



DEWITT C. FINE, JR. PRESIDENT

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

THE PHYSICAL MANIFESTATIONS.

ME. EDITOR

There seems at the present time a very great dis-position to disparage, or, at least, to undervalue, the physical manifestations of the spiritual movement. This would not seem strange if confined to the opposers of Spiritualism, for many of them are incapable of appreciating the significance of such demonstrations. They are foolishness to them. But when we find Spiritualists themselves engaged in demolishing the temple of their own faith, it is impossible to withhold expressions of surprise. We regard their position as we should that of the Christian, who was casting contempt upon the *stable* in which occurred the birth of Jesus. For not more inseparably connected with the life and works of Jesus are the humble circumstances of his birth, than are the physical manifestations with the origin of Spiritualism. The avowed justification of this course is the superior, the more befitting character of the mental or trance manifestations, which, it is assumed, are of a *higher* order, and also the fraudulent character of many of the other class of phenomena. This course I conceive to be fatal to the interests of a rational Spiritualism; and it is to be feared that in many cases it is intended as a stab in the dark, while in others it results from a very limited and imperfect view of the subject.

But the effects will be the same, no matter what prompts to the course described. The laws of physical motion are well defined, and well understood. Even the ignorant comprehend them with sufficient accuracy to judge correctly of all aberrations from the regular order of nature. The inertia of matter, and the necessity of force to set it in motion, are propositions level with the comprehension of all. Hence, the sphere of possible fraud is very limited indeed. There must be physical contact to produce motion, abating those exceptional cases where it might occur through the agency of electricity or magnetism. In these cases, however, it would be confined to certain substances, and to them alone. He must be a very careless critic, then, who would allow himself to witness motion

produced by mechanism, and call it a spiritual manifestation, when it only needs an eye directed by ordinary prudence to reveal the whole deception. So far, then, as fraud is concerned, the physical manifestations from their very nature are specially open to satisfactory trial and test, and the perpetration of it for any considerable time or extent argues great credulity and carelessness on the part of investigators. The fact that the few cases of perpetrated fraud have been so easily detected when persons have essayed to do it, is proof in point. But when these manifestations occur, and it is demonstrable that they are the production of no mere mundane power, as ordinarily evolved, conviction is unescapable. The most inveterate materialist when he sees tables, chairs, pianos, &c. moving without the slightest mechanical power in contact, is compelled to pause and consider; and when, in addition to these motions, the piano discourses sweet music of itself; when the inanimate table reveals the thoughts and purposes of his friend long since dead, or reads his own life-story as he himself would read an open book, it is impossible not to believe that the fancied dead are alive, and through these sensuous signs are proving their existence and presence. Indeed, so perfect is the evidence thus adduced, that but few who have seen it have failed to yield assent to its conclusiveness. Nor is it possible that it should be otherwise. The method by which escape from conviction could be effected would enable one to set aside entirely all those principles on which our jurisprudence and social institutions are founded.

But how is it with the so-called higher or mental manifestations? I do not assume that they may not be induced by Spirit persons and agency; but granting this it is far more difficult of proof, and consequently is more uncertain and unsatisfactory. Suppose Cora Scott discourses upon themes above her seeming normal capacity—upon sciences she has not studied, and that others do the same—does that prove the fact of Spirit possession or inspiration? It may afford data for presumptive inference—nothing more. For it does not more evidently *demonstrate* it than do the extraordinary mathematical capacities of Colburn and Stafford prove them to have been inspired from the same source. The evolution of thought is still a mystery. Precisely how the mind in its highest mood comes in contact with truth, has never been determined, and the more exalted the genius the more difficult the solution. Every one is conscious that their mental states have been the most undefinable when their grasp of thought has been broadest, their insight most acute, and their comprehension the most profound. It may be, and is assumed, that at such favored moments the invisibles draw near, and upon the half unconscious mind daguerreotype the faintest images of glorious truth. I am not disposed to deny or controvert this assumption, for I believe it, but how can it be proved? Who can say where man's unaided sight fails and suggestive inspiration from the higher spheres begins?

