some one coming down the garret stairs, walking slowly by her; then going down the broad stairs, then up the back stairs, and up the garret stairs; and at every step it seemed the house shook from top to bottom. Just then my father knocked. She went in, took his candle, and got to bed as fast as possible. In the morning she told this to my eldest sister, who told her, ‘You know I believe none of these things. Pray let me take away the candle to-night, and *I will* find out the trick.’ She accordingly took my sister Hetty's place, and had no sooner taken away the candle than she heard a noise below.

She hastened down stairs to the hall where the noise was ; but it was then in the kitchen. She ran into the kitchen where it was drumming on the inside of the screen ; when she went round, it was drumming on the outside, and so always on the side opposite to her. Then she heard a knocking at the back kitchen door. She ran to it, unlocked it *softly*, and when the knocking was repeated, suddenly opened it ; but nothing was to be seen. As soon as she had shut it, the knocking began again. She opened it again, but could see nothing. When she went to shut the door, it was violently thrust against her. She let it fly open, but nothing appeared. She went again to shut it, and it was again thrust against her ; but she set her knee and her shoulder to the door, forced it to and turned the key. Then the knocking began again ; but she let it go on, and went up to bed. However, from that time she was thoroughly convinced that there was no imposture in the affair. The next morning, my sister telling my mother what had happened, she said ; ‘If I hear any thing myself, I shall know how to judge.’ Soon after, she begged her to come into the nursery. She did ; and heard in the corner of the room, as it were, the violent rocking of a cradle ; but no cradle had been there for some years. She was convinced it was *preternatural*, and earnestly prayed it might not disturb her in her own chamber at the hours of retirement, and it never did. She now thought it proper to tell my father, but he was extremely angry, and said, ‘Suky, I am ashamed of you ; these girls and boys frighten one another ; but you are a woman of sense, and should know better. Let me hear no more.’ At six in the evening he had family prayers, as usual. When he began the prayer for the king, a knocking began all around the room, and a thundering knock attended the amen. The same was heard from this time, every morning and evening, while prayer for the king was repeated. * * * * Mr. Wesley was also informed by Mr. Hoole, the vicar of Haxey, (an eminently pious and sensible man,) that his ‘father sent for him and gave him an account of what had happened, particularly the knocking during family prayer. But the evening’ (he spent with him,) he says, ‘To my great satisfaction we had no knocking at all,’ (during the time of prayer :) ‘but between nine and ten, a servant came in and said, ‘Old Jeffrey is coming ;’ (that was the name of one that died in the house,) ‘for I hear the

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signal.' This, they informed me, was heard every night about a quarter before ten. It was toward the top of the house, on the outside, at the north-east corner, resembling the loud creaking of a saw; or, rather that of a windmill, when the body of it is turned about, in order to shift the sails to the wind. We then heard a knocking over our heads; and Mr. Wesley catching up a candle, said, 'Come, sir, now you shall hear for yourself.' We went up stairs; he with much hope, and I (to say the truth,) with much fear. When we came into the nursery, it was knocking in the next room; when we were there, it was knocking in the nursery. And then it continued to knock, though we came in; particularly at the head of the bed (which was of wood,) in which Miss Hetty and two of her younger sisters lay. Mr. Wesley observing that they were much affected, though asleep, *sweating* and *trembling* exceedingly, was very angry, and pulling out a pistol was going to fire at the place from whence the sound came. But I caught him by the arm and said, 'Sir, you are convinced this is something *preternatural*. If so, you cannot *hurt* it; but you give it power to *hurt* you.' He then went close to the place, and said sternly, 'Thou deaf and dumb devil, why dost thou fright these children that cannot answer for themselves? Come to me, in my study, that am a man.' Instantly it knocked *his* knock, (the particular knock which he always used at the gate, as if it would shiver the board in pieces; and we heard nothing more that night.' Till this time my father had never heard the least disturbance in his study. But the next evening, as he attempted to go into his study, (of which none had any key but himself,) when he opened the door, it was thrust back with such violence as had like to have thrown him down. However, he thrust the door open and went in. Presently there was knocking, first on one side, then on the other; and after a time in the next room, wherein my sister Nancy then was. He went into that room and, the noise continuing, adjured it to speak; but in vain. He then said, 'These spirits love darkness; put out the candle and perhaps it will speak.' She did so; and he repeated his adjuration; but still there was only knocking, and no articulate sound. Upon this, he said, 'Nancy, two Christians are an overmatch for the devil. Go all of you down stairs; it may be when I am alone, he will have courage to speak.' When she was gone, a thought came in, and he

said, 'If thou art the spirit of my son Samuel, I pray, knock three knocks and no more.' Immediately all was silence, and there was no more knocking at all that night."

"I asked my sister Nancy, (then about fifteen years of age,) whether she was not afraid when my father used that adjuration. She answered she was sadly afraid it would speak when she put out the candle; but she was not at all afraid in the daytime when it walked after her as she swept the chambers, as it constantly did, and seemed to sweep after her, only she thought he might have done it for her and saved her the trouble."

"By this time all my sisters were so accustomed to these noises that they gave them little disturbance. A gentle tapping at their bedhead usually began between nine and ten at night; they then commonly said to each other, 'Jeffrey is coming; it is time to go to sleep.' And if they heard a noise in the day, and said to my youngest sister, 'Hark, Kizzy, Jeffrey is knocking above,' she would run up stairs and pursue it from room to room, saying 'She desired no better diversion.'"

"A few nights after, my father and mother had just gone to bed, and the candle was not taken away, when they heard three blows, and a second and a third three, as it were with a large oaken staff, struck upon a chest, which stood by the bedside. My father immediately arose, put on his night-gown, and hearing great noises below took the candle and went down, my mother walked by his side. As they went down the broad stairs, they heard as if a vessel full of silver was poured upon my mother's breast and ran jingling down to her feet; quickly after there was a sound as if a large iron ball was thrown among many bottles under the stairs, but nothing was hurt. Soon after our large mastiff dog came and ran to shelter himself between them. While the disturbances continued, he used to bark and leap and snap on one side and the other, and that frequently before any person in the room heard any noise at all. But after two or three days, he used to tumble and creep away before the noise began, and by this the family knew it was at hand; nor did the observation ever fail."

"A little before my father and mother came into the hall, it seemed as if a very large coal was violently thrown upon the floor and dashed all in pieces, but nothing was seen. My father then cried out,

‘Suky, do you not hear? all the pewter is thrown about the kitchen;’ but when they looked, all the pewter stood in its place. Then there was a loud knocking at the back door, my father opened it, but saw nothing—it was then at the foredoor, he opened that; but it was still lost labor. After opening first one, then the other, several times, he turned and went up to bed. But the noises were so violent all over the house, that he could not sleep till four in the morning. Several gentlemen and clergymen now earnestly advised my father to quit the house; but he constantly answered, ‘No! let the devil flee from me; I will not flee from the devil;’ but he wrote to my eldest brother at London to come down; he was preparing so to do, when another letter came, informing him the disturbances were over, after they had continued, (the latter part of the time day and night,) from the second day of December to the end of January.”

The following remarkable extracts are from the same works, Vol. IV., pages 280 to 286 :

“Being at Sunderland, I took down, from one who had feared God from her infancy, one of the strangest accounts I ever read; and yet I can find no pretence to disbelieve it. The well known character of the person excludes all suspicions of fraud; and the nature of the circumstances themselves excludes the possibility of a delusion. It is true, there are several of them which I do not comprehend; but this is with me a very slender objection; for what is it which I do comprehend even of the things I see daily? Truly, not ‘the smallest grain of sand or spear of grass.’ I know not how the one grows, or how the particles of the other cohere together. What pretence have I to deny well attested facts because I cannot comprehend them? It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of *witches and apparitions* as mere old wives’ fables; I am sorry for it, and I willingly take this opportunity of entering my solemn *protest* against this violent compliment which so many that believe the *Bible* pay to those who do not believe it. I owe them no such service. I take knowledge these are at the bottom of the outcry which has been raised and with such insolence spread throughout

the nation, in direct opposition not only to the Bible, but to the suffrages of the wisest and best men in all ages and nations. *They well know*, (whether Christians or not,) that the giving up *witchcraft* is in effect giving up the Bible; and they know on the other hand, that if but *one account* of the intercourse of men *with separate spirits* be admitted, their whole castle in the air, (Deism, Atheism, Materialism,) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments, beside, which abundantly confute their vain imaginations. But we need not be *hooted* out of one; neither reason nor religion require this. One of the capital objections to all these accounts, which I have known urged over and over, is this, 'Did you ever see an apparition yourself?' No—nor did I ever see a *murder*; yet I believe there is such a thing; yea, and that in one place or another murder is committed every day. Therefore, I cannot as a reasonable man deny the fact, although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me both of the one and the other. But to set this aside, it has been confidently alleged that many of these have seen their error, and have been clearly convinced that the supposed preternatural operation was the mere contrivance of artful men. The famous instance of this, which has been spread far and wide, was the drumming in Mr. Mompisson's house at Tedworth; who, it was said, acknowledged it *was all a trick*, and that he had found out the whole contrivance. Not so: my eldest brother, then at Christ Church, Oxon, inquired of Mr. Mompisson, his fellow collegian, whether his father had acknowledged this or not. He answered, 'The resort of gentlemen to my father's house was so great he could not bear the expense; he therefore took no pains to confute the report that he had found out the cheat, although he and I and all the family, *knew* the account which was published to be punctually true.' This premised, I proceed to as remarkable a narrative as any that has fallen under my notice. The reader may believe it if he pleases, or may disbelieve it, without any offence to me. Meantime let him not be offended if I believe it, till I see better reason to the contrary."

'Elizabeth Hobson was born in Sunderland, in the year 1744. Her father dying when she was three or four years old, her uncle, Thomas

Rea, a pious man, brought her up as his own daughter.' * * * May 25, 1768, and the three following days, I talked with her at large, but it was with great difficulty I prevailed on her to speak. The *substance* of what she said was as follows: 'From my childhood, when any of our neighbors died, whether men, women or children, I used to see them either just when they died or a little before, and I was not frightened at all, it was so common. Indeed, many times I did not then know they were dead; I saw many of them by day, many by night. Those that came when it was dark brought light with them. I observed all little children and many grown persons had a bright glorious light round them; but many had a gloomy, dismal light, and a dusky cloud over them. When I told my uncle this he did not seem at all surprised at it, (Mr. Wesley adds 'it appears highly probable that he was himself experimentally acquainted with these things')—but at several times he said, 'Be not afraid, only take care to fear and serve God.' * * * At other times he said, (dropping a word now and then, but seldom answering many questions about it,) '*Evil spirits* very seldom appear but between eleven at night and two in the morning; but after they have appeared to a person a year, they frequently come in the daytime; whatever spirits, good or bad, come in the day, they come at sunrise, at noon, or at sunset.' (Mr. Wesley says, 'How strange is this! But how little do we know concerning the laws of the invisible world.') Again, she said, 'When I was about sixteen, my uncle fell ill, and grew worse and worse for three months. One day, having been sent out on an errand, I was coming home through a lane when I saw him in the field, coming swiftly toward me. I ran to meet him, but he was gone; when I came home I found him calling for me. As soon as I came to his bedside, he clasped his arms round my neck, and bursting into tears, earnestly exhorted me to continue in the ways of God; he kept his hold till he sunk down and died, and even then they could hardly unclasp his fingers.' * * * 'From that time I was crying from morning till night, and praying that I might see him; I grew weaker and weaker, till one morning about one o'clock as I was laying, crying as usual, I heard some noise, and rising up, saw him come to the bedside; he looked much displeased, shook his head at me, and in a minute or two went away. About a week after I took to my bed, and grew worse and worse, till in six or seven

days my life was despaired of; then about eleven at night my uncle came in, looked well pleased, and sat down on the bedside. He came every night after, at the same time, and stayed till cock-crowing; I was exceedingly glad, and kept my eyes fixed upon him all the time he stayed. If I wanted *drink* or *anything*, though I did not speak or stir, he fetched it and set it on the chair by the bedside.' (Mr. Wesley says, 'So it is plain he knew her thoughts.') 'Indeed,' she says, 'I could not speak many times, I strove but could not move my tongue. Every morning when he went away, he waived his hand to me and I heard delightful music as if many persons were singing together. In about six weeks I grew better; I was then musing one night whether I did well in desiring he might come, and I was praying that God would do his own will, when he came in and stood by the bedside, but he was not in his usual dress; he had on a white robe which reached down to his feet; he looked quite pleased. About one, there stood by him a person in white, taller than him, and exceedingly beautiful—he came with the singing as of many voices, and continued till near cock-crowing; then my uncle smiled and waived his hand toward me twice or thrice, then went away with inexpressibly sweet music, and I saw him no more.' Again, she says: 'A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas day, about midnight, I saw him standing by my bedside surrounded with a glorious light, and looking earnestly at me; he was wet all over. That night the ship in which he sailed split upon a rock, and all the crew were drowned.' Again, 'On April 9th, 1767, about midnight, I was laying awake and I saw my brother John by my bedside; just at that time he died in Jamaica.' (Mr. Wesley says upon this, 'So a spirit finds no difficulty in traveling three or four thousand miles in a moment.')

'I will also add another remarkable extract from Vol. VII, page 571, from the 'Preface of a true relation of the *chief things* which an *evil Spirit* did and said at Mascon, in Burgundy:' 'With my latest breath will I bear my testimony against giving up to infidels one proof of the invisible world; I mean that of *witchcraft* and *apparitions* confirmed by the testimony of all ages. I do not think any unprejudiced man can doubt the truth of the following narrative—the truth of it was in the last century acknowledged by all Europe, against which the un-

accountableness of it is no objection to those who are convinced of the littleness of their own knowledge.' ”

“Many more extracts equally remarkable might be added, but they all tend to the same point and seem to bear the same testimony to his firm belief in ‘Spiritual Manifestations.’ ”

A chapter is next devoted to the probable philosophy of such manifestations, from which the following quotation is taken :

“May we not then safely calculate that man continues to progress beyond his present state of existence, and that the change which takes place at what is called death, is not so vast and so sudden as the world has generally supposed. Again: we cannot but quote the words of Mr. Fishbough, in the *Univercalum*, April 21st, 1849. ‘From the commencement to the completion of the process of death, the spirit must certainly pass through every infinitesimal degree of liberation from the body. Each succeeding degree would in that case be scarcely, if at all, distinguishable from the immediately preceding one; and the spirit preserving its absolute identity throughout the whole process. These minute degrees of liberation, would serve a inseperable lines to connect the future with the present; and immediately after his emergence from the body, the individual will feel that he is not essentially, or in any respect very widely, different from what he was interiorly, immediately before he left the body. Does not this reasoning prove a very intimate relation between those in the spiritual who are nearest the natural world; and those in the natural who are nearest the spiritual world? And inasmuch as the liberated spirits must have the most lively remembrance of their former condition, and sympathy with friends who are still in the body, and inasmuch, moreover, as there are often many such friends who are in the intuitional, and just verging on the spiritual state of mind, is there not every possible reason to suppose that spirits out of the body may communicate with such spirits in the body, by the infusion of their thoughts according to those laws of spiritual sympathy which have been indubitably exemplified in ten thousand cases, by the phenomena of human magnetism?’ ”

“Again : It is very evident that the inhabitants of those portions of the spiritual world which are immediately related to this planet, were once the inhabitants of this planet, and that they have passed upward, through all successive degrees, from the conditions which they occupied here to the conditions which they now occupy.’ On the almost imperceptible change when the spirit first leaves the body, Emanuel Swedenborg says (A. C.—H. & H.): ‘As to what, in general, respects the life of souls, or spirits lately deceased, it was made manifest to me by much experience, that a man when he comes into another life, does not know that he is in another life, imagining that he is still in the world, yea, in his own body; inasmuch, that when he is informed that he is a spirit, he is filled with wonder and astonishment, as well because he is altogether as a man, as to his senses, desires and thoughts, as from this, that he did not believe, when he lived in the world, that he was a spirit, or (as is the case with some,) that a spirit could be such. But when the astonishment ceases, then they wonder that the church should be in such total ignorance concerning the state of man after death; that they should deny the existence of the spirit and dispute about substance, and parts with parts, which were never designed to have any place in the mind, because they obstruct the way to intelligence.’”

“To the same effect speaks A. J. Davis, while in the clairvoyant state. He says (see Principles of Nature, p. 653): ‘And what may appear strange, is, that often when a spirit leaves the human form and is introduced into this sphere, it for a moment cannot realize the change, for it is imperceptible. Spirits retain the same bodily form in the spiritual sphere, and at first they feel as if they were only transformed to a country they knew not. It is, however, not long after the transition before the interior senses are opened; and then they behold and appreciate the change and the beauties with which they are surrounded. And some spirits appear to wonder that they did not see it before, and that they did not believe it while in the body; for now it appears so tangible and so perfectly agreeable with the universal teachings of natural law.’”

“Thus we have the testimony of these men, well known as having laid before the world some of the most sublime and philosophical reasonings and facts in regard to the existence of a world of spirits,

unseen but felt by their influence (and occasionally in a more tangible way), and heard by those who still remain in the body.”

“Beside this, we have the testimony of clairvoyants, almost without number, in almost every neighborhood, who are in private circles developing the great facts here set forth, while their names are unknown to the world; but the incontestable evidence they afford of their power to point out persons never known to them in their normal state, who have passed into the world of spirits, and their plain and artless descriptions of that state, is having an influence in their respective circles which cannot but put any one acquainted with the facts, strongly in the mind of Swedenborg’s prophesy, that the year 1852 would be one that would decide the fate of his church or his doctrines. The probabilities now seem to be that his general spiritual theory will, not far from that time, be very generally received.”

“Chapter V. continues the history as follows:”

“Like all new discoveries, this has become more perfect as it has been investigated and studied into. The mode of communication has gradually improved, until those who are most familiar with it can, without difficulty, get long and *correct* communications spelled out by the alphabet.”

“For some time the rapping was confined to that house, although, as stated in a former chapter, the family of Mr. Fox all left the house at times. While the neighbors were testing the floor and the walls of the house, and the family entirely away from it, the sounds were heard as distinctly as ever. We wish this to be distinctly remembered, as it has often been asserted by persons ignorant of the facts, or wilfully malicious, that the sounds were *never heard* unless in the presence of two of the daughters of Mr. Fox. *The facts already stated and proved, show that they commenced before that family occupied the house or lived in the neighborhood.*”

“Subsequently, however, as was the case in the Wesley family, it seemed to evince a partiality for, or to manifest itself more freely in the presence of the two youngest girls. Why this was so, they could not tell, nor will we at present conjecture. Up to the time of the first manifestations, none of the family had ever been magnetized.”

“It soon began to be heard, not only in that house, but in the houses of some of the neighbors also.”

“Part of the family went to Rochester to reside, and the same sounds were heard by the portion of the family in that city, while the the part that remained in Hydesville continued to hear them there. By this time it had been discovered that the different sound or sounds in different places, purported to be the spirits of different persons. Indeed, the proofs pretty soon began to be plain that they were so, or, at least, that whatever it was, it had the power of telling the names of persons entirely unknown to the family, and often reminding them of something that took place in their own family, of which Mr. Fox’s family could know nothing, unless they had the power to see through their thoughts and all space beside, which would be much more strange than to allow it to be what it purports to be.

