

A HISTORY
OF THE
RECENT DEVELOPMENTS
IN
SPIRITUAL MANIFESTATIONS,
IN THE
CITY OF PHILADELPHIA ;

BY A MEMBER OF THE FIRST CIRCLE,

Instituted in the Month of October, 1850.

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## INTRODUCTION.

In consideration of the numerous developments, that recently have been made and are continuing in this City, in Spiritual Manifestations, it is deemed proper to offer the following work on the subject, to disabuse the public mind of the false theories and impressions that have been circulated in the public prints concerning it.

There are in this City between fifty and sixty circles, composed of Presbyterians, Quakers, Unitarians, Baptists, Methodists, Come-out-ers, Infidels and Atheists, who are candidly and dispassionately investigating the subject, to endeavour to ascertain from facts and phenomena developed, the laws which govern these manifestations. The progress thus far, has satisfied the honest enquirer in these circles, that the rappings are produced by an agency in accordance with Nature's laws, hitherto not understood, and they feel confident they have not been deceived by trickery on the part of the mediums, or any one of their number ; and the phenomena attending the communications by the alphabet, have been such as to convince them that an agency beyond the control of the medium operates on the finger. The productions, they believe, speak for themselves, and establish their own character ; they further believe this science is but in its infancy, and is calculated, if investigated in the right spirit, to perform a great work in society, towards its progress in goodness and happiness.

We have no sect to build up, no theory to sustain, but simply facts to offer, and we fear not for them the most rigid investigation, and would invite all to investigate before they condemn. And if it is done in the right spirit, their labours will be abundantly rewarded.



## TO THE SKEPTIC.

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Before entering more fully into the subject matter of the following pages, it is thought best to devote a few minutes to your especial benefit.

We approach you first, because we desire your conversion—we desire to prepare your mind for what is to follow. We do not this on our own account, but on yours; we have experienced for months, the ineffable delight of almost daily intercourse with the spirits of our departed relatives and friends—of this we are confident, there is no supposition, no perhaps, no doubt in the case. We have not come to this conclusion in a hasty and inconsiderate manner—it is the result of patient investigation—of tried experiments—not of one only but of many, not confined to one form of inquiry, but every imaginable test has been submitted—and the result is irresistible. Being convinced ourselves by the most incontestable evidence of the truth of these manifestations, we ask your candid and honest hearing. We are fully aware of your position in relation to these matters; we know that you have had no opportunities of investigating; we know that the subject is so far distant from any thing you have ever before been called upon to examine, and that the ridicule and scorn with which it has been assailed by the press, and to some extent the pulpit too, have

tended to place it in your estimation, as a matter of very trifling import—unworthy of a serious thought or a candid inquiry. We would ask you now, for your own sakes, to suspend farther judgment until you qualify yourselves to decide intelligently ; an opinion formed without due deliberation is not of much value, and he who gives an opinion in regard to any matter, of which he is ignorant, stands a good chance of rendering himself ludicrous in the estimation of those who have been more fortunate in their researches.

We desire your conversion to the new philosophy because we desire your happiness in common with our own. Our enjoyment in conversing with those whose transition has preceded ours is not more than half realized, while so few of our fellow beings are capable of sympathizing with us. The pleasure given us by these communications is inexpressible, and we know you would enjoy it as much as we—hence our desire to enlist your interest in the subject.

Can there be a grander idea—a more magnificent thought—than that of holding familiar converse with those loved ones around whose dying bed you have sorrowed, and over whose graves you have wept? Is the thought of *immortality* a trifling one? No, it is the great burden of our existence, and none are exempt from contemplating it. Even the Stoic Atheist with his cold and gloomy theories of annihilation, has his moments of misgivings—terrible misgivings!! Annihilation! what a word—Death!—the Coffin!—the Grave! and all is over. Chilling, freezing thought!—No, give us immortality, give us an eternity of *torture* even, rather than a nonentity in the great Universe of God.

Skeptic, thou art immortal, and whether thou wilt or no, thou art destined for the Eternal Spheres. Hast thou a Father that has gone before thee, a Mother, a Sister, a Brother or a loved Companion?—form, from amongst thy surviving friends an Harmonial Circle—and the Spirits of thy departed relatives

will speak from their higher conditions, and tell thee thou art immortal, and invite thee to often commune with them.