How high above progressive has man go,
How wide around, how deep downed below -

is not yet determined, and until it is we can not say with certainty that this, that or the other wonderful performance is spiritual, unless we have other evidence of spiritual power than that furnished by the beauty and force of thought and the ~~proving~~ incapacity of the medium for its production. The laws of thought-evolution are not rapped out with flitting cresses. They are hardly guessed at; hence the meaning and derisiveness which now attaches to the utterances of comparatively uneducated persons, may be found to be nothing more than we ought to expect from such a being as man. At all events, we can not institute the crucial tests respecting them as we can with the physical manifestations, and therefore must consider them more unreliable.

It is very doubtful if all the trace manifestations would have attracted any considerable attention, but from the fact of their association with the more truthful claims of spiritualism. The only conclusion derivable from the above reasoning is this: The physical manifestations are the foundation-stones of the Temple of Spiritualism. Whoever asserts things as above the whole, and with a bad grace, indeed, claims to be a Spiritualist. As well might one claim to be a Christian, in the technical sense, after denying in toto the attributes of Christ and his apostles. What would our churches say to such a claim? Simply this: The entire claim of Jesus and his apostles to be inspired teachers is based upon the physical manifestations wrought by and through them. Spiritualism has no higher, no better claim to be considered a new dispensation from the unseen than they. It is well to recur, at times, to first principles—to examine the foundation of our houses, yet, if we find friends or foes engaged in their demolition, to defend them. We have too long contested the question with the opposing and skeptical to give back when our friends are found seeking to accomplish the same destructive purpose.

New York Dec 20, 1954.

STRANGE OCCURRENCES AT NEWRY IN IRELAND.

Francis and Elizabeth Dixie are two sisters, one about forty, the other thirty years of age, who have lived together in a little house of their own ever since their mother died, and have always maintained a fair character for piety and piety. Seven weeks before Easter, 1779 they began to be disturbed in various ways; and the disturbances have continued day and night to the present time, June 17, 1779. One time a little dog appeared, running to and fro in the house. At another time, a little old man's head appeared. Their own dog was often extremely frightened, and leaped as high as the table. After being thus tormented four weeks, he lay down, scolded exceedingly, and died. Their cat appeared to be equally frightened; often cried and struggled violently with some invisible agent by whom she was thrown every time. Fanny Dixie's aunt, as to her face, which she scolded for, said: "Many stones were thrown at her continually, one of which struck

asked: Was Swedenborg deceived and misled? If not, who has been?

But how do Swedenborgians know that Spirits prevaricate? Are they entitled to rely on Swedenborg's writings in contradistinction to those of Davis and many other seers? But if mediums are liable to be deceived, why take Swedenborg's testimony rather than that of others? May he not have been deceived? If seers disagree, is it not incumbent on us to use the opportunities to investigate the causes of difference, rather than dogmatically war with each other? Swedenborg was but a man, and he acted like a man, and not as a tool. He used his faculties and opportunities as best he could to ascertain what was true; shall we not be permitted to follow his example? Undoubtedly Swedenborg is profoundly ashamed of the timidity in respect to investigation, and the fearfully bigoted authoritarianism, of his professed friends; and really all rational men must sympathize with him. "Never heard of a doctor Swedenborg," says a lady who is much interested in Spiritualism. "There shows the narrow, conceited illiberality of the living Swedenborgians. They talk to the lesser lights authoritatively, and warn them against seeking for the truth of what Mr. Barrett has here written. Swedenborgian talk spends itself in warnings of danger, and the forbidding of investigation even to know whether there be any danger. The leaders are like the dog in the manger; they attract an audience to see and hear how frightened they are, but will neither eat nor let others eat."

Perhaps after writing this, it need not be said that we abhorminate all fear to investigate anything, and all merely dogmatic authoritarianism. Were the Devil himself to appear, we would lay hold of and examine him, and report fairly. We claim that the human senses are as reliable today as they were in Swedenborg or any other man, and that we have no right to take the testimony of others in matters of importance, while we have an equal opportunity to investigate and know the truth from a living experience. We have no objection to Swedenborg's examinations, neither to his records of them, but we object to his pretended friends saying that he investigated a dangerous phenomenon, and was not contaminated, while they allege that others have been and will be contaminated by a similar investigation. To this we must enter our protest as a libel tending to subvert truths and progress. It is not true that Swedenborg's writings tend to prevent those acquainted with them from investigating Spiritualism, but it is true that the intolerable dogmatism of his professed exponents keeps the common people away through fear of their popish authority, as pretentious mediators between men and things, and interpreters of phenomena for them. We say, away with such pretensions, and let the people drink at the fountain of wisdom and experience, and interpret phenomena for themselves.