“Not long after it began to be heard by this family in Rochester, it began to be heard in other houses in the same city, and among others, in the house of a Methodist clergyman, where the same sounds have continued from that time to this, as they have in other places and houses. The clergyman alluded to, related to a public audience in the city of Rochester, the following, which will serve to show the intelligence sometimes manifested by this sound, which so many deny being anything but an imposition: ‘A Mr. P——, a friend of mine from Lockport, had come from that place on business, and put up with me. He told me that he had left at home a sick child. I requested him to go to Mr. G.’s to hear this ‘mysterious noise.’ He went, and like many others, could not make up his mind what it was. In the morning he again went, when the spirit who was in communication with him, spelled out this sentence: ‘Your child is dead!’ Mr. P. immediately found Elder J., and although he as yet had not seen or heard enough to convince him of its reliability, he thought it his duty to start for home.”

“A short time after he started, Elder J. returned to his house, and his wife handed him a telegraphic communication from Lockport, which he opened and read as follows: ‘Say to Mr. P. that his child is dead!’”

“Thus did the tangible telegraph operated by human hands, confirm what some speedier telegraph had communicated nearly three hours before. This is an account that can be fully relied on, and we have the names of the parties for such as shall question its truth. All

who have investigated the matter to any great extent, have found testimony equally convincing. Several persons who have carefully investigated this affair for the last two years, have kept a private journal in which they have entered many of the most singular occurrences that have come within their personal observation. Extracts from some of these will be given in another chapter."

"Soon after the first excitement in the city of Rochester, we hear of its manifesting itself in the adjoining towns, as well as in other places in the city. Among other places, the sounds were heard at the house of a Deacon Hale, of the town of Greece, in Monroe county. He is a man well known and of unimpeachable character, so far as we have been able to ascertain, and his candor and honesty as a man or his strict adherence to the principles of the church of which he is a deacon, have not been called in question."

"Another fact in relation to his experience, which we deem important, is, that he had not seen or had any acquaintance with the family of Mr. Fox, or any part of them, when they commenced at his house, or since that time, and yet he gets the communications as freely as they or any one else. We are not aware that any of his family have ever been placed under the influence of human magnetism. The manifestations at his house have been varied and singular."

"A Mr. G——, a well known citizen of Rochester, and a member of the Methodist Episcopal Church, has long been familiar with these manifestations in his own house and in various places where he has been. There is one singular fact about the manifestations to Mr. G——, which may be related in this place. For a long time the answers could be obtained by any *two* of the family standing near each other; and there was no difference, as we are informed, in the freedom of the answers, or particular preference manifested to have any particular members of the family present. At length one of the daughters of Mr. G., was placed under the influence of magnetism and became clairvoyant. From that time none of the family could get communications unless the daughter who was magnetized was present."

"The daughter does not require to be magnetized in order to hear them, but only to be present. There are a number of other families in Rochester who have the same manifestations, some very freely and some only occasionally."

“From Rochester and that vicinity, it had began to be heard of in this city, (Auburn,) and like other places it was for a short time confined to one family.”

“The first of its being heard in this city was when the youngest daughter of Mr. Fox visited us, and from that time it has continued in several families, and hardly a week passes without our receiving authentic information of some new place where these occurrences have commenced. We are informed of at least six families in Auburn who hear more or less of the same sounds.”

“In almost every place where it has commenced, there has been at first but a few sounds, and generally much more faint than after it became more common. It is a very common occurrence in the family and social circles to be talking of some matter connected with this strange development, and for all in the room to hear a distinct rap, perhaps two or three, as if confirming what was said. This is generally the way it commences at new places.”

“It may be proper here to remark, that persons of any considerable degree of investigating powers, stand in no fear of being deceived, as the sounds have never yet been imitated, nor do we believe they can be. Persons who have heard but little of them, and who have very vivid imaginations and large organs of wonder, may, at times mistake some other sounds for the genuine ones, or those produced by the spirits; but a person who is not over imaginative, never.”

“We state this as it may and probably will be, in many cases, said that it is some visible cause that produces the sounds. We are aware that these charges have been made by persons at a distance, who have no knowledge whatever of the facts in the case.”

“The same sounds are heard at several places within our knowledge in towns adjoining this city. In the town of Sennett, it is manifested in a family by the name of Beaver. The particular person in whose presence the sounds are heard in that family, is a lad some ten years of age. With him it differs from most others in this, that while it seldom answers to one alone, he gets the communication just as freely by himself as when two or more persons are present.”

“This boy has never been magnetized, nor have any of the family, and we have been informed by those who have seen it tried that they manifest no signs of being susceptible to magnetic influence.”

“ These are some of the facts that have come to our knowledge, and are common property of the community from their being open and public cases. We know of numerous cases of private individuals, who declare that they have long heard these same sounds, but do not wish to incur the ridicule and contempt with which they know they must be visited, if they candidly inform their friends of the facts of the case, and what they know by their own experience.”

“ Another proof of the absence of collusion in the matter, is the fact that it is not confined to particular dwellings, so that there is no more a ‘ haunted house ’ than a haunted out-doors, or a haunted sidewalk, for wherever the persons who seem to be in the right condition of body to get the communication are, there you will here the sounds, whether in be in-doors or out. This precludes the idea of machinery, for that could not be so suddenly changed from one house to another, or from a house into the open air.”

“ Before speaking of the strange phenomena—thought by some to be much stranger than the ‘ rapping,’ or the intelligence manifested through that medium—we give an account of the public investigations which were gone into in the city of Rochester, in the month of November, 1849 :”

“ The first intimation that was received in regard to those investigations came from these sounds, through the use of the alphabet. Several persons were in company, trying, as usual, to gain some information in regard to the law which governs this strange communication. While they were thus investigating, the following was spelled out by the use of the alphabet, it being part of the message or directions for those present to follow: ‘ You all have a duty to perform. We want you to make this matter more public.’ As this announcement was altogether unexpected, the persons began to discuss the difficulties, and remarked that the opposition and ridicule that would be heaped upon any one who should attempt to lecture upon this subject, would be almost overwhelming. The answer to this was, ‘ That will be so much the better—your triumph will be the greater.’”

“ After receiving the most positive assurances from this invisible communicator, that the sounds should be heard in all parts of the Hall, in response to the person who should lecture—that it was best, in

order that slanders might be silenced, and the truth established, to go forward in the matter—the person who was designated concluded to make the attempt. It was also intimated, from the same source, that this would prepare the way for a more general development of spiritual communication, which would take place at no distant day.”

“Probably the best idea of the proceedings at Rochester can be conveyed to the reader by the following brief statement, drawn up and published directly after the investigations took place, in the *New York Weekly Tribune*, of December 8th, 1849 : ”

“Some two weeks since, we were in company with some persons who were getting communications from this invisible communicator, when a message was spelled out to us to the import that the matter should be made more public ; that the time had arrived for the people to investigate the whole affair ; that it was a thing which will ultimately become known to all men, and that we should immediately take measures to have it investigated. The directions were minutely given by these spirits, as they purport to be, and which we are willing to believe are, until we have as much proof to the contrary as it required to bring us to that conclusion. These directions will appear in the following history, as they were fully and strictly followed. The great object was to start investigation, and clear those who had been hearing it for the last two years from the imputation of fraud and deception.”

“Accordingly, on the evening of November 14th, a lecture was delivered in Corinthian Hall, in the city of Rochester, and a full history of the rise and progress of these strange manifestations given. During the relation of these facts the sounds were distinctly heard by the persons in the hall.”

“After the lecture, a committee was chosen by the audience, composed of the following persons : A. J. Combs, Daniel Marsh, Nathaniel Clark, Esq., A. Judson and Edwin Jones.”

“On the following evening the committee reported, in substance, as follows : That without the knowledge of the persons in whose presence the manifestations are made, the committee selected the Hall of the Sons of Temperance for the investigation ; that the sound on the floor near where the ladies stood was heard as distinctly as at other places, and that part of the committee heard the rapping on the wall behind

them ; that a number of questions were asked, which were answered not altogether right nor altogether wrong ; that in the afternoon they went to the house of a private citizen, and while there the sounds were heard on the outside, apparently, of the front door, after they had entered, and on the door of a closet. By placing the hand upon the door, there was a sensible jar felt when the rapping was heard. One of the committee placed one of his hands upon the feet of the ladies and the other on the floor, and though the feet were not moved there was a distinct jar on the floor. On the pavement and on the ground the same sound was heard—a kind of double rap, as a stroke and a rebound, were distinguishable. When the ladies were separated at a distance no sound was heard ; but when a third person was interposed between them the sounds were heard. The ladies seemed ready to give every opportunity to the committee to investigate the cause fully, and would submit to a thorough investigation by a committee of ladies, if desired. They all agreed that the sounds were heard, *but they entirely failed to discover any means by which it could be done.*”

“ After this report and some discussion on the subject, the audience selected another committee, composed of the following persons : Dr. H. H. Langworthy, Hon. Frederick Whittlesey, D. C. McCallum, William Fisher, of Rochester, and Hon. A. P. Hascall, of Le Roy. At the next lecture this committee reported that they went into the investigation at the office of Chancellor Whittlesey, and they heard the sound on the floor, and on the wall and door ; that the ladies were placed in different positions, and, like the other committee, they were wholly unable to tell from what the sound proceeded, or how it was made ; that Dr. Langworthy made observations with a stethoscope to ascertain whether there was any movement of the lungs, and found not the least difference when the sounds were made ; and that there was no kind of *probability or possibility of their being made by ventriloquism, as some had supposed, and they could not have been made by machinery.*”

“ Again, after this report, another committee was formed, from persons who had opposed in the meeting all pretensions to there being anything but a trick.”

“ This committee was composed of Dr. E. P. Langworthy, Dr. J. Gates, Wm. Fitzhugh, Esq., W. L. Burtis and L. Kenyon. This

committee met at the rooms of Dr. Gates, at the Rochester House, and appointed a committee of ladies, who took the young women into a room, disrobed them and examined their persons and clothing, to be sure that there were no fixtures about them that can produce the sounds. When satisfied on this point, the committee of ladies tried some other experiments, and gave the young ladies the following certificate :”

“When they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ancles, we all heard the rapping on the wall and floor distinctly.

(Signed,)

MRS. STONE,
MRS. J. GATES,
MISS M. P. LAWRENCE.”

“In the evening the committee, through their chairman, Dr. Langworthy, made a very full report of their examinations during the day. They reported that they had excluded all friends of the two ladies from the committee room, and had the examination only in presence of the committee of gentlemen and ladies chosen by them. Notwithstanding all this precaution, these sounds were heard when the ladies stood on feather pillows, without shoes, and in various other positions, both on the floor and on the wall ; that a number of questions were asked, which, when answered, were generally correct. Each member of the committee reported separately, agreeing with and corroborating the first statements.”

“Thus, by three days of the strictest scrutiny by means of intelligence, candor and science, were the persons in whose presence these sounds are heard, acquitted of all fraud.”

“On Friday evening, after the lecture, three of the committee, viz : Hon. A. P. Hascall, D. C. McCallum and Wm. Fisher, repaired to the house of a citizen and pursued their investigations still further. There were nearly a score of persons present. The members of the committee wrote many questions on paper, which no person present knew the purport of, and they were answered correctly. At times they would ask mentally and would receive the answers with equal correctness, and they were fully satisfied that there was something present manifesting an intelligence beyond the persons visible.”

“One of the committees tried the experiment of standing the ladies

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on glass, and failed to get any sounds ; but the same was subsequently tried in presence of a large number of persons, and the sounds were as loud and distinct as before, on the floor, as usual."

"Such are the facts, so far as the public proceedings are concerned, (which is but a small part of these strange occurrences,) with the committee's reports, greatly condensed."

"Thus the matter stands at present, and whether it is only a remarkable phenomena which will pass away with the present generation, or with the persons who seem now to be the medium of this extraordinary communication, or whether it be the commencement of a new era of spiritual influx into the world, it is certainly something worthy the attention of men of candor and philosophy.

E. W. CAPRON, *Auburn.*
GEORGE WILLETS, *Rochester.*"

"The committees were composed of men who, on any other subject, would be trusted to investigate where life or property were at stake. We doubt if any citizen of Monroe county would refuse to submit the justness of his cause, even were he to be tried for life or limb, to such men as those who composed the committees during the three days they were engaged in trying every mode to ferret out the cause of these sounds ; and yet many persons persist in pronouncing those, who even go to hear for themselves, fools or knaves !"

"When we take into consideration the facts that this matter has now been spreading for two years—that every means has been tried in private circles, and committees appointed by public meetings—that all have failed to discover anything like collusion—we may safely assert, that in regard to the sounds merely, the following facts are established beyond dispute, viz : That the sounds are heard in various places and at various times ; that those sounds are not made by, or under the control of, any person or persons, although manifested in the presence of particular persons ; and that they evince a remarkable degree of intelligence. These facts, among those who have carefully investigated, are no longer disputed."

The annexed extract is from *Dr. Buchanan's Journal of Man*, for May, 1852.

“The morning light is dawning ;—and is it a *seeming* only, or is it a reality, that a new era has arrived, and a brighter light is shed upon the minds of men by the morning radiance? Is this the period foreseen and predicted by Swedenborg, and does it correspond to his anticipations? or is the light that we now have nothing more than the meteoric flashes which illuminate the night with a transient and uncertain glow, only to pass away and leave deeper darkness behind? To meet these deeply interesting questions, let us look at the signs of the times, and investigate the character of that light which is now dazzling so many minds. There are three modes in which the new era of mental illumination is approaching:”

“First—The raps and physical movements by which spiritual agencies demonstrate their existence and communicate directly.”

“Second—Spiritual writings from the hand of a medium who professes to be more or less a passive agent of a spiritual power.”

“Third—Mental impressions and clairvoyant visions in which the living hold direct intercourse with the spiritual world, and by which fuller and more minute communications are received.”

“As to the rapping and moving demonstrations, it may be said they have already passed the ordeal of the most rigid scrutiny, and must be considered as unquestionable facts. The most stubborn skeptics who have ever examined these phenomena, cannot deny that sounds and movements are produced which are not to be accounted for by any physical agency, and that these sounds and movements do, in some way, respond to human inquiries and to human wishes, which is sufficient to show that the moving power is in some way intelligent.”

“Having witnessed, myself, unquestionable demonstrations, and knowing the existence of such spiritual powers is a settled question, wherever they have been displayed, I shall assume as an established fact that spiritual powers do communicate with us by the production of sounds and physical movements. Yet, knowing there are many who have a great difficulty in realizing such facts until they have personally witnessed them, I take the liberty of introducing the following scientific testimony from the *Spiritual Telegraph*, because it clearly and authentically sets forth the facts, and may serve as an example—a single instance from a thousand parallel cases which render the

powers of spiritual beings as certain as the shining of the noonday sun—not only is the fact as certain, but I believe destined to become as universal. The world is evidently tending to open universal communication between the living and the dead.”

THE MODERN WONDER.

“We were present at Mr. Elmer’s on the occasion referred to in the following manifesto, and, at the solicitation of other parties, drew up the accompanying statement. The persons whose names are subscribed to the paper are favorably known to the public, and though previously skeptical concerning the manifestations, they did not hesitate to express the conviction that the several specifications were within the truth, and that the facts would have justified a stronger statement. Mr. Wells is Professor of Chemistry at Harvard, and since his return to the University, Mr. Hume, the medium, has been sent for by Professor Agassiz, and will soon visit Cambridge.”—[EDITOR OF SPIRITUAL TELEGRAPH.]

“The undersigned, from a sense of justice to the parties referred to, very cordially bear testimony to the occurrence of the following facts, which we severally witnessed at the house of Rufus Elmer, in Springfield, on the evening of the 5th of April.”

“First—The table was moved in every possible direction, and with great force, when we could not perceive any cause of motion.”

“Second—It [the table] was forced against each one of us so powerfully as to move us from our positions, together with the chairs we occupied, in all, several feet.”

“Third—Mr. Wells and Mr. Edwards took hold of the table in such a manner as to exert their strength to the best advantage, but found the invisible power exercised in the opposite direction to be quite equal to their utmost efforts.”

“Fourth—In two instances, at least, while the hands of all the members of the circle were placed upon the top of the table, and while no visible power was employed to raise the table, or otherwise move it from its position, it was seen to rise clear of the floor and to float in the atmosphere for several seconds, as if sustained by some denser medium than air.”

“Fifth—Mr. Wells seated himself on the table, which was rocked to and fro with great violence, and at length poised itself on two legs, and remained in that position for some time, when no other person was in contact with the table.”

“Sixth—Three persons, Messrs. Wells, Bliss and Edwards, assumed positions on the table at the same time, and while thus seated, the table moved in various directions.”

“Seventh—Occasionally we were made conscious of the occurrence of a powerful shock, which produced a vibratory motion of the floor of the apartment; it seemed like the motion occasioned by distant thunder, or the firing of ordnance far away, causing the tables, chairs and other inanimate objects, and all of us, to tremble in such a manner that the effect was both seen and felt.”

“Eighth—In the whole exhibition, which was far more diversified than the foregoing specifications would indicate, we were constrained to admit that there was an almost constant manifestation of intelligence which seemed, at least, to be independent of the circle.”

“Ninth—In conclusion, we may observe that D. D. Hume, the medium, frequently urged us to hold his hands and feet.”

“During these occurrences the room was well lighted, the lamp was frequently placed on and under the table, and every possible opportunity was afforded us for the closest inspection, and we submit this one emphatic declaration: We know we were not imposed upon nor deceived.”

DAVID A. WELLS.
B. K. BLISS.
WM. BRYANT.
W. EDWARDS.”

“In view of the vast number of similar facts to the foregoing, transpiring all over New England, New York and various other States, what apology can there be for editors of newspapers, who republish in their papers, coarse denunciations of such unquestionable facts, while suppressing the facts themselves, and keeping their readers profoundly ignorant of the most interesting events of the age? Or what excuse can there be for respectable and intelligent men who coarsely denounce the phenomena, while they are ignorant of these facts and of all important scientific facts bearing upon the subject, and speak only

from a prejudice against the marvelous and from the darkness of unconscionable ignorance? A rational skepticism on all subjects of investigation is highly respectable, but the insolent assertion that any phenomena cannot possibly be true, and that all who testify to their truth must be dishonest, places the man who utters such denunciations among the enemies of human improvement and the persecutors of the world's benefactors. How can the world be improved?—how can new knowledge be introduced?—unless mankind relax sufficiently their intolerant fierceness, to give to every doctrine fair play and a candid hearing. To those who are constitutionally and dogmatically incredulous, I would respectfully recommend the proposition of Mr. Davis, of Boston, Mass., to pay one thousand dollars whenever they can develop a terrestrial origin of the spiritual manifestations.”

“The amount of knowledge communicated by rapping is, of course, but limited, as the process is extremely tedious. The great purpose of rapping and table moving is to prove the positive existence and substantial reality of the spirit world.”

“I cannot agree with those who are disposed to denounce such manifestations as of a low grade, emanating merely from the Barnums, the discontented spirits, or the mountebanks of the spiritual world. On the contrary, there is a sublime benevolence in thus demonstrating the reality of spirit life, showing that our spiritual existence is not altogether a passionless dream—a quiet and harmless consciousness of existence, but little better than the sleep of the grave, but that our spiritual career is a period of activity and power, as well as of serene and heavenly enjoyment. Those who sneer at the rapping spirits, like those who sneer at practical phrenologists, have forgotten that the noblest career of intellect is that in which it descends to the level of our obtuse humanity, to point out the wonders of nature, to educate and lead it up to its proper destiny. Let us have no more sneers at rapping spirits, unless it be from those who would sneer at the mother nursing her infant.”