The matter of conversing with the inhabitants of the spirit world is not confined to the few, it is a privilege that all may enjoy who desire it—the means are as much within the reach of one as another; all that is required, is to induce the proper conditions.

Skeptics, we have encountered you of every grade—we have found you amongst the candid and truthful inquirers, and amongst the captious and sneering. The honest yet scornful Infidel, and the sleek, dissembling popular religionist are alike represented by you. We meet you in the princely mansion of the wealthy, and the more humble abodes of the poor—amongst the learned and the ignorant—and your “name is legion”—but while you oppose, persecute and ridicule this matter, its few, weak and despised advocates and admirers, see nothing in your conduct or treatment towards them, nor can they glean anything from your arguments or ribaldry, calculated to convince them that what their eyes have repeatedly seen, their ears more often heard, and their sensations frequently experienced, and what you yourselves, if you desire it, may see, hear and feel, is imagination or delusion, or that they are not real, tangible existences.

Why is it that these spiritual manifestations are so contemptuously treated, and those who have been convinced of their realities, by having enjoyed more favourable opportunities than yourselves, are so unmercifully ridiculed and scorned? Can a solitary reason be given for such conduct on your part? Is there any thing harmful or injurious to society growing out of them? On the contrary can there be any thing more ennobling to the feelings, more exalting to the character of an individual, than to have the assurance drawn from visible, audible, tangible evidences, that he has at all times surround-

ing him the spirits of those he loved while in the body, guarding, directing and impressing him, soothing his sorrows and augmenting his joys. Who is there that is base enough to wilfully do wrong, when made sensible that he is surrounded by such kind and deeply interested influences?

Is it because of the simplicity and meekness of the manifestations, that they are rejected and contemned? Were the spirits to manifest themselves in more magnificence and pomp, and to the great and wealthy—were they wont to present themselves on your Sabbath days, in your meeting houses, by the side of your ministers, wearing golden crowns, and clothed in “purple and fine linen,” and respond with a hearty amen, to their sectarian dogmas in the presence of all the people, then perhaps they might be considered worthy of your notice and regard. So when Jesus was born in the manger; the meanness and obscurity of his first appearance among men, caused him to be rejected and despised, his subsequent miraculous doings denied, and him persecuted and crucified by the skeptical Jews. Had he come in *pomp and grandeur*, working his miracles and doing his deeds of love, and filling his mission of mercy, he would have been crowned King of the Jews, instead of being cast off as the humble and obscure carpenter’s son. What a similitude between the ingress of the two greatest eras of the world. First, the manifestation of God to man through the medium of humble birth and parentage, and second, the opening of a direct communication with the spirit world, through the medium of an unostentatious signal, a single rap, an electrical concussion.

Let it not be considered sacrilege when you are told that the commencement of the Christian Era was no greater nor more glorious, and no more important to the temporal and spiritual welfare of mankind, than the commencement of the Spiritual Era, in the middle of the nineteenth century.

For more than eighteen hundred years has the Spirit of God as manifested in the flesh, been striving with his creature man, through the medium of his guardian angels, to bring him to a full conception of his love and goodness; and it is only now that he has been enabled to embrace the grand idea of a *certain* hereafter, and of God's ineffable goodness, through *physical evidences*, operating on his *physical senses*. Men, through all past times, have been convinced of spiritual impressions, and have acted in accordance with them, while many have professed to be governed by such impressions, who never knew but very little about them, thus acting hypocritically, and destroying the influence of the honest and truthful.

The spiritual manifestations, as we have them, are not wholly dependent upon certain internal conditions of particular individuals, but they address themselves to the external, as well as the internal senses of all who approach them with a proper spirit, and with an honest desire to become convinced and thereby benefitted by them.