A YOUNG LADY IN A TRANCE.

We read in the Boston Herald: "We have been informed of the following singular case, which we publish in the hope that it may clear up information which will solve the mystery connected therewith. On Monday morning last, as the train from Fall River reached Bridgewater, a young lady, apparently seventeen or eighteen years old, and well dressed, who was on board, complained of sudden illness, and requested to be left at that station. Her wish was complied with, and she called for a hackman and requested to be taken to the hotel in the place. She was taken to the Bridgewater Hotel and shown to a room, when she immediately retired. As she did not appear the next morning, the landlord went to the room and knocked, but received no answer. He then had the door opened and found the young lady in bed, and, apparently, in a sound sleep. Efforts were made to awaken her, but they were unsuccessful, and physicians were called in. Their efforts to restore her to consciousness up to this morning have been fruitless, and she remained in the same condition as she was found on Monday morning. The physicians say that there are no evidences of poison about her, and they do not know what to make of the case. She has nothing with her to indicate who she is or where she belongs. Her luggage consisted of a valise, in which was a note addressed to Abigail McIntire, and also a Bible, in which was a recommendation of one church to another, what churches they were our informant does not recollect. She had, also, in her pocket, railroad checks from Fairhaven to Middleboro, from which it is surmised that she may have come from Fairhaven to New Bedford. The incident creates a great deal of interest in Bridgewater."

We take the above from *Hupper's Weekly*. This paragraph is going the rounds of the secular and religious papers, and is treated as an exceedingly grave affair, as cases of trances always are. But what interests us especially in this case is the treatment it receives from the Press, and the interest that is displayed concerning it. The trance is almost as familiar to those who have faith in it, as is the waking state, and yet but few try to comprehend it, and the Press generally

shrug their shoulders and pass it with a sneer. But we suspect this case owes its respectful treatment to the fact that "a Bible in which was a recommendation of one church to another" was found in her valise. But suppose they had found a copy of the *Spiritual Telegraph* in her valise, what then? Would not Spiritualism have been denounced as the cause of her abnormal condition? Will some of our pious contemporaries tell us the difference in the *franchise* of a person with a Bible and one with a *Spiritual Telegraph* in their possession? Suppose the lady concludes to remain in the Spirit-world and not return to her body again, did the Bible kill her? did the recommendation from one church to another kill her? Suppose she had in her valise some copies of this paper, would it not have been alleged that Spiritualism killed her?

If the lady returns to consciousness, and with her Bible and a recommendation from one church to another in her valise, she says she has seen and conversed with John, with Jesus, with Mary, will the declaration be received in the same manner that it would be if she had had this paper in her valise?

"GOD ISN'T A CHRISTIAN."

Rev. T. W. Higginson, in a recent lecture in New York, told a story of Mrs. Harriet Beecher Stowe and one of her little girls. The little girl, he said, came to her mother one day, and asked her if it was ever right to eat meat. "O no, of course not," was the answer. "But," said the little girl, "it says in the Bible that God is angry with the wicked." "O, that is another thing; he is obliged to be angry." "What, God?" "I thought he couldn't be obliged to do anything." "Yes, he is, according to his holy law; you will understand it when you get older; you need wait till then." The little child wanted an answer; then she was quiet and thoughtful for a minute; and then, with a bright look, she said, "O, mother, I understand it now; it's because God isn't a Christian."

We clip the above from the *Independent*, which is the least bigoted paper of the self-styled Evangelical Christians. It is well known that it is usual in making any notice of a lecture, or in taking an extract from a published report of one, to state where, and before what Society, the lecture was given, or to give credit to the paper from which it was extracted; but in this case, our neighbors have not done either. The *reason* is well known to be that the *Independent*, with all its freedom and boldness, is unwilling its readers should know that Spiritualism has convinced, and is sufficiently popular to command, such men as Rev. T. W. Higginson, Rev. John Pierpont and others. Now suppose a child should ask the conductors of the *Independent* why they did not inform their readers of the subject of Mr. Higginson's lecture? where it was delivered? before whom? on what occasion? or from what paper they copied the extract, would they not equivocate, and say, "O, that is another thing; we are obliged to do so?" "What," says the child, "obliged to steal or to suppress the name of the Association before whom this reverend gentleman lectured?" "Yes, this is according to our *holy Evangelical Law*." "O, mother, I understand; the God they serve dare not be just, and isn't a Christian!"