DR. J. R. BUCHANAN.”

“The practical value of these communications,” says the author, page 8, “may be illustrated by several facts: Mr. D. K., of Northern Ohio, a gentleman of undoubted integrity, informed me, a few weeks

since, that he consulted the spirit of his mother in reference to his health. His brothers had suffered from a disease of the heart, and as he had similar symptoms, he supposed that he was attacked by the same disease. When he consulted his mother, she informed him that his heart was not really diseased, but that the peculiar symptoms which he experienced were owing to a scrofulous tendency, and that the diseased part was the upper portion of the right lung, for which she gave him a prescription, which he afterwards took, by which he was relieved. She also remarked that as he might doubt the correctness of her diagnosis, he could have it confirmed if he would get a competent physician to examine his chest. He did so. His chest was carefully examined by Dr. H., who pronounced his heart free from disease, and recognized the seat of the disease in the upper portion of the right lung."

"Mr. D. J. Mandell, of Athop, Mass., mentions in the *Spiritual Telegraph*, the following facts: 'Late in the autumn of last year, a young man, a neighbor, who had witnessed the tippings, but had never heard the rappings, happened to drop in at my house at a time when a favorite and rightly conditioned medium was present; an opportunity was afforded him for a sitting. He first enquired for the spirit of his mother, and had a response. After some general inquiries, he asked if the spirit of his mother could inform him relative to the health of his wife, (who was then from home:) Was she well? No! Could he be informed what ailed her? Yes! And then, through the alphabet, *toothache* was promptly spelled out. The young man then enquired if the spirit of his *father* was present. Obtaining no satisfaction, he called the alphabet, and his *brother's* name was spelled. He was taken by surprise, not having thought of him that evening. But the spirit proceeded, in answer to inquiries, to inform him of various particulars relative to his death, which proved to be correct. He also rapped correctly the name of the young man's wife, the place where she was born, &c.; and also reiterated the assertion made by the preceding spirit, that his wife at that time had the *toothache*. Said the young man, Can you not go and Psychologize her and cure the pain? The answer indicated that the spirit would make an effort to do it. Two or three days subsequently, the young man was at the place where his wife had been visiting. He made casual inquiries as to how her health

had been during their separation, and was informed that she had been generally well, except upon a certain day, when she had the *toothache*; but on retiring to rest at about ten in the evening it had suddenly ceased, and she had not suffered from it since."

"*That day was the very day on which the rapping invisibles had announced her as suffering with the toothache, and that hour was the precise hour when the spirit declared it would make an effort to relieve her*—the husband having taken note of the time by his watch. A very remarkable case occurred in Median, Ohio, which I heard related by Gen. Burce, of Akron:"

"A woman residing in that place, originally from Liverpool, instituted proceedings for obtaining a divorce from her husband, who had been absent in California rather too long for the patience of his spouse. After the suit had been commenced, she received a spiritual visit from her long absent husband, who informed her that he had just been murdered on his way home. Upon receiving this spiritual intelligence the legal proceedings were suspended until she could learn by the usual channels of intelligence the truth of the report. In due time the news came on, and she learned by the *New York Tribune* the authentic story of his murder."

"These three examples are given as specimens of phenomena frequently occurring. It is getting to be quite common for spirits to operate medically, or mesmerically, upon persons with whom they communicate."

"Dr. A. L. Child, living at Walnut Hills, Cincinnati, whose veracity no one will doubt, published some time since, in the *New York Tribune*, a statement of spiritual intercourse with his deceased wife, and of her success in curing a cancer of the lip, with which he was troubled. A spiritual power capable of overcoming such a disease, which so often baffles the surgeon, has certainly high claims to the respect of medical men."

The following is one of a number of instances in this city, which we give to show the practical advantages of spiritual intercourse :

"SAN FRANCISCO, August 31, 1852.

"DEAR SIR:—Without hesitation I comply with your request, especially as the circumstances occurred in my family and under my own observation. The disease was of long standing, complicated and severe, owing to a concussion attributed to a fall from a verandah, bringing the back of his head and spine in contact with a hard substance. This occasioned not only disease, but two curvatures of the spine, and induced confirmed epilepsy. For six years he continued to decline, until greatly reduced and wasted in flesh. All hope from the usual medical treatment has long since ceased, and a painful, lingering death seemed inevitable."

"A prescription purporting to come from the spirit world has proved serviceable. The name of the prescriber, as given, was that of a child who died at the age of three years, a sister of the patient, who is twelve years old. The prescription runs as follows: Magnetize him three times a day, at 10, 4 and 9 o'clock; at bed time plunge him into cold water, roll him in a sheet, and put him warmly to bed; his mind is too active and vigorous for his body; give him, in moderate quantities, fresh meats of the various kinds, pork excepted; put no salt in his provisions. The rationale of the prescription is thus given: "Magnetizing removes the nervous obstructions, and thus prevents the epileptic spasms. Water acts magnetically upon the muscular system, and in this way tends to reduce the curvature of the spine."

"This prescription very imperfectly followed for the last sixty days has given rise to manifest and decided improvement."

E. WHITE, M. D.

FORMATION OF CIRCLES FOR SPIRITUAL INTERCOURSE.

"The spirits in communicating with their friends on earth find it necessary to make use of a medium. Mediums are persons possessed of a peculiar electric state of the physical system. Mediums are positive and negative (females are generally negative). (This may be ascertained by a number of persons resting their hands on a table at the same time, with the palms downwards; the hands of the positives will become warm—the negatives cold. A circle should be com-

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posed of as many negatives as positives, not to exceed six of each; then by sitting round a table and joining hands, and observing the most perfect harmony, the table will vibrate and raps will be audibly heard upon its surface. If it is known that a medium is present, the circle should be formed so as to bring the positives on the right—the negatives on the left of the medium. Three or four persons sitting at a common table and resting their hands upon the top with the palms down, and remaining quiet a few minutes, if either of them are mediums the table will vibrate and move towards the medium. After the table moves a few times, ask such questions as are proper; for instance, the name of the spirit, how long it has been dead, &c. This is the easiest way of ascertaining who possesses medium powers. In a short time there will be one or more in every family.”

Whether the world is to be much enlightened by the intercourse of intellectual men with the spiritual world, time will reveal. The late publication of Judge Edmonds, of New York, shows that something may be expected of interest in that direction. The following is an article of his, published in the *New York Herald*, of the 15th of May :

WONDERFUL STATEMENT.—PERSONAL EXPERIENCE.

BY THE HON. J. W. EDMONDS.

PROEM.

“He who receives
Light from above, the fountain of all light,
No other doctrine needs.”—*Paradise Regained*.

“It is now a little over a year since I was afflicted with the loss of the most near and dear to me on earth. I was in great distress, yet I never entertained the idea of seeking consolation in spiritual intercourse. Indeed, I knew not even of its existence. I had been for years a mere man of the world. I knew nothing of animal magnetism. I had once, and only once—and then as a mere matter of curiosity—seen a clairvoyant. The ‘Rochester knockings’ I had heard of,

but never witnessed, and looked upon the matter, when I thought of it at all, as one of the fancies of transcendentalism, which, like many others, would have its day, and be forgotten."

"At length, through the solicitation of a friend, and more to gratify her, and to while away a tedious hour, than anything else, I was induced to witness an exhibition of spiritual intercourse."

"I saw much to surprise and interest me, and I gave to the subject all the attention I could spare, that I might thoroughly investigate it and expose the deception, if there was one. I have now continued that investigation for more than a year, and have been careful to keep an accurate record of all I have witnessed."

"As I have progressed, I found that I was myself becoming, in some measure, a medium; and when alone by myself, without any medium near me, I was receiving communications that were to me, in an eminent degree, interesting. These come to me in different forms. One is, by seeing pictures painted to my mind's-eye, as bright, as vivid, and as distinct as any that my physical visions can convey to the mind. One of the earliest of these I now give you."

THE VISION.

"My dear S. appeared to me clothed in shining and flowing garments; her countenance beaming with affection and gladness. She approached, leaning affectionately on the shoulder of a female older than herself, and somewhat shorter in stature."

"I was impressed who that was. They were accompanied by other spirits, whose identity was made known to me. Others were there or came, among whom I recognized my father, my mother, my children, and my brother and sister, some of whom had been thirty years in the spirit world."

"All were clad in the same shining garments, except occasionally some one would appear in the dress he wore when on earth, that I might recognize him."

"It was thus that William Penn appeared, and said that he had been one of my guardian spirits since the incident of the kitten;* that he

* "The incident alluded to occurred when I was a child, and more than forty years ago. I was one evening playing in the streets of the village where my

happened to witness that, and was struck with the effect it had produced upon me. He had ever since been near me, trying to influence me, and had influenced, though not enough to keep me always from going astray. He had, however, helped much to produce in me my repugnance to slavery, and to inflicting suffering."

"Sir Isaac Newton next appeared, and told me he was wrong in considering the attraction of gravitation as a distinct and substantive principle, for it was, in fact, nothing but the effect of a combination of motion—motion being a principle that prevailed all created things, and one of its effects was gravitation."†

"Swedenborg then appeared, and said to me that in his revelations of what he had seen, he was right and truthful and to be relied upon, but not in the theory which he had built upon them; and especially he mentioned his doctrine of correspondences, and his attempt to reconcile his revelations with the popular religion of his day. And he said, as the bible contained many important and valuable truths, yet being written in and for an unprogressed age, it contained errors and imperfections; so his theological writings contained many valuable truths, as well as some errors, produced by his desire to reconcile the truths which were unfolded to him with the prevailing theology of

parents resided, and with my boyish companions, was rather noisy. Amid our play, a kitten was seen to run along the sidewalk, and in the frolic of our boyhood we gave it chase. We pursued it into a vacant lot, which was surrounded by a high fence. We chased it around the lot. From one thing we thoughtlessly proceeded to another, until we began to throw stones at it; and, finally, without having actually intended it, we killed it. It seemed that my mother, a gentle Quaker lady, was passing by the lot while we were thus engaged, and was attracted by my voice to observe what we were doing. On my return home, I found her waiting for me. She drew me up to her, and in her gentle way said to me 'J., what did that kitten do to thee, that thou shouldst take its life?' and then she read me a lesson on cruelty which has lasted my whole lifetime."

† "Some years since, in the course of my reading, I had imbibed the idea here expressed by Newton, and had made many observations to test its accuracy. After I had become convinced that spiritual intercourse was a reality, and no deception, I had a strong desire to make some inquiries on the subject, and waited several months without finding a fitting opportunity. I had never mentioned this desire to any one, yet it had lived in my mind for a long time, and now and thus it was gratified."

his age. He bade us beware of his errors, to receive as true his revelations, but discard his theories, and instead of them appeal to our understandings for the inferences to be drawn from the truths he had developed."

"Dr. Franklin then came forward and said something about explaining to me the manner in which the "Odic Force" was used in making spiritual manifestations.* But some how or other his explanation was not made, and in the meantime a great crowd of Spirits appeared, all of them bright and happy spirits—among whom I recognized many acquaintances whom I had known when on earth. A sort of semi-circle was formed fronting where I stood, S——— and her companion forming the centre of the arch, and on their left, Penn, Franklin, Newton, Swedenborg and many others. Behind the front rank, spirits in great numbers were there, and the number increased every moment. I was permitted to see far beyond where we were—far indeed into the regions of space—and I saw millions upon millions of glad and happy spirits—and many of them from other planets—all crowded around that semi-circle."

"They had musical instruments in their hands, and were rejoicing that a communication had at length been opened between the inhabitants of this earth and the spirit land. And their joy was not merely

* "To enter into a full explanation of what is here alluded to would swell this note beyond due proportions. That may be the subject of a future paper. It will be sufficient now to say briefly this: I had been assured that there was nothing supernatural in spiritual intercourse—that it was but the result of human progress. I had said, if that is so, then it must be in obedience to a general law? 'Yes.' If so, can we not then understand it as easily as we can electricity or magnetism? Again it was said, 'Yes.' And I made many inquiries to learn it. One difficulty I found was in my own ignorance of the laws of nature, and I inquired whether there was any book which I could study that would help me to understand it; and they referred me to Von Reichenbach's *Dynamics of Magnetism*, a book I had then never heard of, and where, for the first time, I became aware of a new force or fluid in nature, which flowed from man, and was the product of the chemical action of digestion and respiration."

"At subsequent circles, I was told that this force or fluid named 'Od' or 'Odic,' by that author, was used in spiritual manifestations, and was promised that the manner in which it was used should yet be explained."

because they could again commune with those they had left behind, and whom they loved so well, but also because they would thus be able to reveal to man his duty and his destiny, and roll away from his mind the cloud which had so long rested upon it."

"They set up one glad shout which rang through all space, and pointed to Dr. Franklin as him to whose practical and enlarged philosophy they were indebted for perfecting the discovery."

"The Dr. received their gratulations in the most meek and humble manner. No gratified vanity appeared in him, but his face beamed with humble and overflowing joy, that so much had been added to the happiness of his fellow mortals both there and here."

"Very many of those who stood at the right of my dear S—— and behind her, then pointed downward to the right and far in the distance. She clasped her hands with a gesture of great sorrow, and lifted up her eyes with a countenance full of hope."

"Still I could not see at what the spirits pointed. They looked at me, and then in the direction in which their hands were out-stretched, as if they were saying to me, 'Go and see.'"

"At length I was permitted to look where they directed me, and oh! what a sight I beheld! Innumerable spirits were there, engaged in perpetual pursuit of each other. They were dark and sombre in appearance, and the vilest passions were most apparent."

"There I saw the murderer, with his drawn dagger, with fiendish hate pursuing his victim until he struck him to the heart. When lo! his blow had alighted upon impalpable air, and he had missed the darling object of his pursuit. Rage and despair devoured him at his failure, and he fled howling, his intended victim pursuing him in turn, with revenge and hatred rankling in him."

"I saw the adulterer, pursuing the object of his raging lust, with a fury that was frightful to behold. He caught the object of his pursuit, and in her found a willing participant in his unholy love. But it was nought but empty air that he embraced, and he threw her from him with a loathing that was unutterable, while she turned from him with scorn at his impotence, and a fiendish gladness at his sufferings."

"I saw the miser, unheeding all that was around him, sitting on the ground, groveling in the soil of that unholy place, and gathering up sparkling atoms, and laying them carefully in a heap by his side. At

length he turned to his cherished and piled-up treasure, and found that it had turned to dust. He threw himself, in despair, prostrate upon this useless emblem of his wealth, and howled wildly in the madness of his disappointed cupidity."

"I saw the hypocrite essaying, and, as he fancied, successfully, to hide the diabolical purposes of his heart; yet as he approached his victim, he felt and knew that his every thought was revealed. He fled in horror at the picture which himself had made. And I learned that he was ever engaged in the same fruitless effort—ever deceiving himself with the same belief of his success—ever meeting the same terrible disclosures of himself."

"I saw the seducer approach with bland and subtle arts, and when on the point of success, his arms were filled with nothingness, and his heart riven with the reproachful looks of betrayed affection before which he writhed and fell down."

"I saw the warrior heading an army, which, rioting in wild confusion, refused to obey him, and in the vain pursuit of an enemy that was nowhere to be found."

"I saw the suicide bound still to the earth which he had quitted in his impious despair, bound there by the spiritual umbilical cord which he found it impossible to sever."

"I saw the assassin, attended ever by the spirits of those whom his violence had slain—ever presenting to his view their misery, caused by him—ever reproaching him, and he again and again, but in vain, seeking by the same violence to rid himself of their presence."

"I saw the hard and callous man of the world, who had carried with him into the spirit land the selfish disregard for others which had marked his earthly career. I saw him approach. He was an outcast even in that horrible place. His cold selfishness stood out upon him in bold relief, and all, even there, abhorred and shunned his company. Wearied with the utter desolation to which he was condemned, he persisted in thrusting himself upon that society, fiendish and revolting as it was, and they turned upon him in their wrath. Abandoning each his favorite pursuit, they with one accord, drove him from their presence with shouts and yells of execration."

"Amid the turmoil and confusion, I saw a good spirit approach. He was one, I thought, whose enthusiasm was stronger than his judg-

ment, and he approached that awful society in the vain hope that he might be able to wean them from their evil ways. The contrast between the brightness of his appearance and the darkness of theirs, was most striking. He seemed like a solitary star shining amid the blackness of midnight. His presence was beyond measure offensive to them. They arrested his progress in crowds. They met his advances with bold and impudent looks. They received his entreaties with derision, and laughed his remonstrances to scorn. They insisted he should leave them, but he refused. They then turned and fled his presence with shouts and laughter. All so fled—all save one. And he was observed by that good spirit prostrate in the dust. The good spirit approached him and lifted him up, and spake words of comfort to him. It was one who had begun to progress in goodness—whose eyes were beginning to open to the evil of his ways. It was one who had begun to repent.”

“Instantly the announcement sped through Heaven, with the celerity of thought, that a fallen man might be saved; and in crowds the good spirits flocked to the scene, and welcomed the rising hope that was in him.”

“They took him in their arms, and bore him in triumph from that evil place to their own happy mansions. There an apartment was assigned to him; and while he was not progressed enough yet to associate with those who had redeemed him, he was at least secure from the intrusion and influence of his former unhappy companions.”

“There he is now, attended by that enthusiastic good spirit, with a humility, a gentleness, a kindness and patience, to be found, alas! only in Heaven. The promptings of the despair of that unhappy one are soothed; the waywardness of his temper is patiently endured, and his new-born aspirations for good are cheered and borne along.”

“It is a parent welcoming the return of a prodigal child. It is a mother nursing into eternal life an infant immortal. God speed the work!”

“Such was the vision imparted to me when alone. Subsequently, at one of the circles, where I had read it, it was said to me from the spirit world, ‘Think you, my dear H——, that the vision was a heavenly one? It is but the faintest ray compared with what is in store for you.’”

From the *New York Tribune*, of July 5th, 1852, the following interesting article is extracted :

SPIRITUAL PHENOMENA.

“ We have repeatedly urged the propriety of a patient and searching investigation, by men in whose candor and integrity the public repose confidence, into the remarkable phenomena, puzzle, juggle, or whatever you may please to call it, termed ‘ spiritual manifestations.’ It will not do to treat with ineffable contempt that which (we see confidently stated) is making good people crazy and inciting wives to divorce themselves without ceremony and take new partners at will. Throw out all the good that the ‘ spiritualists ’ claim for ‘ the manifestations,’ and the evil whereof they stand accused by their adversaries should impel a prompt and thorough investigation of their nature and cause or causes. And this investigation should be thorough and conclusive—not confined to one or two cases of pretence to ‘ spiritual ’ impulse, but extended over the whole broad field. We hear of ‘ mediums ’ on this side and on that—and hear very remarkable things reported of some of them by credible witnesses ; while of others we hear much that does give us a favorable impression of their sincerity and integrity. But what we need is an authentic and reliable report of the material facts. We shall then have whereon to base a consistent and rational theory. As yet, all is chaotic, confused, uncertain, and we cannot tell what to believe until we know on what facts belief is to be founded.”