Upon what point rests your skepticism? Do you deny the existence of the sounds or raps that have been heard and testified to, by hundreds and thousands who have been favoured with opportunities of hearing them? Can you put no confidence in what your friends tell you? Or are you charitable enough to look upon them as the dupes of some practitioner of legerdemain or jugglery; or do you imagine that they may be affected by some auricular deception; or do you admit that there are unmistakable sounds produced by an invisible agency? You may trouble yourselves as much as you choose about the character of these phenomena; you may risk your reputation, by giving them a flat denial, or rack your ingenuity to discover an explanation; but you cannot alter the facts. In the presence of a medium there are the sounds, unexplained and inexplicable upon any other principle than that which is claimed for them.

But admitting the sounds to be deceptive, or the result of trickery, whence comes the intelligence connected with them? How is to be accounted for the answering of the ten thousand test questions that are being continually put, in every possible form, and under every variety of circumstances (consistent with proper conditions,) and these mentally or inaudibly, or written and unknown to any one present?

But says one who has heard the sounds, perhaps once or twice, and under the most unfavourable conditions, one who has approached the subject distrustfully, looking for nothing but trickery and expecting nothing but deception, "I am not certain that there is intelligence connected with the sounds." He may not be certain, but that does not destroy the fact; that does not relieve the honest enquirer of the conviction that he cannot resist, from repeated experiments under more favourable circumstances.

Who is it that is at all familiar with the doings of the spirits at the circles, and in the private families where the mediums reside, that has not heard them beat time to music, seen articles of furniture move, and witnessed their manifestations repeatedly, and in various ways, placing the observer in a position requiring much greater effort to resist the evidence, than to receive it?

Skeptic, if you think there is any reality in these things and desire to drink of the pure water from this heavenly fountain, let us again impress you to approach the subject with candor, and with a willingness to be convinced, as soon as the evidence shall be sufficient. You must abandon the idea of its being a deception or a cheat, if you desire to be benefited by it; if you cannot approach it without these feelings you had better wait awhile, you are not yet prepared for the investigation; if you expect to be dealt honestly with, you must be honest yourself. Search for *truth*, not deception.



## THE MEDIUMS.

In order to have spiritual manifestations, it is necessary that a medium be present. Some persons are natural mediums ; others require more or less preparation. In order to prepare a medium, the person to be prepared must give up all self-control, all resistance, and resign him or herself to the entire direction and control of the spirits. Sometimes the process of preparation or developement is easy and quick, at other times it is protracted and difficult, but it is always rendered more easy and quicker of accomplishment by perfect resignation and entire non-resistance.

All the conditions of the mediums are not clearly understood, but the character of the communications depends very much on the condition of the medium. A high order of communications cannot be obtained through, or in the presence of a low medium ; neither can low communications be received in the presence of a high medium.

It is the physical condition of the medium that favours the production of the sounds or raps ; but it is the intellectual and moral conditions that give character to the intelligence connected with the sounds, manifestations or communications.

There is a peculiar electrical condition that is necessary for the production of sounds, and this may exist in a person of a very low moral or intellectual developement ; where this is the case, the communications received will be of a corresponding character, because they come from a low order of, or undeveloped spirits. High, or developed spirits cannot approach a low medium, nor can low spirits approach a high medium.

The discrepancy in the character of the communications, obtained from time to time and from various places, which have perplexed the believers in the spiritual manifestations, and afforded food for the skeptical, is owing entirely to this cause.

The low, and apparently untruthful communications that have been received, are just as much spiritual, as those of the highest moral and intellectual order ; the same laws being obeyed in procuring the one as the other, but different mediums, or different conditions of the same medium, were present when they were obtained. There is a difference in the character of the communications received through the same medium at different times, and under different circumstances, but not in the same degree, as that existing between communications coming from high and low mediums.