R. P. AMBLER AT DODWORTH'S ACADEMY.

REPORTED PHONOGRAPHICALLY BY T. J. ELLINWOOD.

The subject of Mr. Ambler's lecture last Sunday evening was, "The Mental Principle in Man." We could not, he said, comprehend the God in nature. All that could be done in our attempt to analyze the Divine, was to observe the manifestations he has made, and then from these conceive—dimly it was true—some of the qualities and attributes of his nature. Neither could we comprehend the Deity within man. We might look upon mind from afar, and watch the scintillations that are sent out from it in fiery sparks of thought; but when we would hold it in our grasp and subject it to the test of certain scrutiny, it retreated before us, and we were left to wonder. Still, the endeavor to learn more with regard to mind would never be useless. The effort to comprehend the invisible would serve to increase the depth and strength of our perception.

The future, with all its interests, stood on the foundation of life. This it was that spans the black abyss and gives the guarantee of existence beyond the grave. Extinguish mind, and man was only dust. Destroy this fundamental life-root of the world, and all the starry host that glimmers in the dome of eternity would die out in darkness. If, then, we would have a clear and rational faith in immortal life, we must have some appreciation of the mental principle in man. The theological inference of immortality was insufficient. The belief in a future life in the Christian world was but little better than a passive assent to the idea. The faith in such a life which the church inspires was essentially superficial in its character. It was proper and elevating so far as it went, but resting as it did, upon the authority of the past, it did not go far enough

What answer could the testimony which has been handed down to us from the past, and which we have now no opportunity to verify, make to the anxious fears, the struggling doubts, and the painful yearnings that, in the dark days of life, will rise up within us? If immortality were a truth now, as it was in the days of Christ and the apostles, had the evidence of this truth no place on the pages of present experience? and must we look to a bygone age for its confirmation? No. The strongest evidences of immortality were always present, because they lie within the man himself, where it has its beginning. Mind was, in every sense, superior to the structure in which it is embodied. This was indicated by the fact that mind has power to comprehend the body—to look upon it, and study the relations and functions of its organs. The eye had no power to see its life, but it could see those things which are outside of its own being, and with reference to which it maintains an independent position. So mind had no power to fully comprehend those things outside of and beneath its own sphere of being. Hence it occupied a position superior to all tangible substances. For this reason the existence of the mental principle, as denoted in the study of anatomy, and even in the dissecting room, with all its ghastly sights, gave earnest of immortality. The innate superiority of mind was indicated in the fact, that with regard to its own selfhood, it remains unchanged through all the changes of the physical system, which is constantly undergoing a process of radical transmutation. From the testimony of our own consciousness, we were sure that we are now in possession of the same minds which we had in childhood; and since these minds had remained unchanged through all the transmutations through which our bodies have passed, we might reasonably infer that they will also survive the last final change which shall introduce them into the home of angels.

Mind, as to its nature, was a distinct, simple and indivisible unity, both in the universe and in man. In this respect it differed from all material objects, which were compound, and hence capable of being separated into parts, either through mechanical division or chemical analysis. Everything belonging to the physical creation was composed of elementary substances, and was ready to be changed into new forms and modes of existence. It was not denied that physical structures—and especially the human organism—have a certain species of individualized existence. Doubtless every tree, plant and rock had certain distinctive features peculiar to itself; but this did not imply absolute unity. Material objects, being compound in their nature, were subject to the change of dissolution; but the mental principle in man, being a simple indivisible unit, could never be destroyed. It was the pivotal point on which creation turns—the center around which all life revolves—the grand point where all revolution commences, and the power of analysis ends. It was the consciousness of our individual oneness which gave us the idea of immortality, and enabled us to look into the grave and feel that notwithstanding its power over the body, it can have no victory over the soul. Every man felt that as to himself he was the center of nature. If, then, mind was an indivisible unit—an inseparable essence—there was no chemistry in nature which could dissolve it. How such a thought revealed the true dignity of the human being! It was a great thing to stand up and gaze into the starry heavens, where universe on universe moves through the awful stillness, while the dark space yawns as a bottomless abyss; and, while witnessing the blazing symbols of almighty power, to feel a consciousness that we are individualized beings, discredited from the great mass about us. How full of significance was the little word "I." The power to say that *was* I with a full realization of its meaning, made man greater than all other creations. No other created being had power to say it as man has. It was the seal of individuality. It was a divine promise, that though the machinery of nature should become still, and every orb should crumble to atoms, the human mind would rise immortal from the shattered wreck.