“ The latest witness in the premises is Rev. C. H. HARVEY, a devout Methodist clergyman, late of Honesdale, now pastor of the Methodist Church in Kingston, Luzerne county, Pa. He was also Principal of the Wyoming Seminary, Kingston, until he began to print what he had seen and observed of ‘ spiritualism,’ when he was required by the Trustees to suppress his pamphlet or relinquish the seminary, and he chose the latter. His ‘ *Defence of Spiritual Manifestations* ’ is a plain, close pamphlet of 80 pages, manifestly imbued with piety and sincerity, however erroneous the author’s deductions from what he has seen and heard. We make an extract from his work, as illustrating a very remarkable chapter in the history of our time, viz :”

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“The lady who will hereafter be styled the medium, in this work, is a member of the M. E. Church, in Honesdale, Wayne county, Pa., and has been for some years.” * * * * *

“On Wednesday, the 18th day of June, 1851, while she was wandering through a grove near to a friend’s with whom she was stopping for a short time, which had been a favorite resort of Mrs. Catherine Barns for devotional exercises, and who died about two years before, she was thinking of that dear friend, whom she had attended in her last sickness, and often heard her allude to the seasons of interest and profit she had enjoyed with her Saviour in this very grove, and thoughts of the contrast between her present state and employment and the earthly, were revolving in her mind, when suddenly slight sounds, about as loud as the ticking of a watch, commenced about her head. She thought them to proceed from some insect, and instantly took off her bonnet and examined it, and also her garments about her neck. She could discover nothing, but still it excited no interest or alarm, for she had not the slightest apprehension that there was anything supernatural in them. It was not long before she heard them again, and had the same thoughts respecting their origin, and repeated her examination, but with no better success than before. She soon left for the house, which was but a short distance, and heard them again, if possible, more distinct and in greater number than before. As she still failed to discover their origin, the thought of spiritual rappings crossed her mind, and this was the first thought she had of them as the possible cause of these sounds; still it was but a thought, unaccompanied with any conviction, for though she had heard of spiritual rappings, she had never heard them, nor had any confidence in them. She had fallen in with the general tide of opinion respecting them, and supposed them a silly deceit. On retiring at night she heard them again under circumstances which rendered them deeply mysterious. The thought, accompanied with some degree of apprehension that they might proceed from a spiritual source, now entered her mind. She requested that if they were from good spirits she might hear three distinct successive raps upon the top of the bed-post. The request was instantly granted. At short intervals they continued about her, but never having seen a medium, and not knowing how to understand them, she was unable to interpret the sounds.

On Tuesday of the following week she came to my house, where she spent most of the time till my removal, which occurred the last day of July. I observed that she looked unusually solemn and somewhat gloomy. I inquired after her health and religious state. She was well and happy. I supposed her apparent sadness arose from some circumstances she might not wish to relate, and made no allusions to it. Two days expired before anything was said about it. She then informed Mrs. H. of what she had heard in the grove and frequently since, several times at my house, and particularly that day. From my previous experience in receiving communications through Miss Weyant, I had learned that one rap was an affirmative response to a question, two a negative, three, do not know, or am not permitted to tell, a cluster, i. e. a succession of raps following each other so closely as to render it impossible to distinguish them, a call for the alphabet or the Bible. I informed her through Mrs. H. of this, and advised her to inquire whether these sounds were produced by spirits. She followed my advice and obtained ready answers. The spirit that first rapped around her was that of Mrs. Catherine Barns, of whom she was thinking when it occurred; the spirit of her father the next. Communications to me and Mrs. H. soon commenced to be given, some of them from deceased friends, of whose existence that lady never knew, and never heard their names even until they were spelled out by the alphabet. I will give a single instance. At one time it was signified by the raps that a spirit desired to communicate with Mrs. Harvey. She inquired the spirit of whom? Answer, 'A friend that loves you now.' Will the spirit spell its name? 'Yes. Your grandmother Winchell.' Now this medium never heard that name until Mrs. H. pronounced it after it was spelled out by the rappings. And I do not believe any person in the State could have told the name of her grand-parents on her mother's side. Numerous other instances equally striking occurred. Things were told me of which every one of us was in entire ignorance; and in one instance I wrote to a friend five hundred miles distant, sending a certain communication to ascertain if it was correct. Every word of it was confirmed. I did not do this, however, to convince myself—for I wanted no other evidence of the truth of these things than that this lady was a medium. If there is a person on earth morally incapable of pra-

ting deception, she is the person. This statement will be corroborated by every one who knows her. I did it for future use, in convincing others. A Christian, I suppose, would naturally think she would have been pleased with the honor of being a medium through which God could speak by the glorified dead to the living. I thought she must be, but not so; it was to her a deep affliction. She could but rejoice in the privilege of receiving intelligence from her glorified friends, but the thought of being a medium, the most ridiculed, and, as she was now satisfied, slandered character on earth, seemed to much for her. She charged me again and again not to tell anybody of what had occurred. It was not till I had literally *entreated* the privilege, that she consented to my telling brother Solomon West. I knew that his mind was in a state of suspense in regard to these things, as mine had been. I knew he would only wish to know that his sister had become a medium in order to become fully settled. For he not only knew her character as a lady and a Christian, but was present with me when I was told, '*There will be a medium in your house in a short time.*' The accomplishment of this assurance by that lady, I knew would be a gratification to him. He came to see her, communications were given, and among others the following scripture to the medium, Luke XVII: 32, '*Remember Lot's wife.*' I knew not the reason of this till informed by the medium that she had been seriously thinking of refusing to pay any attention to the raps, and wholly refusing to be a medium, though she knew that these things were a glorious reality. This passage startled her, and when I learned its reason it startled me. I solemnly admonished her to do her duty, at whatever sacrifice or cost. She made it the subject of prayer almost constantly, and frequently requested us to pray for her. Her mind was powerfully exercised upon it; she felt a resistance toward it for which she could not well account. When in prayer, and at other times when she was resigned to be or do anything God might require of her, she was very happy; but when she felt a shrinking from it, she was wretched. But I leave for the present her mental states for more tangible scenes. On Tuesday evening, July 1st, just one week after coming to my house, and two, lacking one day, after she first heard these sounds about her, she fell, eight successive times in the space of about three hours, into a mesmeric slumber. No visible hand

toucher her. At first she was alarmed, and so were we. The spirits, however, explained the matter to us. 'She is not,' was spelled out to us, 'dying or deceased; but her guardian spirits wish to mesmerize her, to fit her more perfectly for a medium.' "

"The phenomena were those usually attendant upon the mesmeric state, with the following exceptions: She offered powerful resistance, would strike with her hands as though beating off the approach of an enemy, and exclaim, 'No, no, no, I can't, I can't!' and the like. She informed us when it was over her that she saw the appearance of hands approaching her from every direction; they seemed to fill the whole area around her. As they approached, a voice spoke, saying, 'Yield, yield!' repeated over and over. It was to this she responded in the manner above stated. She did, however, yield, saying, 'I will,' and reached out her hand as though to take something, and then conveyed it to her head. Before this she was convulsed, and very much agitated. This now all passed away, and she slept, for a short space, as sweetly and refreshingly in appearance as quiet infancy. At one stage of the scene, when her resistance seemed to be the most powerful and determined, a cup was presented to her from which she was told to drink. She refused, and was seized with excruciating pain; this continued until she drank from the vessel, when suddenly, it entirely ceased. I remarked to Mrs. H., after the occurrence, that we must keep the scenes of that night a profound secret; that if we should tell the half that had transpired we would be thought crazy. We were saved the trouble, however, of either keeping or revealing it, for the next morning the following was given to the medium, written down as the raps occurred upon the letters as they were called by Mrs. Harvey: 'You are required to sleep before witnesses here at 2 o'clock this afternoon. The witnesses are to be'—(here five names were spelled out,) all disbelievers in spiritual manifestations, with one exception; all members of the M. E. Church, in Honesdale. They still live there, and they will testify to the truth of what follows. I requested these persons to call at my house at the appointed hour, without explaining to but one of them the reason. I also requested brother Solomon West to attend, with which he complied. It was a severe trial to her feelings. She spent most of the day in prayer and tears, often saying, and has

frequently said since, these were the last persons of the whole circle of her acquaintances that she esteemed as friends, whom she should have called. The hour at length arrived, and those persons were present, and the same scene that was enacted in the retirement and privacy of the family circle the night before was repeated before these witnesses. I saw her enter the mesmeric state five times, and was then unexpectedly called out, and afterward, as they testified, she entered it three times. On this occasion she saw forearms, that is, hands and arms extending to the elbow."

"Her mental conflicts now became more severe and painful. To sustain the character of a medium appeared even worse than death. I think I never saw a person endure so severe a mental agony as that to which she was subjected. She knew that God required it of her, for she was told it by the spirits over and over, and to doubt now, after the demonstrations she had received, that these things were a glorious reality, that glorified spirits had spoken to her, and through her to others, was impossible. But, *to be a medium*, seemed to subject her to the necessity of losing all her earthly friends, and becoming an outcast from human society. Heavy was the cross she bore, when she stood before the church and the world, as a witness of the sanctifying power of the Holy Ghost, but this seemed far heavier. In that she knew she should share in the sympathies of many of her best friends and advisers. In this she must be *alone*, abandoned by the friends she loved, and cast out as a sorceress. These views were too painful for her, and for a short time obtained a mastery over her sense of duty. She determined to pay no attention to the raps, and for a space she executed her determination. But her mind, instead of being filled with that love and peace which had constantly pervaded it for a long time, was a tempest of agitated and dreadful emotions. Prayer seemed unavailing; peace she had none, for the witness of acceptance in Christ was gone; she became alarmed and chose to obey, and solemnly vowed, whatever might be thought or said of her, to do her whole duty. God now heard her prayer, and returned to her a measure of her former spiritual comforts. The raps became less frequent about her, and after she had made this vow to God, but very few communications, and these very short, II. Sam. XXIV., 10, 13, was given her by the spirits one morning; she showed it to me,

and asked my opinion of its import. I remarked, 'Punishment for the opposition you have offered to these things, certainly, and you had better take it at the hand of God.' Not a rap was heard about her again for five days. Then, Jer. XV., was given her. I should, perhaps, remark here, in order that the reader may see more fully the appositeness of this chapter, for she was requested to read and ponder the whole, that several had earnestly advised her to the course of resistance upon which she determined, as above stated. Her trials and her conflicts did not however end there, but have continued up to the present time; once since she has, through her resistance to these things, lost the witness of holiness, and has been told that had she executed her purpose to resist she would have been an outcast from the church here and from heaven hereafter. Oh! it is a fearful thing to strive against God and resist His will. Uniformly, her hopes have been eclipsed and her religious comforts diminished in proportion to the opposition she has indulged to the idea of being a medium, and, with equal uniformity, have her enjoyments abounded as she has resigned herself into the hands of God, fully consenting to serve Him in this and every way he may require."

"As many allusions to the feelings and conduct of the medium toward these things will be found in the communications which will soon follow, I will only add, that many times she has been told that 'This was the second cross she saw in her dream, and if she bore it she would be happy,' and proceed with the narrative."

"But a short time after the raps returned to her she was again mesmerized; and so has she been at short intervals ever since, sometimes several times in a week, and even in a day. In little communications commenced to be given when in that state, she would spell the words usually with great rapidity; after a little time she would speak them; the latter is now the only method by which communications are received. She sinks into a sweet sleep, and after a minute or two opens her eyes and glances them from point to point, as though pursuing an object at a very rapid rate of motion. They then sometimes close, and sometimes become settled in a particular direction, as though gazing with intense interest upon some object, and she commences to speak. Her voice is natural in tone, but very solemn, slow and distinct. The name some spirit bore on earth is usually given—

though sometimes the name is not given until afterward, or at the close, sometimes not at all, unless asked for, and then its message is delivered. When this is done, often another spirit will communicate something; so on until four or five have done so. She then awakes in a calm and peaceful frame, and often the first she utters is, 'Friends, are you happy?' While in this state, she can neither see nor hear anything material. I have introduced persons into the room when she was in that state, that she did not wish to witness it, and, though her eyes were for the most part open and glancing about the room in every direction, still she knew nothing of their presence until told of it. And though conversation is carried on, or sudden and unusual sounds are made about the apartment, or any portion of the house, that would in her natural state startle her, she takes no notice of them. Her senses are evidently closed to every thing material and opened on the spiritual. All the phenomena indicate that she is under the control of superior wills; that her organs of speech are used by spirits, as though their own, to speak to the living. And this is confirmed by the spirits. They have told me that when they mesmerize her, she is so far under their control that they can and do use her organs of speech, as though their own, and referred me to the instances in which evil spirits spoke through the organs of demoniacs in the New Testament, as evidence that spirits possess such power. They will not, however, fully mesmerize her except by her consent. They will paralyze her, confine her to her seat, deprive her of the power of voluntary motion, and often have done so without her consent, and this I have witnessed a great number of times; but her will is left free, and no communications are given until she yields fully to their control."

The following is from the *Boston Investigator*, of July 7th, 1852, written by Moses B. Church:

THE SPIRITS, &c.

"MR. EDITOR: Not long since you published for me an article on 'spiritual rappings,' which has since become spiritual writings, &c. I then regarded it as being all villainy and folly, or deception and delusion. But since I wrote that article, my mind has undergone a

great revolution on that subject, at which I am myself very much astonished. Six weeks ago I should have thought it impossible for me ever to believe what I now believe in regard to this subject."

"About three weeks ago I saw a young woman who belongs in this neighborhood, and had recently returned from a school in Ohio. She said that there were sixteen mediums in the school which she attended, of which she was one. Having perfect confidence in her integrity, as I had known her for years, a few minutes' conversation with her entirely upset my philosophy. I became perfectly convinced that the mediums themselves did not know how the effects were produced any more than others, and that there was no deception about it; and as I had been thinking and writing on such subjects for the last fifteen years, I clearly saw that I had been greatly mistaken on many points, and had said a multitude of things without foundation. I was greatly astonished, perhaps I may say overwhelmed, with the subject."

"I appointed a time for this medium to be at my house, and invited in my neighbors to see the performance. But it proved to be an entire failure, at which I was considerably mortified, though it did not alter my opinion on the subject. A few days after this, two persons, living about three miles from me, were pointed out as mediums by a certain individual on his way to California, and were informed that previous to being able to write, their hand by being laid upon a table would move and jerk of its own accord. They are very ignorant and illiterate persons, and had never seen any operations of this nature. They commenced without any instruction to write, and received directions by what their hand wrote how to proceed in other cases. This I learn by report. Three days ago I saw them perform at their home. On request they were at my house yesterday, and performed from six till twelve, in the presence of a large company of invited spectators. The visible facts in the case are as follows: Before beginning to operate, the right hand of the medium and sometimes both hands become violently agitated, trembling and flying in every direction. Questions are then asked, either orally or mentally, and the hand of the medium takes a pencil and writes the answers on a slate. In doing this, the medium does not look at the slate or in that direction. When the writing is finished the hand moves over it as many times as there are lines, *apparently* reading what is written, as it fre-

quently alters a letter, or adds something, or rubs it all out and writes again. After trying to rub out what is written, the hand passes over the slate again, *apparently* to see if the writing is *effectually* rubbed out; for, if it is not, the rubbing is repeated until it is done *effectually*. This is a difficult job for the medium to accomplish, as the hand is always *dry*. Hence some persons near by with a damp cloth or sponge generally perform this work for the medium. As soon as the writing is completed, the pencil falls and the hand becomes again spasmodic. Though the medium does not look on the slate, and is generally looking in another direction, yet the hand always goes directly to the pencil wherever it may happen to lie. There is no feeling after it, but it is taken up at once."

"The answers frequently indicate what appears like superhuman intelligence:—e. g., if a book is opened so that no one knows where it is opened, the medium will write off the first word or line at the place opened. Having his eyes blinded he will point with his fingers to such persons in the room as are mediums, and they can be ascertained in various ways. As many individuals as could, formed a circle around a large dining table by taking hold of each others' hands, and as soon as the medium became agitated, the table moved in all directions with so much violence that I thought it would be all broken to pieces, yet it was not touched by any one. Among other things, the table beat a martial tune on the floor with its legs, and the blows were heavy. A boy twelve years old was then put upon the table, the leaves being spread out; but this did not diminish its motions at all. The boy could with difficulty stand upon it. Finally, the table turned up sideways, and threw off the boy, and it was left in this position. All present were entirely satisfied that there was no deception in this business, and that it would be impossible for men to move the table in this manner had they attempted to do it. Mediums frequently strike hard bodies with their hands in such a way as would give them much pain at other times. One of them, apparently through heedlessness, held his hand for some time in the blaze of a lamp and it did not hurt him."

"There are now five mediums in that neighborhood. They do not pretend to know how these things are effected, being bare spectators of what is done, though they can *will* the operation to cease, and it

will cease; so they say. I do not make up my mind hastily; yet what I have seen, removes many of my objections to the Bible, for I now have evidence that sorcery and magic, and witchcraft and sooth-saying, and incantations and enchantments may not be, as I have long thought they were, mere phantoms of the brain, but sober realities. The Bible and all ancient writings are full of these things. What I have seen also, gives me a better opinion of the human race, for it shows me that there has not been so much villainy and deception and delusion in the world as I have long supposed. I have frequently been astonished at the changes in my opinion, yet no change has given me so much astonishment as this. It has placed me, as it were, in a new world, and I feel I have many things to investigate on *new principles*. As these communications are *professedly* made by spirits, perhaps I may yet believe in spirits and that I shall live after I am dead. Nothing could afford me more enjoyment than such a belief. Yet I hope that I never shall believe anything because I should be *glad* to believe it. I think that my love of truth is greater than my love of enjoyment."

"The facts above stated are very interesting to me, and I thought they might be to others; yet I suppose that most persons will read these statements with strong disapprobation, and will regard me as deluded in making them, and I do not blame them for it, for I should have done just so myself a few weeks ago."

MOSES B. CHURCH.

Rochester, Cedar County, Iowa, June 6, 1852."

From the *Spiritual Telegraph* the following extract is made:

MANIFESTATIONS AMONG THE METHODISTS.

"We copy the following interesting spiritual experiences from the *Eagle*, a paper published more than a quarter of a century since, somewhere in the State of Maryland. The number of the paper in which it appeared, and a fragment of which is before us, bears date March 11, 1826. The account was originally published in "*The Religious Messenger* of the Philadelphia Conference," and is therefore well authenticated. It is one of the numerous illustrations of

Spiritual influence to which our Methodist friends have always been subject.”—[EDITOR SPIRITUAL TELEGRAPH.

“The following communication has been handed us for publication by a gentleman of this city, who received it as here stated, from the late eloquent and pious Summerfield, a short time before his death. We know the writer ; he is a man who is distinguished alike for excellence of character, credibility, piety and moral worth. His name would at once remove every possible doubt, as to the faithfulness and correctness with which the narrative has been furnished, and as to the certainty that the account we now give, was communicated to him by the person above mentioned.”—[ED.

“The following account I received from the late Rev. John Summerfield, soon after his return from England. Mr. Summerfield informed me that he obtained the narrative from the Rev. Richard Watson, the gentleman who is now writing the excellent work entitled, ‘Theological Institutes,’ one volume of which has reached this country. Mr. Watson speaks of Mr. Mills as being a man of integrity and good standing in the Methodist Church in England, and who was an actor in the extraordinary scene. Mr. Watson further informed Mr. Summerfield that he was intimately acquainted with Mr. Mills, and knew him to be a man of the greatest moral worth, and by no means credulous.”