These differences in the communications have been attributed to the spirits, independent of the conditions of the mediums. It has been thought that *good* and *bad* spirits were alone concerned, as the communications were good or bad, or of a high or low order, and most physical demonstrations have been regarded as the work of bad spirits. The terms "good" and "bad," as applied to the spirits, have never been recognized by them, in their communications to any who have held converse with them in Philadelphia. The terms used to express what is generally understood as "good" and "bad," as applied to them, are "developed" and "undeveloped" or "high" and "low" spirits. These are terms more in accordance with truth and philosophy. It is impossible for a spirit to be bad; the spirit of man is an emanation from God, an essence of Divine origin. This is universally admitted. Man may degrade his higher nature by indulging in his animal propensities; he may commit all manner of what the world calls sin, in the indulgence of them, and thereby prevent the growth and developement of his spirituality, and violate the law of progress instituted for its growth and developement; but that cannot effect the *nature* of the divine essence itself, within him, which is continually striving against his sinful indulgences. It belongs to none of God's high and holy attributes, to permit this, the object of his greatest love and regard, to be thus tar-

nished by the lower natures of the earthly tabernacle, to which it has been entrusted for the purpose of fulfilling certain laws, instituted in infinite love and goodness. No, there can be no bad spirits. The term "low" or "undeveloped" spirit conveys the correct idea, and no other one should be entertained. When the spirit leaves this deformed and brutalized tenement, ruined by excessive indulgences in its own lower nature, though starved, dwarfish and undeveloped, is spirit still; still the same divine origin, and destined for an eternity in the presence of its infinite great and good Father.

Those denominated "good spirits" are the "high" or "developed" ones, those, that when in the body, aided by the circumstances of superior organization, education, associations, training, &c., of the individuals, were enabled to hold a greater control over them, directing and influencing them to the cultivation of the high and the good, thus favouring the conditions for their superior growth and development.

The spirits observe another law of infinite goodness; that of affinity, and are drawn to their kind. Hence low spirits are drawn to low mediums, or those whose spirits assimilate with themselves; and high or developed spirits, to high, or moral and intellectual mediums. A high moral and intellectual medium, may sometimes, be in a temporary or inferior condition, when, in obedience to the same law, a lower order of spirits may approach and communicate; hence the difference in the order of communications, through the same medium, at different times.

Though the presence of a medium is necessary for the production of the sounds, he or she cannot control them. Sounds cannot always be produced in the presence of a medium; there are other conditions required, but all the other conditions may be as favourable as possible, yet the sounds cannot be produced without a medium.

// The medium cannot induce the necessary Electrical conditions by any act of volition, when it is not natural; it then becomes the result of a certain preparatory process, which is worked out by spiritual agency alone, and the means employed to effect this is of a Magnetic or Mesmeric character.

The poor mediums have to bear the most of the abuse that is showered, in unmeasured profusion upon the subject of spiritual manifestations; their reputations have been most uncharitably assailed, their motives most wickedly impugned, and trickery, deception, and all manner of baseness attributed to them. The public press, the professions, termed learned and liberal, have all meanly lent their influence to injure, calumniate and ruin unprotected innocence and untarnished virtue, without the least shadow of guilt or suspicion. Oh! shame!

Long may that precious gem, the pamphlet of the Buffalo Doctors be preserved, as a memento of learned imbecility and high toned meanness. The calumniators themselves would take it as extremely unkind, should mediums be prepared from amongst *their* choice friends, those whose kindness and amiability of character had endeared them to all their acquaintances, to have *them* arraigned before the public, by means of the press and otherwise, and there held up as deceivers, and capable of all manner of wickedness and crime. Properly qualified, and highly developed mediums are very modest of their powers, and exceedingly unobtrusive; only consenting to go where duty calls them, at the same time they shrink from no interior impressions or requirements, on account of the abuse they may encounter. Who is it, that is familiar with their trials, and cognizant to the insults they often receive from bigoted and unprincipled skeptics; who that has seen the heavings of the emotioned soul within them, and beheld the great tear trickle down the motionless cheek, while they have yielded with lamb-like submission to the upbraidings of their opposers, and with

true Christian meekness submitted to their wrongs; who, we say, that has witnessed such scenes, do not feel themselves drawn towards them with the warmest sympathy? He who would thus offend, evinces a pitiable deficiency of true manliness, and he who would not become the volunteer defender of persecuted innocence, and that too, in the face even of the much dreaded public sentiment, lacks that courage that becomes a man.