The field which this vision of immortality opened before us was unexplored, yet we felt that our deepest yearnings, our highest aspirations and our dearest hopes are centered there. There were, and there must be, a time when the heart would sicken, when the earth would become dark, and the sky cold—a time when we should cry aloud in the bitterness of a hidden grief, while the earth had no ear to listen, and no voice to answer. It was at such a time that the jubilate of the future opened before us, and we felt the grandeur of immortality. The lecturer closed by enlarging upon this thought.

Mrs. Hatch at the Cooper Institute.

The Spiritualists of the city and vicinity will be pleased to learn that Mrs. Cornelia V. Hatch will lecture in the Cooper Institute on Friday evening, Jan. 13, commencing at half past seven o'clock. The high reputation of the lecturer, together with the existing reminiscences of her recent personal history and trials will doubtless cooperate to procure for her a large auditory. The price of admission was determined to be fixed at 10 cents.

On account of an unexpected crowd of people upon our columns we are reluctantly compelled to omit the full and complete reports of Mr. Harriet's life experiences which, with other matters, are in type.

THE SUN AND MOON

[THAT STOOD STILL AT THE COMMAND OF JOSHUA.]

FLEMING, L. L., December, 1858.

At Cincinnati, the question was asked Miss Emma Hardinge, "How Joshua made the sun to stand still?"

The received idea that the sun and moon both stood still at the command of Joshua, appears to have been adopted by Christian sectarians without reflection or investigation. To suppose for a moment that the mighty controlling orb, the stupendous central magnet of our solar system, was arrested in its course, and that a small satellite, a reflector of the rays of the central orb, was similarly arrested, involves a degree of mental limitation of which we can scarcely believe any reasoning being capable.

Science indeed instructs us at the outset with a full knowledge of the fact, that if the sun were arrested in its movements for a single minute of time, our whole system would be thrown into chaos. Every intelligent mind, therefore, realizes the utter impossibility of any such event having occurred. It therefore becomes a primary duty of our professed Christian oracles, to analyze and expound this pretended miracle to us, their pupils, and not to foster and encourage so gross a delusion. If they had taken as much pains to elucidate the obscure legends of biblical history, as they have to beg the truth with superstitious mysteries, we should all have long since attained a correct knowledge of the power and beneficence of the Deity.

In the marginal notes attached to our Bible, emanating from bishops and other divines (so-called), this event is deemed "one of the most extraordinary miracles of the Old Testament." And well it may be. Indeed never was the truth more tortured, and the laws of God and Nature more completely ignored, than in the senseless and puerile explanations they advance to sanctify a gross fiction. The attributes of God are entirely perverted, and he is not only represented as a God of vengeance, but they set at naught his omniscience, his consistency and invest him with powers so limited that he could not avenge himself save by a derangement of our harmonious solar system.

I contend that the actual facts of the event referred to, are so transparent, that no child of ten years of age can read his Bible, if freed from the influence of priestcraft, without arriving at a truthful conclusion. The writer has from his youth cherished and expressed to others his own views, as he shall now present them. The same were communicated to Dr. Ogden, of New York, nearly twenty years ago.

We will first refer to the stated facts connected with that event, for its elucidation, and for the purpose of explaining this sanctified fiction. For what great and benevolent purpose, then, let me ask, was it, that Joshua demanded that the sun and moon should stand still? Answer—to prolong daylight—"until the people of Israel avenged themselves on their enemies."

The first query that strikes the mind is, What proof have we that the Universal Parent cherished less regard for their enemies than for the Israelites? Have we any positive proof that God inflicts such vengeance on any of his children? Does not all nature display his attributes to be only love and wisdom, devoid of all hate or revenge?