“Mr. Mills had preached on a circuit in England, in which lived a man by the name of James and his wife, with whom he was intimately acquainted, and at whose house he lodged when on the circuit. He having traveled the circuit one year, left it to attend conference, and was returned to it the second time. But in the interim, an epidemic disease had prevailed in the place where James resided, and both himself and his wife were carried off by it suddenly and within a short time of each other. Mr. Mills, however, as usual, went to his old lodging, which was then occupied by the children, but felt gloomy and distressed at finding the abode no longer enlivened by the presence of its former pious heads, who had been his intimate friends, and in this state of mind retired to rest in the same room in which on former occasions he had been in the habit of sleeping.”

“Soon after laying down, however, Mr. Mills, with considerable astonishment heard, as he supposed, some person whispering in an

adjoining room, into which he immediately repaired to ascertain who they were, but found no one. He again laid down, and concluded that he must have been mistaken, but the circumstance brought to his recollection a rumor which he had heard at a place not very distant, and to which he had paid but little attention, that James and his wife had been seen several times since their death. While thinking on this rumor, he again heard the whispering renewed; this increased his surprise, and a second time he arose and searched the room, but with the same result. He arose the third time, from the same cause, but after a strict search could find no one. After this he resolved to disregard it, and fell into a sleep and heard nothing more. The next morning he left the house, without mentioning the circumstance to the children, to attend an appointment about three miles distant, and as usual dined at the house of a pious old lady in the neighborhood of the place. This woman, though poor and aged, had always insisted on the preachers staying with her, and through respect for her age and excellent character, they indulged her wishes. She provided for Mr. Mills a frugal repast, but declined eating with him, stating that she preferred waiting on him."

"The old lady was generally known by the familiar name of Nanny, and by this name she was called by the preachers. While Mr. Mills was eating his morsel, Nanny, who was seated some distance from him, said, 'Mr. Mills I have a request to make of you.' 'Well, Nanny,' he replied, 'What is it?' 'Why,' said she, 'That you preach my funeral sermon on the next Sabbath.' The request astonished Mr. Mills, who looking at her with surprise, said, 'Nanny, what is the matter with you. Have you lost your senses?' 'Oh no, sir,' she replied, 'I know perfectly well what I am talking about, for I shall die on Friday, at three o'clock in the afternoon, and though you will be some miles from this place, I want you to comply with my request, and if you have ever known anything good of me that may be serviceable to others, you can tell it.'"

"'But,' said Mr. M., 'Before I promise to comply with your request, I should be much gratified if you would inform me how you know that you will die on Friday?' this being on Tuesday. 'Then sir, I will inform you. You know that reports have been in circulation that James and his wife have been seen in different places by

various persons since their death.' 'True,' said Mr. Mills, 'But I regarded it as mere rumor.' 'But, sir,' she replied, 'I saw them this morning.' 'You saw them!' 'Indeed, I did, sir. Early this morning while sweeping my entry, I looked up toward the road, and I saw two persons, a man and a woman, coming toward the house, who appeared to me to resemble James and his wife. I ceased to sweep, and looked steadily at them until they came near to me, when I found it really was them.' Said Mills, 'Why, Nanny, were you not afraid?' 'Me afraid! Mr. Mills,' she replied, 'What had I to fear? Indeed I was not afraid, for I knew James and his wife in this world, and I am sure they were good people, and I was quite certain they had not become bad since they left it. Well sir, as I was saying, they came up to me, and I said 'James, is that you?' and he said, 'Yes, Nanny, it is me, you are not deceived, and this is my wife.' And I said, 'James, are you happy?' and he replied, 'I am, and so is my wife, and our happiness far exceeds anything we ever conceived of in this world.' 'But,' said I, 'James, if your are so happy, why have you returned?' To which he replied, 'Strange as it may appear to you, there is still a mysterious union existing between us and our friends in this world, which will not be dissolved until the resurrection. Nanny, you know that I and my wife died suddenly, in consequence of which it has been supposed that I left no will, and in order to prevent some uneasiness which is likely to exist among the children respecting my property, we were permitted to return to this world to inform some person that I did make a will, and where it may be found. We went,' he continued, 'Last night to our former mansion, to inform Mr. Mills respecting the will, but found he was somewhat frightened, and therefore concluded not to tell him, but to see you this morning and request you to inform him, as he will dine with you to-day, for we passed him on the road, and we knew, Nanny, that you would not be frightened.' 'No, indeed, James, I am not alarmed,' she replied, 'For I am vastly glad to see you, especially since you are happy.' 'The will,' he said, 'Is in a private drawer in the desk, which opens by a secret spring, (here giving a full description of it,) which the children do not know of, and the executors live in the neighborhood. Request Mr. Mills,' he said, 'To return to the house after dinner, and he will find the will, and can see the executors, and can have things satisfac-

torily settled in the family. And,' said he, 'Nanny, we are permitted to inform you that on Friday next, at three o'clock in the afternoon, you will die and be with us!' 'Oh! James,' she replied, 'I am vastly glad to hear it. I wish it was Friday now.' 'Well,' said he, '*be ready*, for the messenger will certainly call for you at that hour.' She replied, 'Don't fear, James, by the grace of God I will be ready,' and they left her."

"Mr. Mills heard the account with no small degree of astonishment, and concluded to return to the house from whence he came in the morning. Without the least difficulty he found the drawer and will. He also saw the executors, and was pleased to find that the will gave full satisfaction to all concerned. On the following Friday, at three o'clock, pious Nanny died, and Mr. Mills informed Mr. Watson that he preached her funeral sermon on the succeeding Sabbath."

"Mr. Watson remarked to Mr. Summerfield, that he had always before been an unbeliever on the subject of apparitions, but that he did most fully credit this account."

The annexed communication from Edward Payson, appeared in the *Spiritual Telegraph*—Mr. D. W. Newhall, of Lynn, Mass., being the medium :

COMMUNICATION FROM A SPIRIT.

"I am rejoiced to be able to say a few words of encouragement to those of you who are ready to receive these manifestations of our presence. Diligently pursue your way to the *ultimatum*—to the up-building of the Lord's kingdom upon the earth. Let your polar star be truth, and your righteousness like the waves of the sea; and you shall anchor at last and in safety in the harbor of Divine love and repose. You will be able to outride the storms of life. The conflicting elements will give you strength and fit you, by trial, for a sure victory. These will render your salvation secure."

"Come then, ye who would live—live in the true sense of that term—live in the enjoyment of all your faculties, developing each in successive order; love, and beauty and harmony, are diffused over the face of nature that you may rejoice."

“Come to the banquet now being prepared for you by the Father of our being.”

“Come, for the times of doubt and incredulity are ended, and the era has come when out of His goodness and love to His creature, man, a more complete communication shall be established, whereby the skepticism and the denial of His government may be overthrown, and the knowledge of his presence may be received. The Lord reigneth; let all fear to deny His power. Guided by these manifestations of God’s presence, man will go on fulfilling the great hope of the age, building up the principle of justice whereon His throne is established.”

“I am led to say this much, for I know how earth’s inhabitants want light and spiritual instruction to lift them above the grosser atmosphere of the world, to say nothing of the materialism which causes so many to say, in spirit, ‘Shall I live again?’ And how? O, yes, mortals, you shall live again, in all the essential requisites of your being. I was once incased in mortality; I have mingled with the multitude of men; I know their fears of a change of state, and that the dreaded time must come to all mortals. Oh, how necessary to live a true life, that death may be robbed of such terror. The hope of heaven and the dread of hell have been the motive powers to bring mankind to live a life of virtue, or to incite in them a healthful, moral action.”

“Divested of this dread and recognizing and observing the principles of justice and of duty for their sake, and death is robbed of its terror, and confidence is inspired, and the soul is calm and immovable. So should you live, blessed by the presence of a vitalizing principle.”

“Poetic as it has seemed to many, that there should be joy in heaven over the repentance of one sinner, the truth of the declaration stands boldly out; we feel it, we rejoice in it. Then lend your thoughts and your energies to the upbuilding of that inner man, whose nature is spiritual and whose existence is eternal. The good providence of God is still over you, directing all things after his own order. Let your hearts be thankful, rejoice in His benignant smiles, accepting His proffered blessings; recognizing His guiding hand, and requiting all the manifestations of His love with a grateful affection, and the homage of a well-ordered life. Be wise—not so much the wisdom of

mere intellectuality, as the wisdom of innocence and virtue, guided by and blessed in the living presence of the Spirit. Thus, you will be initiated into the glory that 'shall be revealed,' and scenes of such indescribable beauty as no language is adequate to portray. Turn your thoughts inward and upward, and contemplate the wonders of the inner man, and the glories of the heaven above; and still, with all these helps, the ideal is dim, compared with the realities of the spirit world."

EDWARD PAYSON."

The subjoined extracts are taken from a work published at Rochester, New York, entitled "Light from the Spirit World, comprising a series of articles on the condition of spirits, and the development of mind in the rudimental and second spheres. Being written wholly by the control of spirits, without any volition or will by the medium, or any thought or care in regard to the matter presented by his hand. C. HAMMOND, medium."

CIRCLES.

"Circles make spheres. Circles compose circles. When men say a circle of friends, what does a circle mean but the gathering of kindred or friends to enjoy the society of each other? Circles are sometimes formed within a circle. All circles are within other circles. There is no boundary to infinity, and, therefore, the infinite circle surrounds and includes all other circles. We write what our circle knows. We write what other circles, perhaps, do not know. We write to instruct, not to receive instruction. We write to be useful to others, not to be useful to ourselves. Wisdom is neither increased nor diminished by communicating it to others. Instructing others is not progress, only as others become instructed."

"Circles receive instruction. Some circles receive instruction, and progress faster than others. Some have better advantages, possess

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better facilities, have more industrious learners, and retain what they attain with greater ease and less difficulty than others. Circles are schools of learning. In each well regulated school a preceptor is necessary. He is the teacher. He controls the students. He aids the student in what will be useful to his success. He wills obedience to rules of government. All disobedience is punished. No school can prosper, no student can learn what is useful, without order ; and no order can be maintained without a governor. All disorder is insubordination to government. When no control is manifest, disorder and confusion must exist. All nature vindicates this proposition. The world of matter, and the world of mind, would be a world of disorder and a world of wretchedness, without a governor to control. It is only by infinite authority—authority which can only exist in an infinite mind, that an infinite universe is obedient to his will. No mind can control all things but God. No mind can control what God controls, or any part of his control, without controlling God, and were it possible for any mind to control God, God would not be Supreme ; the controller would be His superior—would be God.”

“Hence, all circles without a head cannot long maintain the body. They must perish. As well might the world of matter roll round its centre without a centre, as for a circle to move harmoniously without a head, a centre, a governor, or a teacher. It is as impossible for any circle to gain wisdom without a teacher, a superior, one competent to instruct, as it is for the student of nature to learn what nature is without nature—without the lessons she affords in her works and wonders. But we see some minds who have resolved upon principles of action in circles to which they belong, at war with the science which they profess to love. They are subverting the professed objects which they seek. We see circles professing a love of order in nature, divested, or rather disinterested, in any order for themselves. To them, order is well in the government of God, but order is not well for circles. And these are professed philosophers ; but their philosophy is folly in the sight of angels. Indeed, what worth is there in any philosophy which may be practically discarded ? How can truth be of any service to him who rejects it ! Hold up your heads, ye circles who teach men to obey God, and the wisdom of God in nature, and yet refuse to obey yourselves. We see you have—what ? Faith ?

No, not even as a grain of mustard, but you have—what? What you have—circles without progress—circles who believe in progress, but progress not—circles who will to have freedom—abused word—freedom where the wheels of progress are all held in durance—freedom where no mind can be instructed, because all will not follow nature, and employ teachers of wisdom to set them free from the bondage of ignorance. Why, circles might as well say, I am sick, but I am well; I am unhappy, but I am happy; I am a student of nature, but I learn nothing; as to say, I am for freedom, where freedom to improve the mind in the knowledge of the truth is the freedom of a slave in chains, a prisoner in prison, a learner in walls, fortified with freedom on its terraces, but slavery within to control the prisoners; for there is no servitude more debasing than disorder, confusion and misrule.”

“ We have seen circles meeting for the ostensible object of learning what others had to say, who were no wiser than themselves. It was said, but who was the wiser or better for the saying? it was told, but who was benefited by the tale? Who stepped aside to practice what he heard? Who went home not distrusting the story? Who observed the order which governed the communications made by spirits to citizens of another sphere? Who will say, I love the communication? Who will say, I believe the spirits? Who will not say, spirits write what is false? Who will not accuse spirits of writing what is untrue? Circles will say what they will. What they will is human wisdom. What spirits say and write, is not human wisdom. Who, then, must decide? He who teaches, or he who is taught? Who will write what is opposed to his or her will? Who will control? If the medium controls, we do not. If the medium wills the communication, it is the will of the medium, and not ours. Circles ask spirits to advise. Spirits give their advice. But who obeys? Who consents to follow it? We see what circles do. We see they will to control. We see they work, in many instances, against us. We see others who work with us. We see circles armed with daggers to kill evil spirits, and we see that those who take the sword shall perish with the sword.”

“ Circles will find that they are wise when they come to a knowledge of the truth; but we see not how they can get the truth, or advance one step in the way of its attainment, unless they will obey the direc-

tions and follow the instruction of spirits. We say, follow the instruction, come what may. We say, come what will, obey. We must control, or we cannot teach. We must write what we will, or we cannot do what we design. There is no alternative. Circles will do as considerations of law and order require. Circles may do as we instruct; they may do otherwise. In one case they will prosper, but in the other they will perish. This is true to the law of mind. It is true to the good of man. It is true to nature, and there is no philosophy worth having that will encourage the student to hope for progress without complying with the rules which are indispensably necessary to his success."

"When circles would progress, we would aid them. But circles, like individuals, must not expect our aid, without they are willing to receive our wisdom. We can tell them what they are, and what they know, but who does this improve? What does this do toward advancing the mind? Nothing. It leaves where it finds. That is not our mission. We come to change. We come to beat men's swords into pruning hooks. We come to deliver minds from errors and wrongs—errors and wrongs which some circles justify—errors which, in our efforts to overthrow, induce many to call us evil spirits—errors which have been falsely called good, but which are practically productive of mischief—errors which men know are inconsistent with the laws of nature, but which they love with affected fondness, because sanctioned by popular customs, education and habit—errors repulsive to the freedom of this sphere, but welcome to the inhabitants of earth, because ignorance prevails—errors which oppose needed reform, because needed reform is what some call evil—evil because the needed reform attacks what they love, 'the loaves and fishes' of others' industry. We see what is demanded by impartial justice, but we see selfishness interposing her objections. We see circles watching with suspicion all communications made by spirits for their government and improvement, as though we were either incompetent to instruct them, or too malignant to seek their welfare. Some will write what is not written by spirits, and then others will seize upon writing which we have not written, to unlock the mystery. Their writing is not ours. They run with their writings against a wall, bruising their own heads; and then say, an evil spirit hath done all this work of mischief. They

make a scapegoat of their profession of faith in spirits, to cover their own wrongs. We see circles induced to credit the mischief of human wisdom to spirits who are the chosen guardians of their souls. We see what we will not here reveal."

"Circles will never advance until they make up their minds to receive the instruction of spirits. We may labor; but it is labor in vain when resistance to our advice is overwhelming all we can do. Soon, those who now give counsel to the inhabitants of earth will pass into a sphere where we cannot reach the world below. Others will take our places, but they will then be like unto us, as we are now. Nothing more of wisdom will they possess than we. What wisdom is to us, even so it will be to them. What wisdom is to them now, is folly to us. But wonders will be done. Human hands will not write what we never wrote, and then blame us for the folly. Circles will not always say, that the hand of correction is worse in us than in evil men. Circles will not say what we now hear said, that the spirit world is full of evil spirits. Circles will never learn wisdom by rejecting counsel, nor progress in the truth by denouncing the communications laid before them. We will say, circles will see what we see; but they will not see what we see until they learn to see. We will also say, that no circle should surrender a right to judge us by our works; but it is not right to prejudge a work before it is half completed. The defects of a machine, in an incomplete state, are not just witnesses of what it will be when finished."

"Our work is only commenced. The incomplete fragments of written communications, designed as a work of progress on the part of mediums, have been torn from their intended connection and banded to the ear of prejudice as relics of worse than barbarous inhumanity. Notwithstanding the fragments were true to their designed position in the temple, yet unskilful workmen have cast them away among the rubbish of their own hands. How long it will be before these fragments will be restored to their place of destination, will depend on the industry of those who seek to find what they have cast away, and yet it is certain, that the keystone is as essential as any other to the completion of the building, although the workman do not know where it belongs, or see its use."

CIRCLES ON CIRCLES.

“Having sought and found other circles than those of the first sphere, it may awaken exertion and stimulate industry on the part of those whose good we seek, to widen what has been said on this subject. The object is not works on works of men, but works on works of angels. All circles of the first sphere are only the works of mind in its rudimental state, assisted with occasional rays of light, or rather light mingled with darkness, to aid its developement. But the circles of this sphere are aided by the developed wisdom of a higher sphere, among whom are the patriarchs and prophets of centuries gone by. We are in communion with them as earth’s inhabitants are with us. But there is this difference. Men and women, in the rudimental state, see us only through mediums, who are as the doors and windows of an edifice. It is only through these mediums that we are able to convey the intelligence of our existence, and make known such facts as will be serviceable to man. And, even in this effort to communicate the truth, we find many serious difficulties to overcome, before we can make ourselves understood.”

“Such is the will of mind, that many spirits will not work with us, nor would they be able to assist us very materially were their services at our command. We are, therefore, aided with wisdom from the third sphere, even as some on earth are with the wisdom from the second sphere. But when we say we are aided by the wisdom of another and a higher sphere, it should not be understood, that all who inhabit this sphere are thus aided. Knowledge is not attained in any sphere without passiveness. Examinations and investigations of nature and the laws of the universe, are indispensably requisite to the progress of the mind; and those examinations and investigations must be accompanied by no established will to prejudice the facts, which such investigations may disclose. The mind should not be willed by circumstances to reject the truth, but it should be passive to receive the light. No condition of the mind is so unfavorable to the soul as will—will that predetermines without knowledge—will that assumes, and then makes the assumption the basis of opposition, the ground of contention with facts—will in subjection to ignorance—will with folly to guide—will with selfishness to control, and will that labors to defeat the will of heavenly wisdom.”

“Circles in wisdom, with circles devoid of the same wisdom, exist in the second as in the first sphere. Men are not made wise, only as wisdom is received, on earth or in heaven. The removal of mind from the first to the second sphere, adds nothing to the stock of knowledge but the knowledge of its immortal existence. It sees life in conscious being, in its own being, which, perhaps, before its entrance into the second sphere, was only seen through a glass darkly, or symbolized by faith in revelation, or the works of God in nature. It forms an association with other spirits kindred in elevation and development. It seeks affinities like itself. It avoids others unlike itself. No arbitrary power is exercised over its will or wisdom. No influence is exerted by superior spirits to control the freedom of associates, or their right to associate with those like themselves. Passing from a sphere where congenial affections and affinities form circles of interest and pleasure, it renews its attachments to circles with its accustomed avidity. But strange as it may seem, no other circle would so completely satisfy spirits, in their corresponding affinities and relations, as the one which nature has provided and qualified them to enjoy. The uncultivated find the uncultivated, and they mutually sympathize in each others' society. They are united because they are alike; and because they are alike there is no disturbance. In this respect, the spirits of all circles differ from the world below.”