Newly developed mediums are often subject to a great amount of mental suffering, from a want of a due appreciation of their own powers; they witness the phenomena of which they are the passive agents, but cannot realize the great fact that they are the "heavenly anointed ones," appointed as instruments, to convince the world of the great truths of spiritual manifestations; they fear they may be deceived themselves, and are deceiving others. And often it is not until after they have experienced, in their own persons, the most powerful and sometimes violent manifestations, and the deepest mental impressions, that they can yield their incredulity, and resign themselves up entirely to spiritual influences.

We have said that the mediums are not influenced by any act of volition. The process of development or preparation commonly commences by some strange sensations, for which the person cannot account; sometimes there is more or less giddiness, with a general numbness, pervading the whole system, with an irresistible drowsiness; these paroxysms are of frequent occurrence, and continue from fifteen minutes to three hours or longer; as the process advances, the attacks continue longer, and the drowsiness becomes deeper and deeper, until entire insensibility supervene. If these conditions be not resisted or interfered with, the new medium will arouse from the deep sleep, refreshed and sprightly

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This process is necessary for the improvement and refinement of the Electrical condition of the system, and may continue for months before it is completed ; it being an involuntary physical condition, resistance or interference with it, produces physical sufferings, which continue sometimes for many hours. After the process has commenced, resistance is vain ; should the person affected, manifest a determination not to yield to the influence, the suffering will be intense and protracted. Not unfrequently the process is attended with convulsive motions, more or less severe. Sometimes the relations and friends of the undeveloped mediums become alarmed, and concerned for their welfare, not being acquainted with the phenomena attendant upon this condition, and prompted by the kindest regard and affection towards them, interpose their interference, and by remonstrance and entreaty vainly endeavour to persuade them to resist the influence, and abandon the matter. In doing this, they entirely misplace their kindness, and in reality inflict upon them a much greater amount of suffering. The mental condition, which should be preserved in calmness and equanimity, in order to secure a speedy consummation of the work, becomes disturbed and disquieted, to overcome which, additional physical and mental training becomes necessary. This involves additional physical and mental suffering. Often the mediums would gladly avail themselves of the council of their friends, but that is not in their power. The influence will continue with them, whether they will or not, whether they attend the circles or not. During the intermission of the paroxysms, they should be encouraged to resignation and non-resistance, and the mind kept passive and comfortable, instead of receiving rebukes and discouragement in regard to matters which they cannot control. Arrangements can be made with the spirits to operate at appointed times ; this is often done, so that the process shall not interfere with the ordinary vocations

of the mediums. Evenings or regular times should be appropriated to that purpose, and when such arrangements are made, nothing should be permitted to interfere with them. The spirits will observe the closest punctuality. Such arrangements once made, they will not permit to be broken until the preparation or development shall have been completed. There is evidently an intelligence connected with the phenomena which is not to be thwarted. After having passed this ordeal, the newly developed mediums, appear to be the especial favourites of heaven.

The spirits are enabled to approach them at all times, and the impression they are capable of making, both mentally and by physical manifestation, are of the greatest value, as well in relation to temporal, as spiritual matters. This is the experience of those investigating the subject in Philadelphia.

Further information in reference to the management of, and conduct towards the mediums, during the process of development, will be given subsequently, when treating of the formation and management of circles.

## THE FIRST MANIFESTATIONS.

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The free, inquiring mind, most probably by this time, has discovered that those spiritual manifestations are not entirely unphilosophical and unworthy of thought or enquiry. If this opinion has been, or shall be removed, one great step has already been taken towards an honest investigation, and this is all that is required to insure conviction. No unbiased, unprejudiced mind can approach the subject with a willingness to be convinced, that will not be compelled to yield pre-conceived notions, to the overwhelming amount of evidence that will be forced upon it.

It was in this untrammelled state of mind, that some ten or twelve individuals of both sexes, in the City of Philadelphia, agreed to enter upon an investigation of those phenomena of which they had heard from different sources, termed "Rochester Knockings," "Spiritual Manifestations," "Mysterious Noises," &c. Only two of the number had ever witnessed any demonstrations, and from what they had seen, were convinced that there was enough in the matter to justify an effort at investigation. The rest of the number, were all more or less skeptical, and none able fully to appreciate the greatness of the subject upon which they were about to enter, as manifested in the subsequent developments.