But we now come to another point of consideration. If daylight were required, the sun alone was necessary for that object. Why, then, did Joshua demand that the moon should also stand still, when its feeble rays are only borrowed from the sun? Why thus arrest the progress of two great orbs, when one alone was adequate to the object desired, and when in truth the other was altogether superfluous, and incapable of imparting any aid whatever toward the purpose intended?

Another very important and pregnant fact is, that Joshua and his army went up from Gilgal to Hebron *in the night*, the distance not being great, and he was therefore ready for battle in the morning, thus having ample time for the battle, without any prolongation of the day. It is well known to every one that the nations existing antecedent to the Jews, and by which the Jewish nation was surrounded at its earlier stages, were a collection of the heavenly host. The Egyptians, Persians, Babylonians, Hindoos, and others, had incorporated into their religious ceremonial, the adoration of the sun, of the moon, and of the constellations according to priority. At their wars and military expeditions, banners representing the heavenly host, the sun, the moon, and the constellations were

borne aloft, and by these the different bands and military divisions were distinguished, and their priority manifested.

Joshua immediately succeeded Moses, and the worship of Fire—the sun—was one to which the Jewish nation long clung with tenacity. The oriental use of figurative language is well understood and recognized, and in a multitude of instances it is used in the Scriptures in a manner which has been by many misconstrued as literal. I scarcely need quote instances of a fact so palpable. It seems clearly evident that the Book of Joshua abounds with such figures, and that they have been made free use of in describing the battle at Gibeon. It is there narrated that "The Lord discomfited and slew the enemies with a great slaughter"—"The Lord chased them along the way"—"The Lord cast down great stones from heaven upon them," which in the same verse are said to have been only "hailstones."

These passages, we well know, apply simply to the conflicts of the Jewish army. No one who has any brains to exercise believes for a moment that the great Creator came down from heaven and took part in the contest, although the Bible narrative states explicitly, over and over, that such was the case.

Joshua, although aided (as he says) by God throughout the battle, was nevertheless so ignorant that he thought the sun went around the earth, and he therefore ordered the sun to stand still instead of the earth. It will be at once perceived that even if his mistake in regard to the sun could have been obeyed, the desired object would not have been attained, as the earth would have rolled on, and have completed the day at the usual hour. That God should permit a man to control the movements of the mightiest spheres, and yet leave him in such gross ignorance of their actual movements as to render his power not only useless but erroneous in its application, does seem not quite in consonance with the order of things.

"And he said, in the sight of Israel, sun stand thou still upon Gibeon, and thou moon, *in the valley* (not over the valley) of Ajalon."

Now, we well know that the sun could not stand upon Gibeon, which was only a molecule in comparative dimensions; yet as some may say that *over Gibeon* was the position intended, we let that pass; but as to the moon going "*in the valley*," Joshua must certainly, if exercising common sense, have referred to somebody capable of passing into the valley, which could readily have been effected by a military force. And we know, in the first place, that the moon itself could not have been comprised in a myriad of such valleys, to say nothing of the fact, that in such a position, it could impart no additional light, but would, in truth, exclude the sun-light from the valley.

And as to the "great stones cast down from heaven," the simple truth appears to be, that probably in the natural course of things a hail-storm did occur upon that day, but not specially ordained for that day, or for that battle.

Let us now take a rational view of what must have been the actual facts of the case as they transpired. Joshua and his army were at Gilgal when the men of Gibeon sent to him for assistance. His army appears to have been a considerable one for that period. Their banners were the emblems of the "host of heaven," the primary one representing the sun, the secondary one the moon, and then followed the greater and lesser constellations. Answering to the appeal, Joshua marched his army to protect Gibeon against the five kings who had united their armies to assail it. Gibeon was "a great city," built partly or wholly upon an eminence, and to protect this city was the express object of this great battle. Joshua, it appears, "went up from Gilgal all night," and having arrived at the city of Gibeon, he arranged his army for battle. He placed his first chosen men of valor, who bore the banner of the sun, at the most important position on Mount Gibeon, and the next division in point of honor, whose banner was the moon, he stationed in the valley of Ajalon, and appointed positions for the other military divisions, according to their claims to precedence, as indicated by their insignia, the starry banners.