“Harmony is the law of mind, which all spirits in this sphere obey, because they will to obey, and because they cannot will what is contrary to their will. Hence, they are contented, because no power infringes upon their will, no will of others disturbs the will they exercise. Each spirit wills what it wants, and wants what it wills. If, being ignorant, it wills the society of ignorance, such society does not object, because that would be censuring itself; but, if cultivated, it wills the society of the cultivated, that society welcomes its own, because it cannot deny itself. Such is the order of God in this sphere of life.”

“Circles are, therefore, worlds of spirits harmoniously associated together, each world being governed by conditions corresponding to its will of improvement, and its knowledge of wisdom. The first circle of this sphere has its type, or antetype, on earth. What men call devilish, and what we call unwise, misguided, and ignorant mind,

with corrupt and false views of God and duty, dwell in this circle. Murderers, liars, thieves, robbers, misers, winebibbers, gluttons, and many others, whose sympathies accord with ignorance of true wisdom, centre in the wilderness of the first circle, where the desolation is more complete than the deserts of Arabia. But still they have what they want, for wisdom has so organized mind, if we may so speak, that any other land would be unwelcome to their undeveloped souls. They resemble the wandering circles of Musselmen, who seem content with the burning sands under their feet, and the melting sun over their heads. We see whole nations in this circle. We see some of all nations but one. The poor Indian, as he is called, looks down in pity. He is not with them. He wills a higher position, and a purer circle he enjoys. With all his rude hands have done, with all nature has done, with all God has done, the first circle has no mind equal to the *untutored* inhabitant of the forest. We see men of professed refinement, we see women idolized for their beauty, we see works of both, and we full well know that men of the forest, into whose glades the light of civilization has never dawned, and over whose hills and mountains the arts and sciences have not traversed, have a circle that sends sympathy to circles below them in wisdom and knowledge of God in nature."

"We see all conditions of mind wondering what we mean by circles. And, when spirits reveal the truth, they wonder still more. But wonder as they will, the stern reality is nakedly before us, that no rude inhabitant of earth, educated only by nature as she instructs in the vast volume of her wisdom, will find a level, with the debased condition of many minds schooled in the wrongs of civilized society. And what is more wonderful, such are in the lowest circle on earth, in the sight of infinite Wisdom. We see works which an Indian would spurn with proud disdain to do, in the midst of what is called wisdom among men. And we see the hand of God removing those souls to a sphere, and to a circle in that sphere, where corrupt wisdom may seek what corrupt works merit—the congenial wisdom of darkness. We see men in the body passing along in their wild career of vice to the verge of the grave, not mindful of others' wants or woes, not caring how or in what way they wronged a helpless, or friendless, brother or sister, only so that they might control his subsistence to

their own will without a recompense ; and we have seen such spirits associated with other spirits in a condition, which was the only one containing the wisdom most welcome to their souls.”

“ This was wisdom in wisdom of God. It was a wisdom only in degree—a degree which would be selfish in any other circle, in a degree which would be selfish where they are, were it not that others who are with them are like them, and what is the possession of one must be the possession of all. We say, must be the possession of all—all in that circle—because no inequality of possession can exist where all conditions are the same. All conditions, then, being the same, each being like the other in the development and wisdom of mind, no selfishness can exist, because no will can be exercised to rob another of what he has no need—the wisdom in which all mutually participate.”

“ We write what we see, not what we have experienced ; for we find what we have not experienced in what others have related, as the only experience we have of the first circle. It is all the knowledge we can gain ; because it is impossible for us to retrograde to the condition of the first circle ; and because we have no will to will a thing which is impossible, and which is opposed to our will of progress. What we know, then, of the condition of the first circle, is what we have learned from those who have had some experience, and with it discipline. We will say, that what is seen by us is known, but we will say we are inexperienced in the works of those who inhabit this circle. It is true we see them, see their condition ; but it is also true we have never done what they have done. We know as we see, and we see that what is satisfactory to the first circle would be misery to us. It would not meet what we want. It would not fill our minds with bread. It would not satiate our thirst for the water of life. We should famish in the desert. We should stumble in the darkness. We should work in tears. We should overcome works of opposition. But it is not so with them. They are at ease. They work but sluggishly. They cannot work otherwise. Their condition forbids it. They desire but feebly a change, and they desire a change only in a small degree. It is so small that we should marvel to call it a change. Long years are wasted with no perceptible improvement in wisdom. We say, *perceptible*, because it is so tardy, so slow, so impotent, that

unless we survey a series of years, we cannot realize any difference. We have seen a spirit who has emerged from this circle. He came with wonder. He was astonished at the advantages. He was surprised when the real difference was disclosed. He saw nothing higher when in the first circle than himself. He saw no glory above himself. All was as himself. No spirit was happier than he thought himself to be. But when long years had wasted away, when almost imperceptible changes had passed before him in multiplication, he awoke from his reverie. The long century had wrought deliverance. The tardy soul, immersed in the quiet of the midnight around him, saw the opening day of a brighter circle."

"Such is the worst condition of which we have any knowledge. It is a condition unenvied and unenviable. But it is a condition many, very many of earth's children must share. We say, they must share it, unless a very great moral change—a change accompanied with wisdom and wrought by wisdom—shall interpose to save. Will is opposed. Will is in the way of reform. Who, then, shall change the will?"

"We will say, that all who will against wisdom are in the first circle. All who oppose the wisdom of a higher circle, must remain in the lower circle; until a change is wrought which will overcome the folly of ignorance. And it should be understood, that folly has no power to cure itself. Consequently, no circle can ever remove its own weaknesses, because not having the wisdom it cannot remedy its own defects. As no mind can impart what it does not possess, and as each circle is of one mind only, so the change, when wrought, must be wrought by the wisdom of a superior. Such wisdom is only found in superior circles, or circles possessing more wisdom. When circles, therefore, competent to work a change, interpose their power to deliver the ignorant from their ignorance, and save them from a condition of spiritual blindness, the wisdom of their assistance is often opposed by the folly of those whose good is sought."

"Circles in this sphere seek what other circles need to make them more wise than happy. But when we offer the gift to the blind, the blind refuse the offering. They welcome no assistance, because they do not appreciate their need of it. We work to enlighten, yet the light shines not on the darkness. We labor to instruct, yet instruc-

tion is disregarded, and disregarded because its advantages are not understood. In this condition, all progress is retarded, because all means are disowned which are essential to work deliverance. We see what evil is, but they do not see it; and, therefore, they accept of no work to ameliorate their condition. They seem not to know the wisdom of progress, or the advantages of developed minds. Hence, the long lapse of weary years is wasted, before they come to the truth as unfolded in the second circle. Hence, circles are working the good of the needy; and, in doing others good, they have their reward."

"When spirits do nothing, is when they are incapacitated to do. When they are incapacitated to do, they are not required to do; and when they are not required to do, they are not responsible for being idle. Now, we see spirits in this condition. Indeed, all spirits of the first circle, are incapacitated to do good to others, and are irresponsible for their inability to do what they cannot do. What one knows all know, and what all know affords no opportunity to make others know. Wisdom, being good, and the only source of good to spirits, it will be seen that two equals cannot instruct each other. It will be seen that all, being equal, cannot improve each other. It will be seen that unless each is improved by spirits of a superior wisdom, no improvement can take place. When improvement is made in their condition, it is not their condition which improves itself. With these facts admitted, we will say, that the spirit improved has no credit for the improvement. The improvement is not the work of his will or wisdom. It is the work of a will and wisdom of another circle. Hence, the spirit has no claim on which to demand a recompense for the reform, and all progress, all developements are produced, not by the spirit acted upon, but by the one who acts. As the first circle has no power to impart wisdom above what it possesses, and as what it possesses is incapable of increasing wisdom in the possessor, so the developement of the mind in that circle is not of the will or wisdom, worth or merit of itself; but of the will and wisdom, worth and merit of others. By this rule, we see spirits advancing, step by step, through the misty works of darkness. But what is their reward? Selfishness calls for a reward, and it calls not unfrequently for a reward on account of what others have done. Have spirits of the first

circle worked their own uprising in wisdom? No. Have they instructed others in wisdom? We see wisdom can only be imparted where wisdom is possessed by the actor. The actor does not possess, and, consequently, cannot impart wisdom to those like himself. Hence, no recompense is shared by the first circle, because they are incapacitated to do good to others."

"Circles of spirits in this sphere have what they want. When they want nothing, they make no effort to obtain anything. This condition is more unfortunate than criminal. It is unfortunate, because it is wisdom to become wise. It is wisdom to become wise, because wisdom is the bliss of heaven. No spirit can be happy without it, and none can be wretched with it. Where there is only a small degree of wisdom, there can be only a corresponding degree a happiness. Hence, spirits in the first circle share the bliss which their wisdom furnishes, and no more. This is true of men in the rudimental sphere. Where the wisdom of men is confined to works of selfishness, which is the lowest degree of wisdom, they share the reward of their works, as it is generally termed. They share the folly which is done by them. If men seem to be wise, and do no good to others, it is wisdom in selfishness. It is a wisdom that cheats the possessor. No matter what appearances may seem to indicate, one law exists and one fact is clear, which such minds would do well to consider. We see spirits of that degree of wisdom among the lowest of circles. And, if they expect to be happier in the second sphere than they are in the first, without a change for the better, their expectations must perish. The heaven they enjoy in the body is the heaven which awaits them in the spirit world. Death unlocks no wisdom to the spirit; neither is there any advantage where nothing is changed by it. We see the deception which prevails on this subject among men. We see large numbers anticipating a change by death, which will unlock the portals of wisdom and deluge their minds in the infinite flood. We see men calculating on wisdom, as though the whole world of life would be concentrated upon them the moment death consummates its work. Mistaken souls! It is a dream. Nothing can be farther from the reality. Wisdom is wisdom in all spheres. Wisdom is a pearl of great price. It is what wise men have found, but found only as they have become wise. It will never be found

without labor—labor with those who have it, to impart it to those who have it not.

“Death is not wisdom. It is not the gate to wisdom. Otherwise, why do not men press into it. Men profess to seek wisdom. Men profess to believe that death is the gate whose opening admits the pilgrim to a world where wisdom comes down, like a flood, unasked upon the mind. But some men dread to enter it. They do not seek death to find wisdom, neither do they seek death as a door to life in wisdom. Alas! what is profession without practice? What is faith without works? Death wills no wisdom—it wills nothing. It is a transition from one sphere to another. It is wisdom in God to change his plants from one garden to another. But does the change facilitate the growth of the plant? Is the plant matured by the progress alone of transplanting it? As well might the work say to him who performed it, I am the workman. As well might the spirit of man say, I am God. The change is wise in him who changes; but what is wise in God must be understood by him who is willing to make that wisdom his own. Wisdom is one thing, but to understand wisdom is what we call progress. Wisdom is now as it ever will be; but to understand it is not now as it will be.”

“When spirits enter the second sphere, they understand neither more nor less of the wisdom of God by the transition than immediately before. All spirits who will see, may see with equal success in one sphere as in the other. No additional stimulus exists in the second sphere which is not manifest in the first. We live in the same world as ever. There is nothing new which is not always new, and nothing old which is not always old. Forms change, wisdom changes not. Spirits change by progress the condition of spirits. We mean the wisdom of spirits—the furniture, not the building; that is immortal, and changes not. We see the men who intend to be instructed when they get to heaven. They will to postpone instruction in the body, until they are transplanted into another sphere. And why? Because they are in darkness. They are deceived. They know what rules are established by God for the improvement of mind in the body. But who has told them of other rules—rules which flatter to deceive, and deceive to wrong—rules which God has made for the government of spirits in their reception of knowledge—

rules which belong to, and control one department of his empire, but not another ; we ask who has told men to their injury this tale of the imagination ? They who knew not the truth. They who have received a compensation for the flattery—for the mischief—which lies concealed from the deceived. Who makes rules suited to encourage the indolence of men ? Who trades in wisdom worse than folly, and wills a law of progress for earth unfitted for heaven ? Who wills for heaven a law of progress more advantageous with security to spirits than what is on earth, thus inviting mind to recognize a partiality in an impartial God ? Who orders wisdom, corresponding with works of men, to write what wisdom hath not written ? Who wills wisdom in heaven, and folly on earth ? Are there Lords many, that spirits should have laws many ? To us, there is but one Lord, and one law of progress in the wisdom of God, whether in heaven or on earth. All mind is subject to that law. All progress is controlled by that law. All reform is dependent on that law, and no mind can change it in earth or heaven. Is it not vain, then, for spirits in the body to calculate on receiving in heaven what would be a violation of law on earth ? And is it necessary for us to show what men know to be true in regard to human progress ? Is it necessary for us to say, that no spontaneous deluge of wisdom overwhelms mind in the body ? By what law, then, do they calculate upon an uprising in the knowledge of the truth, overleaping in an instant the progress of centuries upon centuries of mind, who have received instruction from nature's qualified instructors ? We see who calculates, and the wisdom of that calculation. We see mind palsied with the work. We see mind neglectful of instruction—mind procrastinating advancement—mind writhing in superstition and ignorance—mind made wretched by mind ; and we see the minds who contribute with their influence to fasten these convictions upon mind, lashing mind for the delinquencies which their own folly has occasioned. We hear them complain of the ignorance and folly of men. All this is human wisdom, but is it the wisdom of God to inculcate a sentiment which overlooks the law essential to its reception ? Is it wise to tell men what worlds of wisdom they will instantaneously possess when death shall unlock the portals of eternity—when the avenues of earth and heaven shall be opened ; and, at the same time, work the conviction upon their

minds that this wisdom is inaccessible to them while in the body. Is it just to fault men who are delinquent under such circumstances, or is it the prerogative of one mind to condemn another for what it has encouraged, if not created? We see who has done all this. We see more. We see men casting with their words, whole empires of mind into a world which has no hope, no light, no progress, no pity, no consolation, because those spirits have believed their report? Who wonders that mind becomes stupid, stultified with the awful mockery? Who wonders that the low circle advances no faster in wisdom on earth, and who wonders that wisdom is scorned? Have spirits in the second sphere no obstacle to overcome? Have they lost sight of influences which check progress in the body, because they have entered another sphere of continued life?"

"We see who occupy the first circle in the body. They will occupy the same circle in this sphere, unless a change be wrought in their condition. This cannot be wrought in opposition to their will. It is will which opposes wisdom. It is will which opposes spirits. It opposes light with darkness—the darkness of self-conceit. We see men opposing their own and others' good—opposing the work of spirits to enlighten them, calumniating and abusing their best friends—working with mediums to dissuade them from their duty—telling them falsehoods to accomplish their purposes—inviting them to desist under penalty of ruin to their temporal prospects—warning them of consequences which they know can never occur—and wishing them to give up a profession of the facts which they know, to accomplish the end of their wicked designs. We see men who profess to be ministers of Jesus engaged in this work—men whose character is in our hands—men whose welfare would be in disrepute were wisdom to utter her voice in the streets and publish their wrongs—men whom the people adore with their praise and worship with their offerings of gold—men who write sermons defending spiritual intercourse, and yet write what they do not believe—men who write what will please those whose support they crave—men who preach in their desks what they denounce out of it—men, such as these, will occupy a circle where selfish wisdom riots on policy, and expediency is regarded only as the minister of their own wants. They have learning, but their learning is not the wisdom of heaven. It is learning; but it is a learning which will

only qualify them for the lowest circle in this sphere. It is a learning which they must unlearn before they can enjoy the bliss of even the second circle. It is what will place them in the lowest circle. Their learning is what directs them to works of wrong. We see much learning, but very little wisdom among many who write sermons with words of honey and words of worldly wisdom wrangling with words of the same wisdom, about which, wisdom from above has no communion."

"We will say what will shortly be done. We shall make bare men's hearts. We have resolved to rebuke sharply. We have under our inspection more than one whose inducements have been such with mediums, that we shall not write without writing the truth. We shall write what they have done in other matters, and what we disclose will be justified by witnesses whose reputation for truth will not be questioned. We see what will make some men tremble, when revealed. We will them good, and when we see what *will* is doing to oppose the good we intend, we must write what will remove the obstacle—what is necessary to quiet the resistance which the will of others has thrown in our path—what will be useful to the individual and to the public—useful because imposition is productive of no good to community, and useful because the individual needs exposure to save him from the misfortune of his own sins. We will write as we intend. We are spirits. We will what is good. We will no evil. But we will to remove evil, that good may be enjoyed."

"Men who have thrown off the works of iniquity, men who have abandoned their crimes, men who have disabused themselves of their wrongs by works of repentance, will write no works against spirits. They will not engage in warning mediums concerning the good or ill which devotion to spirit communications will occasion; no, nor will they be afraid of our revealments. It is not the misfortune of an honest mind to fear spirits, or oppose others who have a desire to know the truth. It is a will in wisdom of selfishness which makes them oppose what others wish to do. It is a will of corrupt motives. It is a will which would will a servitude congenial with African slavery—a will to control honest inquiry with dishonest and mercenary motives—a will that aspires for dominion over the liberty of private individuals—a will which would monopolize the inalienable rights of

man to works of individual wrong—a will that wishes to control the work of others, when others wish what is good for all—a will which is unmannerly in its exercise, as it is fraudulent in its pretensions and contemptible in wisdom of wisdom in words to ruin. We will to write an *exposé* without a shudder, without a fear; and we are willing what will not be mistaken by those who will to write and preach without aid from heaven—without aid from circles whose light they never will see till their money-seeking industry shall be swallowed up with what they now affect to contemn. It is worse than folly. It is a defilement which water cannot cleanse—which fire cannot purify—which anodynes cannot heal—which words cannot cure; but which exposure alone must aid to works of repentance. We will expose. We will write names. We will say what will shake worldly policy, worldly wisdom, with its abominable conceit, its miserable voluptuousness, its wordy vaporings, its agonizing dread, its moaning concern about what others will to do, without the consent of their will. We will shake with words which no human policy can evade, no selfish wisdom can control, no will of man can withstand. We will write their names in letters of wonder on the doors of wrong, which overshadow wrong in the opening revelation of wisdom from heaven. We will write their names on the church, and the worshippers shall read the deed with the blush of shame. We will write what we have seen over their names, and the congregation shall know that spirits write the truth. We will write it on their windows, and their wives, and their children and their servants shall read it, and understand when they read it. We will write it on their works of gain, which will be read in wonder by others. No wisdom shall hide the mischief of men, no policy shall cover the wrongs of men, and no selfish work of shame shall go unrebuked. The day when the secret works of darkness shall be made known has come. The day of retributive mercy will show what good the philosophy of progress can do. The day is dawning when men shall know what will do them good, when they shall see the wrongs of men, and when they shall repent. The day will declare it. No means of human wisdom can conceal what will be disclosed. The mercy of heaven will write the truth. The truth will not do harm. The truth will not be despised, nor will its effects be works of agreement with wrong. Men will not say, it is bad policy to publish the truth. They will not connive with

evil-minded, misguided men. They will not sanction, by their smooth words and fair speeches, the known injustice of those whose stipendary benefactions they covet. They will not link arms with debauchery, and hug the viper that stings. They will not covenant with evil doers, when the works of wrong shall be understood; nor will they concern themselves with a wisdom which mocks all revelations of truth. The day of worldly wrong asks, what?—what but a little more wrong? Already the cry is heard, Spare, oh, spare! the boon of my indulgence. Spare, oh, spare! the possession! Let me have the pottage of my brother! Let my indolence receive the industry of other hands! Let not my calculations of gain from the sweat of other brows be disappointed. Let my love of ease never be disturbed; and above all, let my dear people whom I have served with the crumbs of wisdom, and from whom I have gained my daily bread as my reward; oh let them not come to the table of their Master where there is bread enough and to spare, without money, and without price, lest the good I have done be crowned with no fat things, and I and my family become as one of the hired servants in the vineyard of truth.”