Most of these individuals were intimate friends, each confiding in the other's integrity, friends that had been before en-



gaged together in other great, moral and philosophical enterprises. Their labours in this field of research, were commenced under circumstances where deception, collision or intrigue were entirely out of the question. None desired to be deceived, none wished to deceive, but all were anxious to arrive at the truth.

Philadelphia was new ground, neither the much abused and injured Fox family, nor any other mediums, had ever visited the city in the capacity of mediums, nor had there ever been a single manifestation in the city, that had ever come to the knowledge of one of the individuals concerned. The two gentlemen who had witnessed the phenomena, visited the city of New York, for that purpose.

Their means of acquiring instruction, in reference to the formation and management of a circle were very limited, and many disadvantages arising from this cause, were to be overcome by patience and perseverance. No foreign aid was obtained, the council of no experienced circle was made available; but the work was undertaken with sincerity of purpose, and an entire reliance on the honest endeavours of each individual to induce the proper conditions.

Under these circumstances, the work was commenced by holding the first meeting on the ninth of October, 1850.

No regular organization was entered into for some time, but regular meetings were held every Sunday evening, and also during the week, at the houses of those interested.

One of the ladies engaged in the work, had been, for years, a good clairvoyant, and when in the third state, condition or degree of Mesmerism, into which state she could often pass voluntarily, she would encourage the circle frequently in their labours, and often give important directions in reference to the conduct of the members. When in this third state, she ap-

peared to be so far removed from external influences and conditions, and so interior in her perception, as to be wholly unconscious of external circumstances, and highly endowed with interior impressions. While in this state, she would inform the circle of the presence of the guardian spirits of those present, and their willingness to communicate, as soon as favourable conditions could be induced, urging them to secure a greater degree of harmony, and encouraging them to persevere, saying, "you will get the responses soon."

Thus for four months, the meetings were held weekly, and often semi and tri-weekly, without a single response. At each meeting the clairvoyant, when in the state, would be questioned; Shall we have the responses to-night? The answer was invariably "No," until the evening of February 10th, 1851, when to the usual question, the answer was "Not many," causing a gleam of hope to dart through the minds of all present. Almost immediately after this answer was given, the clairvoyant became much agitated, and a lady sitting opposite to her started back in alarm, exclaiming "I felt something right under my hands." One of the gentlemen who had heard the sounds in New York recognized them here, they were also heard by all present; the gentleman said joyfully "We have them with us, calm your excitement and we can get responses." All endeavoured to obey the injunction, but with little success, for at each response to a question, the various feelings of the members would again rush forth. Each one present received answers to inquiries for guardian spirits, and satisfactory responses were received to a number of test questions.

The medium, for such had the lady now become, when in the interior condition, had previously to this, frequently seen the spirits a great way off, and often had had communion with them. They would occasionally impress her with messages to

the circle to be of good cheer, that we should have communications as soon as we were prepared for them. She also told them that there was no medium in the circle, but that she would be the first to become one.

At the time these first responses were heard, the medium was in the interior condition; after the manifestations had continued a short time, she informed the circle that she would wake up, and the responses would continue; this proved to be correct, but the sounds were much lower. The meeting adjourned at a late hour, the members feeling that they had been richly repaid for the four month's preparation. What earthly treasures could have afforded a richer reward? For the first time their ears had been saluted with sounds from the other world; the dark and impenetrable gulf hitherto existing between them and the eternal future, had been annihilated as if by magic; that awful veil, through which their mental vision had never before penetrated, was at once withdrawn, and they were enabled to inhale through their physical senses, sweet and soothing intelligence from the celestial spheres. Long absent friends stood in their midst, old associations were revived, and interesting conversations were held. Parents met children, children met parents; brothers and sisters, husbands and wives, after what they had supposed an eternal separation, greeted each other in sweet and holy communion, and seemed to be locked in long and fond embraces; tears of joy at these happy meetings, gushed freely from many eyes, and all hearts swelled with emotions of gratitude to the Supreme Ruler of the Universe, for having instituted laws by which these much desired, most desirable developments might be unfolded to his intelligent creation.