The contest appears to have been a mighty one, and the Bible relates that in the midst of this conflict, "Joshua said, in the sight of all Israel, sun, stand thou still upon Gibeon, and thou moon, *in the valley of Ajalon*," he referring, of course, to the two primary divisions of his army on which he most fully relied, and whose banners were the sun and the

moon. "And the sun stood still, and the moon stayed, and the people had avenged themselves upon their enemies."

After this simple solution of an event, fraught, if literally true, with a derangement of the whole solar system, should there still exist some superstitious minds who cling to absurdities because there are Biblical passages to sustain them, I have to affirm that the only record of this battle which we now possess in the Bible was not written until 994 years after the event took place. The date of this battle was 1451 years B. C., and the rebuilding of the Temple was completed in 515 B. C. After this rebuilding, the Jews possessed no "Book of the Law," no sacred historical record, until the year 457 B. C., when Ezra, who was then their high priest, re-wrote the "Book of the Law," aided by five scribes, and toiling forty days and forty nights. This circumstance of the renewal of their "Book of the Law," and their written record, *by tradition*, long after it had been destroyed, is a fact of very great import, as it fully and rationally accounts for the many discrepancies and contradictions—for the many corruptions and additions, and for ambiguous statements and mere legends, neither reconcileable to reason, nor to the order of Nature; but which, nevertheless, our religious instructors have endeavored to force down our throats, though they should strangle us in the operation. Happily, the period has at last arrived when each mind can exercise its own independent thinking, and when, in addition to our own mental light, we can receive the glorious light so lovingly and spontaneously tendered to us by the illuminated Spirits of the heavenly spheres.

WM. R. PRINCE.

PHYSICAL AND IMPRESSIONAL MANIFESTATIONS.

DUTCH CREEK, WASHINGTON CO., IOWA, Dec. 5, 1858. BROTHER PARTRIDGE:

Under the caption of "Physical Manifestations" in the TELEGRAPH of Nov. 20th, Mr. G. recites some strong physical manifestations, and then makes the following inquiry: "Can as much be said with regard to the certainty of impressions? If any one has a case as clear as the above physical manifestation, and will report it, they will receive the thanks of one reader of the TELEGRAPH." I believe that I have one, and will repeat it for the benefit of others.

I have a brother living in New Orleans. Some eighteen months since he married an English lady. She is a clairvoyant, and an impressible medium. We were entire strangers, and I have seen my brother but once in the last twenty-four years. Shortly after their marriage she wrote me a letter, wherein she makes the following statement:—

"On the 27th of November last, I was under impression for two hours. I saw you, and was impressed that it was yourself. When your brother came home I told him of my impression, and described you to him, even to your collar, and style of wearing your hair, and your general appearance, which description he said was correct. I told him that he would receive a letter from you bearing that date. On Monday last we received your letter dated Nov. 25th and 28th, proving that my impressions were reliable. While reading your letter I was again impressed that you have a son about eight years of age, with rather light hair. Your brother has no knowledge of your having such a son. Will you please inform us?"

This impression was also correct. But there is yet something still more strange in regard to this matter. Her impression in regard to myself occurred on the 27th of November, 1857, and if I am not mistaken, it was on the evening of the same day, just after retiring, that I saw the person of a female standing at my bed side. I was impressed that this was my brother's wife. I wrote a very minute description of this female, stating all the facts, and sent it to my sister-in-law, and she replies as follows:

"I most unhesitatingly affirm, that your description of the female as seen by you, is a correct description of myself, and is another conviction to my mind of the truth and progress of spiritualism. The dress resembles very much one I had by me, but not made up."

My brother, in a letter to me, acknowledges the truth and correctness of all this—considers it very strange and quite remarkable, and yet he has no belief in Spirit manifestations. He is contented by saying, "It is something very strange."

Again. Some time last summer, Mr. Rowmaker informed Mr. Campbell, that one of his children, some eight years of age, was sitting on the floor, apparently in deep thought, and all of a sudden said "Pa, grandmother is sick." The father inquired of the child, "How do you know that your grandmother is sick?" "I see her sick in bed; uncle John is writing a letter to us; he says grandmother is sick, and that he intends coming out here this fall." In due time Mr. Row-

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