“We will make wise. Folly is mad. She is alarmed. She is working to prevent the good of all, lest all should not contribute to support her. She is concerned, lest her dear people should be served better than they ever have been. She is plotting means to destroy the bread of angels, lest her crumbs of human wisdom perish without a purchaser. She is bartering for a compromise, so that she may continue the sale of her merchandise. She wants to rule her dear people, lest they go astray. She seems conscious that if they go away from her fold, they will find what will induce them to keep away—what will prevent them from ever returning. She seems to acknowledge that there is danger—danger from a survey of other fields of wisdom—danger to be apprehended in the survey, lest other pastures will be found more inviting, and lest the desolation of her own fields should be appreciated and forsaken. Oh! the dilemma of craft. We can have no mercy. We can offer no counsel, but to advise the controller to seek the truth. We will say what he will find true, and the truth will extinguish his fears; yea, it will swallow up his selfishness in the abundance which has no limit. We write what

worldly circles will find true. They will find that circles in this sphere correspond with circles in the body. They will find no wisdom in the grave, no wisdom in death, to save. They will find no wisdom in this sphere to save with their wills to oppose. They will find that circles in both spheres are alike, that facilities are alike, that minds are alike, and that the wizards who have cheated minds with the delusion that God would interpose his infinite power, and violate his own law of progress to change minds, by submerging them in the vast flood of his knowledge, have cheated themselves into the lowest circle of spirits."

"The first circle is consorting together. Men have announced their intention. They have commanded, threatened, abused, and slandered wiser minds and purer hearts. They have wronged the revelation of God to men, by perverting and diverting mind from investigation—wronged it with unjust works, with unjust words, and with unjust feelings—feelings in harmony with will of self-feelings at war with nature—feelings welcome only to spirits who love darkness and not light, because conscious of their own shame."

"Such is the condition of the first circle. Is it a wonder? Is it not what men choose? Have they sought for anything else? Have they not opposed every thing else? Have they wanted what they have not sought? Alas! works show. Circles show what circles have wanted. Hold! Circles wonder on earth. They wonder who is wise. They wonder who is in the first circle, who is in the second, who is in the third, who is in the fourth. We will tell them. We will tell them that wisdom is not in wonder of the mind, neither are those who wonder, and wonder without progress, what they may be by receiving wisdom from heaven. It is a wonder with some minds what is necessary to get wisdom. Distrust never advances mind. Confidence never improves mind. It is wisdom. Wisdom is the only thing. Confidence may aid, or it may oppose. We see mind confiding in mind. Both being alike, no advance is made. To ask minds to confide in minds unlike themselves, would be considered unreasonable; and, in many cases among men, it would be dangerous."

"We must write a remedy. When minds cannot confide, when distrust forbids confidence, something is required. Who shall believe our report? He who is wise. He shall not only believe what we

teach, but he shall know that what we teach is true. We have said, he who believes shall know, and who believes? Who will write only with our aid? He who confides in what we teach. But he who does not confide in what we teach, it is unnecessary for us to aid, unless we overcome his doubts. When mediums ask us to aid, we will not refuse. But when they do not write as we will, we will to let them aid themselves. We see some who will aid themselves. We see some who write what they will, and then we let them write. It is not our mission to violate the individual rights of human will. It is not our mission to control what is and should be the property of the owner. Hence, mediums who write without our aid to move the hand as we wish, are mediums of their own will and wisdom, and not ours. We shall leave such to reap the reward of their folly. We will them no harm. It is a sufficient reward that they must reap what they sow. It will bring forth the grain sown. The harvest will show what they have sown, and who has cultivated the vineyard. We will not write what they have done. We will write only that what is written by some who claim to be mediums is not written with our aid. And it is sufficient to say, we are not responsible for the evil communications which they receive, nor the inconsistencies with which their writings abound."

"We will now write something about the worlds of spirits in the second sphere. We will say, that what men call the first circle is what we call a circle or world of ignorance. It is what men call *low*, but it is what some ignorantly call high in the body. What men call *high*, as belonging to themselves, they will write *low* in this sphere. It is works which concern spirits. No other rule determines the circle to which they belong. It is not here, as in the body. Men are wise in their own conceits. Then think themselves wise when they are foolish. They indulge vanity. They flatter their own minds. They judge with a covering over their own defects. They see not as we see. We see without partiality. We see without a covering. All is naked. We see what rule they adopt to judge themselves. It is a rule which spirits do not use. It is a rule that deceives. It is a rule that never should be. It is a rule that should be destroyed. It is our mission to write what will change this rule of judgment."

"Men act with regard to private interest. Spirits act with a de-

sign for universal good. We have no favorites. All souls are equally precious in the sight of God. What we would do for one, we would do for all. But our power is not infinite. Our knowledge is finite. We do what we can, and what we cannot do is not done. When we act upon one mind, so as to control it, we act for the good of all, because all are members of one body. We take such members as we can affect. We do not take them because our love is greater toward them than other members; but because we can control them and make them useful to others. We take what are called the weak things of the first sphere to confound what are called the mighty among men. The battle is not to the strong, but to those of understanding."

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"Remedies are sought, and physicians are employed to cure disease. But remedies and physicians are sometimes worse than the disease. They are worse because they make the disease worse—make the patient worse to heal. Why so? Because ignorance controls. Ignorance has no power to heal. Wisdom only has power. The physician prescribes. His prescriptions are observed, but they fail. The patient passes into this sphere. At length, another member is sick, and sick as was the first. The physician prescribes, and prescribes the same as before. It will not do in his wisdom to contradict what he has done. It would be bad policy. It would not serve his profession to deny it. No, he must be consistent, he must follow the same rule, he must approve the same remedy, and he must witness the same result—failure. Why does he not change the prescription? Alas! that would be acknowledging his error. To acknowledge an error would be to invite distrust, and distrust would be fatal to his business. He is satisfied with his business—with his profession. It is his subsistence—the means which his wisdom employs to do good. But he fails. Does the failure instruct him? No. But why? Because he wills what agrees with his wisdom. He wills what is in harmony with his supposed interest. So with the patient. So with all his friends. So with man. The rule is with them good—with other circles of wisdom it is unwise."

"We see remedies fail. The same remedies will always fail to heal the same disease. Like diseases, with like remedies, must always

produce like results. The conditions being the same, results must be the same. We will say, they cannot be otherwise. No wisdom will change this fact. Hence, men may see that what fails to do good in removing a disease, must always fail. Nature is true to herself. And what heals will always heal, when the conditions are equal. Is it wise, then, to pursue a path which must terminate in defeat? Is it prudent to encourage others to do so? And yet men employ men to do what they know is a violation of this rule. They employ them to practice what has been contradicted by defeat, times without number. Who is to blame? Who is worthy of blame? The physician, or the employer? Neither. But why? Because both worked as well as they knew how. Both employed means consistent with their wisdom. Are they to be censured for doing all they could? Who, then, would escape censure? But there is one who is to blame. There is one whom we censure. We will give his name. We will write it. It is **IGNORANCE**. It is what we write to destroy. It is what entails misfortunes to man. It is what we have resolved to slay, that others may be saved from its works of mischief and wrong."

"The second circle of this sphere corresponds with the second circle in the body. Mind, in this circle, is capacitated to do good to others. It can do good to those who are in the first circle. It can aid them by imparting the wisdom it possesses. But it cannot aid them in opposition to their will. It can do them good, when they are willing to receive instruction. When they are unwilling, it cannot control their will, without controlling the conditions on which the will is dependent. And beside, there is such a vast disproportion of numbers between the two circles, that wisdom is compelled to resort to measures, which would otherwise be avoided, to advance the wisdom of the lower. Mind wills its own, in all circles. Hence, when circles will to do good to other circles, the will of the lower must become passive to the will of the higher. When it becomes passive, it is susceptible to impression, and when it is susceptible to impression it will advance in the knowledge of the truth. In this way, spirits of the second circle do good to those of the first circle."

"But spirits of the second circle are not perfect. They work as they can. They do good as they can, and good to others. It is wisdom in them, but their wisdom is mingled with much ignorance.

It will write, and preach what it writes, but it is cowardly. It is fearful of results. It wants confidence in itself. The mind of the second circle is as honest as it dares to be in the body. But it is distressed with fear. It fears even the truth. It fears the consequences of truth. It distrusts its own power. It lacks energy and perseverance. It slackens its force in the face of opposition. It yields to others what belongs to itself. It is accommodating in its views of right—accommodating because it is unstable. It winks at evil. It looks with watchful eyes on the current of popular approbation. It smiles on the wrongs of society. It moves cautiously in its investigations. It acknowledges facts to friends, but trembles to do so before enemies. It conceals its light, when concealment is deemed expedient for its safety. It wishes well to all, but will not exert itself in opposition to others to save. It warns timidly, reproves sweetly, and smiles complacently. It is fashionable, vain, weak, and pleased with childish things. It wears well where nothing interferes. It wills well when no will opposes. It looks beautiful when compared with the first circle.”

“Minds of this description never accomplish what is wanted. They are surface deep in wisdom. They appear well outwardly, but righteous judgment scans the whole work. They write as wisdom in their circle requires. It is seldom more than fanciful—fanciful with the gay, the musical, and the aristocratic—fanciful in its words, diction, and flowers—and fanciful in words of no profit, no force, and no application. It can describe what it has seen, read, and heard. It is well versed in tales, romances, and works of pleasure. It writes about landscapes, mountains, valleys, waterfalls, rivers, lakes, streams, flowers, shrubs, and tornadoes. The whirlpool of popularity sweeps over the whole mind. Its continent is some sunny isle, where wild birds flutter among the flowers, and notes of song vibrate on the soul, with no awakenings of duty undone, and of no work disregarded. It wishes much, but does not execute its wish. It delights in pleasures—in words to please, in works to please, in appearances to please. It seeks to please all, but not to correct all, not to reprove all, not to humble all, not to expose all, lest the favor of all should be abridged, and its object lost.”

“The second circle has means, but neglects duty. It neglects

what other circles require and do. It aspires to do, but works often die with aspiring. It sees distress and pities, but when works pity, there is relief—relief in deeds—relief in aid that reaches and overcomes want. Society has its charms, fancy its taste, fashion its form, beauty its grace, love its attachments, pride its follies, and wisdom its admirers. The circle of spirits which you call the second, is what we call the circle of wisdom in others. It is a circle dependent on the will and wisdom of others. It is what others are, without descending to their worst vices. It is concerned about what others may think and say of them. What others may think and say, influences them. If others think and approve of truth or error, they do the same. Its ignorance is will, and its will is its wisdom. One will balance the other.”

“In the body, we see who are members of this circle; the men who write what will correct no wrong, because it may give offence to minds who indulge in the wrong. There are many men of this description. They seek what will please men. They flatter them with such words as will overcome no folly, no ignorance, no crime and no wrong. They write as they know is welcome to those whose patronage they seek. In political manoeuvring they work for party, right or wrong. They love the party; they love its gifts more. They love what will bring its gifts and lay them at their feet. They are politicians in all they say or do. No matter who is injured or benefited by the measure, party is the watchword. Hold! All parties are by turns their patrons. No mind can turn them from the majority. When contests are doubtful, they are doubtful. They work with the greatest number. They are always on the popular side, if they know it; and when they do not know where to go to find it, they stand still. Minds will write minds. When work is important, they can be bought and sold in the election market. They will vote as interest, pecuniary interest, requires. They write as pecuniary interest demands. Whatever is the will of the party they endorse. If the party will war, they encourage it; if it will peace, they will peace also. We see minds writing the glory of war, the honor of war, the success of war, the evils of war, the slain of war. All is glory—all is evil. All is honor—all is misery; as though glory had a sanctuary in evil, and as though honor dwelt in misery. Who are

the victims? Who are the slain? Who are the widows, the orphans, the mourners? All members of one body. All partakers of one spirit. All heirs of one world. Glory, in their destruction? Glory, in their woes? Glory, in their distress? Honor! Where is it? We ask, where? Is it on the battle field, strewed with the bodies of men? Is it in the camp where gore rushes from mangled brothers? Is it where the mothers weep, where sisters lament, where fathers mourn? Alas! honor and shame are wedded. Words are mockery. Language is meaningless. Tears, groans, sighs, bereavements, all are nothing in the sight of honor. The immortal ties of brotherhood are not ties of regard. No. Honor is murder, and murder is honorable. Who, then, is not honorable? Wisdom is not. God is not. Man is not. Society is not. No one is honorable but murderers in the sight of such honor."

"The policy of war is the policy of cowards. It is the policy of wrong. It is a policy wisdom never sanctions, nor will in wisdom of heaven. But men sanction the cruelty. Honor among men is murder among men in the sight of angels. It is murder in the sight of God. Who wills murder? He who wills war. He who contributes by his influence to war, is a murderer of his brother. Whole nations do this. Whole nations have done this. Who rebels against it? Who cries peace? The whole nation is silent. The tomb must be filled. The lone mother with her orphans must sigh in solitude. The nation has declared war. The army has gone to the slaughter house. Governments have provided the instruments of butchery. The glory of arms against arms must be unfolded. Brother must slay brother, and glory is satisfied. Honor must see who is honorable in the bloody strife. Honor must have its victim, and honor is world-wide. Oh, honor! what hast thou done? Where is thy work? Where the gift? Where the sacrifice? Alas! the memory of war tells the work. The sacrifice lies in his gory bed, and the moaning night-breeze sighs over his grave. And is this all? Who made the sacrifice? Who kindled the fire on the altar? Who smites the unoffending brother? He who legislates, and he who makes the legislator. He who writes, publishes, and defends a system of war with the life and happiness of man. He who works arm in arm, and shoulder to shoulder in works with others, which induce war. He

who utters no word of discouragement, no word of rebuke, no word of disapprobation, and no word of reform, is a co-doer of war. He is with evil-doers in society and government, and is responsible for the position of his influence. He is responsible to law. The law of God demands his action to prevent war. It has a claim on all men to live in peace, one with the other. It makes that claim by the tie of affinity, and all men are concerned in its duties. When men violate the law which gives peace to the world, the world is interested in the disturbance. The world suffers by the disturbance. The world is not sustained by war, but by harmony. When harmony is broken, confusion reigns. When confusion reigns, wisdom does not reign. And where wisdom does not reign, ignorance and its evils will reign. How will men write with wisdom to guide, and write without peace to man? How will men excuse themselves, who write to excite mind against mind? How will they justify what reason, religion and nature condemn. Are they superior? Are they above law, order and harmony? If not, why write what is inconsistent with them? Why act inconsistent? Why will what they know is wrong? Wrong in all cases, and wrong under all circumstances? Is it not better to suffer wrong than to do it? Is it not wiser to do what is best than what is worst? How will mind and mind act when they reach this sphere, or the second circle of this sphere?"

"Circles of mind are what we mean by degrees of wisdom. The second circle is in a wisdom of wisdom of others. It is interested in what others with whom it has an affinity are interested. No mind of this circle seeks what its associates oppose. It is the mind of most men who wish to succeed in their profession. It is the mind of doctors, lawyers and clergymen. They wish to please those who employ them. They ask, what is wanted? The wisdom of the employer is consulted, and they act accordingly. The employer counsels for wisdom, and the counsellor gives him what is most agreeable—advice agreeing with his own mind. He is content. He pays for it. He pays for his own wisdom. Had the counsellor told him *his* wisdom, and had that wisdom contradicted his own, he would have spurned his counsel. He would not have employed him. He would not have paid him. He must have his own wisdom, and then he is willing to pay for it. So with the doctor, and so with the clergyman. He must give such

medicine, or he must preach such sermons as his employers wish. If he does not, he must be dismissed. When the employer, who professes to seek instruction, is told to take what he does not understand, what is more advanced than his wisdom approves, he disdains compliance, rebels against advice, and refuses to support only what agrees with his notions of right. The clergyman who would write and preach the truth in words of wisdom from above, is prohibited by the voice of men who compose the body of his church or society. The man who battles vice and wrong must look to others for encouragement than those who are guilty. He will not meet with success in exposing wrongs, from the approbation of those whom he exposes. They will not pay money to be opposed with right. They will not support a man who will reveal their own shame. No. They choose to support one whom they can mould into a secret wrong by bribery—one whom they can control by their purse, as is suited to their works of iniquity—one whom they can hear preach, and not face the withering rebuke their sins deserve—one whom they can meet as a yoke-fellow in wisdom of selfishness—one whom they can pay to keep secret what he knows is a violation of the law of heaven—one whose own works forbid what we will disclose—the hypocrisy of professing to be a minister of Jesus Christ.”

“ We will not say what we know of some, who labor with a different motive—who seek the truth and fearlessly proclaim it. They will not worship popularity. They will not barter the truth for money, nor will they conceal crime to gratify a little more indulgence. What they know they communicate, that others may not be deceived and wronged. They speak the truth in Christ, and lie not. They are disapproved of men, but approved of God. They write and preach wisdom. No mind of the second circle can turn them from doing right. They are controlled by higher influences, holier motives, purer desires, stronger attachments, and more wisdom. They will not bow their knees to the idols of men, nor will they worship money as their God. All who do not serve money with words to men will not find their position in the second circle of this sphere.”

“ The mind, coveting others’ possessions, is willing to write, and preach, and publish what will secure his wish. It studies public opinion to learn what will gratify it; and having obtained the requisite

information, it conceals what will be offensive to corrupt minds through fear of their displeasure. We will illustrate. A minister of a society knows that a general wrong exists among his employers. He knows the same wrong exists among other societies. Suppose he re-proves by exposing the guilty actors, what will they do? Will they sustain the truth? Will they come up to works of repentance? Will they practice the wrong no more? What does the history of the world say? What have churches and societies said? Who, among the guilty, will not say, we will not support a man who does not support us in what we desire for our own pleasure or profit? Who will bear the light of revelation? Who will patronize the revealer? Is it wrong to expose? Must the minister of truth and light make a covenant with evil-doers, favorable to error and darkness? Where, then, the truth and light? Assuredly, they are not disclosed, when he conceals both; neither does the light shine where all is darkness. No such covenant can be entered into by a minister of truth and light, because, where such wisdom prevails, no man is a minister of truth and light to others. The mind may profess what is untrue. It may profess to be a light to others, when all is dark as midnight in its mind. It may profess to be a minister of light; but its profession is hypocrisy, as its works show. Light cannot make a covenant with darkness, neither can a minister of truth, as it is in righteousness, conceal the wrongs of men. He cannot uphold unrighteousness by making a covenant with evil-doers, at the same time, and be a minister of light and truth. The very bond is wrong, and what is wrong cannot be right. What, then, shall he do? Shall he expose? If he expose, who will support? If no support be given, who will hear? If no one hear, where the minister? The man may be there, but the hearer not. Where the salary? Where the means of subsistence? Must his wife and family suffer? These are questions which weigh with an influence that answers our illustration."

"Society, as it is organized among men in the body, forbids the ministration of truth and light. The body is made the controller of the head. The members govern the head. There is no head to the body, but the body. As is the body, so is the head, or the body itself. The minister is but the minister of the body. What the body wills he wills, and nothing more; because he is the mere echo of

the body. In some bodies, we see men controlling others who would not otherwise do wrong. The mind writes what individual wisdom dictates. It decides with regard to the patronage of that mind. We mean with regard to the amount of his patronage. If he will largely of his means to the support of the minister, he must be more indulged in his follies. He controls what others do not expect. He measures his influence by his means, and expects an indulgence commensurate with the sacrifice. Is it denied? When and where? We answer, only when and where the fraud is too naked to admit of concealment, or when the mind that sways control is above the mercenary influence of worldly wisdom. We see what wisdom controls in too many cases of corruption and crime among circles of men. We see mind influenced by conditions that nothing but self-sacrifice can overcome. We see mind canvassing mind, for the purpose of calculating what will be acceptable to it. We see it writing timidly, lest some truth should be uttered that might offend the sinner—that might awaken some emotion of shame for his licentiousness—that might reveal works of mischief with works of concealment, and aid men in the knowledge of his real character. Ah! afraid of the truth? We say yes, afraid of the truth; for what is the truth which most concerns the evil-doer? What, but his works? Works are facts, and facts are not fictions. What are the facts? Will they justify a revelation? Will the truth bear inspection? Why not? We survey it. We see it. We see the naked truth. God sees it. Who is injured by it? We are not. Works are not. Truth is not. Who then? Is the man who reveals? How? We see how. His money is not won. His will is not the controller of wretchedness, nor the master of others' wealth. He speaks, and the monster closes his teeth to destroy. But who wills the wisdom? Has he not been taught the work of control? Has he had no lessons where others cowered at his revenge? Has he wielded no authority before to choke the utterance of truth! We see who need wisdom in such a crisis. We see that both he who smites, and he who is smitten, need it. The man who smites deserves the rod which corrects, because he never should accept a position in society, that will wrong away his right to speak the truth. He never should volunteer to be the slave of others' vices. He never should assume a post that would hazard the subsistence of himself and family.

The good of man does not require it. God does not require it. Heaven and earth forbid it. Law and religion forbid it. He has no business to make himself a slave. He has no right to place himself in a condition where he must do wrong or starve. No: neither has he a right to become a partner in the concealment of vices that injure the whole body. The man who is smitten deserves to know the truth. He deserves his own rights, and among those rights is a just recompense of reward. He deserves to have his rights, and so do others. He deserves to be exposed; it is his own right and the right lest they be ensnared by his wrongs. And what is the right of all no one has a right to withhold. What is the right of one, the many should grant; and what is the right of many, one should not conceal for his own personal gain. The concealment is a wrong. It is a wrong to withhold from mind what is his own—what is important to its happiness. Hence, to withhold the truth is to withhold what belongs to another. It is what men may call concealment; but it shadows forth to spirits a wrong over which wisdom in the second circle will write the name of condemnation. The second circle is above the wrong of mind in works that conceal the truth from men. It is not with such wisdom that they write, and preach, and publish their works to the world.”

“No mind controlled by such circumstances is in a condition to instruct those who need instruction. It writes the wisdom already in the possession of others. That wisdom seeks to justify itself. It seeks to oppose whatever is opposed to itself. In this work mind strives with mind. Harmony is disturbed. The war of antagonisms is begun—is never ended while the antagonisms remain. The wild rage of conflict sheds no ray of wisdom. The strife advances no mind in the path of progress. It sweeps over the soul with the scourge of desolation. It consumes the social charities and generous emotions of the mind. The worst vices are encouraged. Man is more unkind to man. And worse than all, worse than ever, mind is not satisfied. It curses its own remedy. It wills nothing to remedy its own ills. The mind asks what it receives. It provokes its own wrath. The two meet. The fire is kindled. How will it end? By whom? They are alike—two wrongs, each wronging the other—each wronging without reforming the other; for no wrong can make another wrong right,

otherwise good can proceed from bad, and a corrupt tree can bring forth good fruit—otherwise evil is as good, and good is as evil—otherwise wisdom is as folly, and folly is as wisdom.”

“By whom is the strife with men to be overcome? Must it always prevail? Are not the long centuries gone by a sufficient period to test the wisdom of men? Indeed, when men write, they write peace to the world, but war rages without ceasing. It will rage, because, under such guidance, mind is incensed against mind, and because what controls to ignite the material is incapable of quenching the flame. Who writes what will extinguish? Have not all their means been tried? Have they the fountain of wisdom from heaven to cast upon the devouring element? Who answers? Who looks to that source for the remedy? We see who sits in judgment, who watches the world with jealous eyes, lest some angel voice should overcome the selfish wisdom which riots on the wretchedness of others. Must this wisdom always riot on wrong? Who will answer? Mind may say, yea, or it may say, nay. Minds do say both. Does that quell the disturbance? Are they more united because the question has been decided by their own judgment? Are men told that the Bible must settle that question? But has the Bible done this? Why not? Is more time wanted? How much more? Calculate, by the progress mind has made on this question, and answer, how much more time will be required for the Bible to settle the conflict? And how can the Bible settle what men unsettle? Many will not submit to the wisdom of the Bible to determine this question. Others will demur at the evidence. Others will adhere, and adhering form a party to overcome their opponents. The Bible settles nothing with the mind that rejects it. It does not settle many things with minds who profess to be guided by it. It gives what it has to give, and nothing more. It preaches peace on earth, and has for the last eighteen centuries, but war reigns—the strife is not ended by its decision. The Bible is settled, but mind is not. The Bible is well, but who is controlled by it? Who, when a man smites him on one cheek turns to him the other also? We ask who? Answer me, ye who turn the peace of the world upside down? Ye who contend with your brethren, and who write to overthrow what you never will accomplish, the wisdom of men like your own. The forces of worldly wisdom

never can overthrow themselves. The more parties, or coals it makes, the more divisions and subdivisions it creates; the more works opposed to works are written and read, the more sects and creeds will prosper, and mind will work against mind with no abatement of vehemence, no relaxation of zeal, no inducement to reform without wisdom from heaven to induce, and there is no hope of union and harmony, without hope in messengers of superior wisdom. Who then shall aid? Who shall write, and preach, and publish what will overcome minds and reconcile them with each other? Who? We can see who will not do it. We can see who will do it. But who will do it? The answer is written. God has written it. Nature is the page. Nature is the answer. But what is nature? Hold! What is mind? Is it without nature? Is it not a work of God in harmony with nature? Are not all His works in harmony with each other! Has He made any mind without nature? What has nature not, then, to do with it? Harmony of mind with nature is the great secret of human enjoyment. Harmony with nature is harmony with God. Harmony with nature is harmony with mind. Harmony with mind is reconciliation with mind. Reconciliation with mind is reconciliation with God, and what is reconciliation with God is the unity of the divine wisdom in his works. This unity is one. It is one in wisdom, one in love, one in happiness. Happiness is what mind craves. It is not satisfied without it. It is never dissatisfied with it, we say, it is never dissatisfied with its abundance. Its abundance is infinite. What is infinite, no progress can swallow. No mind can ever grasp infinite wisdom and infinite happiness. But who will progress? The second circle is willing, if others will. They will as others do. Who wills as others do not? They who are not of the second circle. They are either opposed to progress in wisdom, or in favor of advancing in it. If they opposed, they are members of the first circle. If they will what others will of wisdom, they are members of the second, or sympathetic, circle. If they will to progress independent of others, they are members of the third circle. Is wisdom sought where it is not found? Let the first circle answer. Is wisdom sought in others like itself? So judges the second circle. Is wisdom sought of superiors, is it sought of angels, whose wisdom has been cultivated by experience? The third circle have found it. They have not searched in vain."

“The second circle is what men call wonderful—wonderful in its conceit—wonderful in its knowledge of men—wonderful in its rules by which it judges of truth and error, right and wrong—wonderful in its display of words without practice—wonderful in its caution and care of self—wonderful in its operations to gratify discordant opinions—wonderful in its condescension to minds diseased with the leprosy of guilt—wonderful in its palliatives—wonderful in its approbation and disapprobation—and wonderful in its means and measures to correct and improve itself in wisdom. It wonders, and still it wonders at its wonder. It wonders why men do not do as it does. It wonders why others venture to dissent with others. It wonders why minds sacrifice time and money for others’ good. It wonders how minds can content themselves in search of new developments—new revealments from heaven. It wonders what good these revealments can do. It wonders how spirits can communicate to minds in the body. It wonders what use there can be in these communications. It wonders why men and women are not crazy, who receive communications from spirits, and why mediums are not insane with the tidings revealed. It wonders why men and women are not selected in accordance with the rules which it has established. It wonders why others have not been selected from other circles of wisdom. And we shall tell them. Because their circle of wisdom is not the circle which spirits can employ to do good to the world. It is not a circle in harmony with the welfare of man. It is not a circle befitting the cause of human progress. It is not a circle which can be made serviceable to our designs, without a change which would deliver it from a condition that distinguishes it as the second circle in the sight of good men and angels. It is a circle so low as to warrant no work of reform among men, so worldly as to forbid the sacrifice necessary to others’ improvement, and so much of all things in common with all things, as to be nearly useless in the work of human redemption. It is a circle devoid of independence, devoid of sincerity, devoid of will without selfish gain, devoid of industry without worldly applause, and devoid of the essentials of true wisdom. It can only be employed by spirits who sympathize in its debasement. It will not be employed by spirits who will to correct the vices of society, by spirits who will to overcome the evils of men, and who are interested in what is necessary to secure

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a permanent reform. Wisdom will not select such votaries of folly to advance its cause. It will not ask such cowards to put on the armor of service. It will not offer pearls of wealth to minds in the mire of worldly wisdom. It will not move hands to write what will do no good. It will not move minds to act without controlling the action. It will not write what will please the fancy and folly of weakness, the ignorance and wrong of misguided minds, or the superstition and partiality of sectarian wisdom. It will write what will instruct, what will make wise, what will do good, what will not do harm, what will not destroy the soul. It will write the truth; and to write the truth, it must have a medium who is not ashamed to bear witness to it, who is not afraid of it, who is not controlled by its enemies; but who is independent in the right and fearless of human frowns. Such is the reason why spirits select the mediums they have chosen to be co-workers with them in the progress of mind. Such is the reason why they do not select the circle whose works are wisdom in others, and who are the mere machines of corrupt wisdom, without the independence to defend it, or the courage to forsake it."

"The wisdom to defend wisdom is not with the second circle. The independence is not with it. Independence is not with it to aid in wisdom. Nothing is philosophically independent. All things are dependent on God, dependent on each other, dependent on conditions, dependent on law, dependent on works of nature, dependent on the will of superiors, dependent on the wisdom of others, and dependent on the use of wisdom as disclosed to them. Independent mind is not the possession of any dependent being. But we mean, that mind should be independent of others, when others do not possess the power and wisdom to do it good. Independent mind is independent of inferiors, and is independent of the wisdom of inferiors to guide and control them. Independent mind is that which admits of control by superiors, but disdains control by inferiors, or even equals. It is as ready to face an error as the truth, as willing to uphold what is right as to deny what is wrong, without respect to persons. It scorns no mind because others scorn. It neglects no person because others neglect. It obeys no will because others obey. It vindicates no opinion because others vindicate it. It writes nothing because others will be pleased to read it. It condescends to no mean acts because

others wish it. It is not the servant of iniquity, nor the vile companion of wrong. It works because others need. It works because others work without wisdom to instruct them in the path of right."

"We see who is independent. We see who are dependent. The mind that is independent will discharge its duty, let others say what they will. If the widow and orphan need, it is neither afraid nor ashamed to visit the ragged room and disarm poverty of its sting. It is not ashamed of right. It is not ashamed of Jesus. It is not afraid of what others will say. It knows the wisdom unknown to the second circle. It is prepared to do good to those who need. No condition of mind is so depraved as to forbid the work of blessing. No lone hovel is so wretched as to prevent the ministration of mercy. No victim of wrong is beneath the notice of an independent spirit. Shame on the coward who is afraid of contamination in the path of righteousness. Pity on the weakness that excuses right to cover some real blemish of its own. Where are the apostles of other days? Where are the men who went about doing good, not minding what the Scribes and Pharisees said? Where are the men who will visit dens of vice—who visit to heal the backslidden daughters of shame, who walk boldly in the light of day over the threshold of infamy, and aid the unhappy wretches to abandon the crime of which they are guilty? Who, who comes to the house of famine with bread for the needy, and clothing for the naked? Who writes well, who preaches well, and who talks well on the duty of mind to mind, and yet touches not a burden, nor lifts a finger to remove it? They who will scarcely find a place in the second circle. They who need to know what they will most assuredly find true, that heaven is not ashamed to do work for mind, independent of the worth of those whose condition demands a reform. And what angels do not scorn to do, who, among men, need the wise man fear? Who, more than the works of neglect witnessed by angels? And who are these poor, wretched, neglected victims of folly? And who are you, ye men of the world, who have made them what they are—scorned by yourselves and hated by others? We see who you are—the partners and companions of the very wrong you so loudly condemn. We say this to you, ye men who write, and ye who preach, ye men who scorn and ye men who deride, the evil is yours. You are responsible for its existence, for its continuance, and

on you will rest the responsibility of its removal. You write well, write to suit the public ear, but what have you done? What have you not done to cherish the evil? You have done nothing to overcome it. You write, but what? What? alas! what? Can you answer? We cannot. You write. Words are sounds. They die. No victim of shame is worded to reform. The vice rages. Society aids no repentance. The sin increases. Who will write it out of being? Who will preach it out of existence? Who advances, when all things are as they were? What is progress? It is not saying. It is not writing. It is not preaching. We ask, what is it? We will write—that is not progress. We will preach—that is not progress. We will act, we will do, we will go where the victim of wretchedness lies in the den of pollution and shame, and we will say, ‘come with us, and we will do thee good.’ They will come. That is progress. That is progress begun—not ended—for progress never ends. It stops sometimes, but when it stops the end is not there. It has stopped. No mind can do what Jesus did, and then write some work of wrong to excuse the injustice committed by others.”

“We say, no mind in the body can write the truth, and act consistently with that truth, without an independence which we want to establish among men. It is an independence which will do right, without fear or favor of men. It is an independence which will not disgrace the soul in the sight of God and angels. It is an independence which will do by the unfortunate and unwise of earth, as good men and women would have others do unto them—take them, clothe them, feed them, bless them, and they will not forsake you; yea, they will do you good. They will aid you, and bless you with the blessings of God for their deliverance. They will do by you—by others—as you will have done unto them. They are your brothers, your sisters, your flesh and your spirit, who call, and no reform comes to their relief. No sweet voice of hope ministers strength to the worn wretches of misfortune. Why? Because the mind of the second circle controls, because the second circle has no wisdom to see a remedy, and no courage to pursue the counsel of wisdom from heaven, so as to aid the miserable in paths of virtue and truth; because their wisdom is selfishness, and their selfishness is blind to others’ necessities, wants, and woes.”

“ We said, minds who scorned and derided minds—they who wrote, they who preached, were responsible for the vices of the forsaken. They have no right to forsake. No condition, however degraded, can give them that right. There is no condition of mind that can annul the law of God. No mind can change its claims. It is a law not made by man. It connects all minds with an immutable relation. It imposes duties by virtue of that relation, which none but God can control. He has impressed His image on the works of His hands. That image He loves; that image He commands all souls to love; that image He will bless; but He will bless as He sees fit, and He sees fit to bless that image by such means as He has provided; and the means are the works of His care—the souls He has made; so that mind is the means, in the wisdom of God, to aid and bless mind—to succor and defend—to counsel and relieve—to say and to do—to live and to let live, and to work with wisdom to promote and advance each the other in the knowledge of goodness and heaven.”

“ Conditions neither make nor unmake law. They have nothing to do but to obey law. And there is no condition of mind that can destroy the relation of mind. It is a relation which change does not effect. The high and the low, the rich and the poor, the virtuous and vicious, the happy and the unhappy, are bound by one law, so that mind does not possess the power to absolve itself from the claims of a law which requires of the subject duties compatible with universal good. The duties imposed by the law require each member to aid and assist the other members. They require the strong to support the weak. No mind is without some strength. No mind is valueless. No mind can neglect what is valueless, and withhold what is wanting to make it more valuable, without contempt of what we call economy. Economy is regardful of rigid expenditure. It is not profligate. It detests profligacy. Hence, economy and profligacy are antagonistical. Whatever is antagonistical is at war. Whatever is at war is expensive to the parties concerned. It is, therefore, the economy of true wisdom, that antagonisms should cease. To aid in this work is economy. It is a wise economy to destroy profligacy—to destroy the roots of vice with works of righteousness. It is bad economy to suffer them to exist. It is not wise to allow them to remain. Consequently, he who works for the removal of degrading wrongs is a

benefactor of the world. He is a workman that need not be ashamed of his work. He is independent of circles, that neither work nor let others, because some unfortunate brother or sister needs aid—needs a helping hand—needs an independent mind to act and do what is necessary for the benefit of that soul—what angels rejoice to behold, the salvation of the mind from error's way."

"We see the wisdom of the second circle. It acts with caution—caution lest others be offended, because it exercises the right to act independently—caution through fear of offending the wisdom of others. It writes cautiously, regarding not the facts so much as the opinions of men—regarding the opinions of men more than the facts, wisdom of men more than the wisdom of God. It writes with words of words what men and women should do, but it writes without correcting the evils of which it complains. It asks for a remedy, but not to use. It complains, but it volunteers no assistance. It scolds the unfortunate and misguided, but it does no work of mercy. They are too degraded, too miserable, too forsaken, too despised, in their wisdom to receive help. They must be neglected, because they are neglected. They must be degraded, because they are degraded. No help must be given, because they need help. No guidance, no control, no assistance must be extended, because it is disgraceful to aid such wretches to be worthy members of society. Is this the religion of the Son of God? It is worse than Indian cruelty. It is worse, because it is not found in their native condition. No Indian would neglect a misery of such magnitude. And is it Christianity? If it be Christianity, a new religion is demanded. If it be not, who shall rectify the wrong? Will ministers do it? Will they disgrace themselves by doing good? Disgrace, yes, disgrace themselves by aiding the miserable men and women, who have disgraced themselves by their licentiousness, and model them into useful and virtuous citizens? We ask will they do it? Who answers? Who dare answer? Who goes? Who interests himself, as a brother, to reclaim the mind from the haunts of wretchedness? We see who does not. And we see the reason. Public opinion is in the way. Public suspicion would be aroused. The fear of that opinion melts no mind into the sweetness of virtue. It withers no disease with the touch of its power. The *noble* sermon is words; words save no wretch in his den, no harlot in her shame;

but works may save both. Words are well, but works are what is needed. Words suit the ear, when fashionably spoken; but works demand sacrifice. Who will offer the lamb? We ask the priest? We ask, who will offer the gift to God? Will he put forth the blessing? Will he consecrate the sacrifice on the altar of reform? He will, if others will. Yes, he will, because if he will not, others will not employ him. They will not support him. He will, when he cannot help it without pecuniary disadvantage to himself. He will, when conditions do not demand it. He will, when all conditions are right. No: he will not, because when all conditions are right, no wrong will remain to be rectified, and no sacrifice will be necessary for the sins of the wretched."

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