The sneering skeptic may laugh, the pious skeptic may sigh, at what they may term blind credulity; but that will not do away with the facts as they existed, and continue to exist, nor

obliterate the recollections of those delightful emotions that were excited on that memorable occasion. At this meeting an arrangement was made with the spirits, that one rap should signify no, three yes, and two a medium between yes and no—as perhaps, partially, &c., &c.

After this, the meetings were held nightly for a short time, during which the sounds increased in loudness and frequency, but no communications by the alphabet had been received, neither had there been any physical demonstrations. The first effort at spelling was made on the evening of the 19th of Feb., 1851, which consisted of these words, “You are to have the d—” The sentence was left thus unfinished, with a promise to complete it at the next meeting, should the conditions be more favourable.

On the 22nd, the circle again met; the responses were very good. The question was asked, Can you finish the sentence commenced at last meeting? To which a negative answer was obtained. Then the question was asked, Can you impress the medium with what you desired to communicate? Answer—yes. Will you please do it? Answer—yes. The medium being in the interior condition presently became somewhat agitated, and in a few minutes observed, “He was trying to tell you that you are to have the demonstrations more powerfully soon.”

On the evening of the 23d, after having had very good and satisfactory responses, the table around which the circle was seated, was observed to be in a vibratory motion; this was succeeded by its being raised about  $1\frac{1}{2}$  inches from the floor, and moved backwards and forwards, and then settle to its place. This phenomenon was not observed to the satisfaction of all present; a request was made to have it repeated, which was done in a minute or two, to the astonishment of all.

From this time almost every meeting, for some weeks, was visited by physical demonstrations, more or less violent,

Sometimes to the uninitiated and unconfiding they would have been terrific. Often a shudder of terror would pervade the most of the circle, until they could feel full confidence in the often repeated assurances of the spirits, that no personal injury should be sustained by any of the circle.

A description of the demonstrations is not deemed advisable, as the public credulity has already been taxed to quite as great an extent as can be borne. If the facts already set forth, or those that are to follow, are doubted, we advise the doubters to form circles amongst their friends, or in their families, observe the directions hereafter given, and induce the proper conditions, and they can have them for themselves; then there will be no danger of being deceived. Unless they are willing to comply with this requisition and make an *honest*, persevering effort, (which will certainly be crowned with success,) their doubts and objections are of but little value, either to themselves, or others.

The question has many times been asked, Why do spirits perform such strange and antic capers? If they are spirits that do these things, they must be bad spirits, &c. To this question we would answer, these demonstrations are necessary to induce the proper conditions in the mediums and circles, for a higher order of communications. If the why and wherefore are desired, we again repeat, form circles; have them for yourselves; and a satisfactory explanation will attend them.

Those who first entered upon the investigation, having become so deeply interested in the subject, many of them could not resist the temptation of inviting their friends, occasionally, to visit the circle and witness the doings there; by this means the meetings would often be so large, that many could not be accommodated satisfactorily, and frequently the harmony of the circle would be disturbed by scurrilous remarks from some skeptical intruders, and the object of the meeting defeated.

The meetings having thus become very large, and often unharmonious, and the conditions necessarily more or less disturbed, it was thought best to organize a private circle, which was done on Monday evening, February 24th, 1851. Ten persons constituted the first regularly organized circle in this city; this number was subsequently increased from time to time, to eighteen. The organization was called "Philadelphia Harmonial Circle, A."

It was at this meeting of the private circle where the powerful demonstrations above alluded to, commenced. The circle held their meetings strictly private, with occasionally rare exceptions on Saturday, Sunday and Wednesday evening, at the houses of the members. After this change in the arrangements, the little gatherings became more and more intensely interesting, new developments were continually being made, and the progression was rapid. It became the policy of the members to say but very little out of the circle, of what transpired within it. The minds of the people were known not to be prepared for the statements that might be made. No effort whatever was made to influence the public mind in favour of the subject. Strenuous efforts were made to preserve it from the public notice. The charges of selfishness and exclusiveness, were incurred to a great extent. Many minds however became honestly and anxiously interested in the matter; as these were discovered, opportunities were given at their requests, to be gratified by means of accommodation meetings. As the interest increased, these meetings became more and more frequent, sometimes amounting to two or three a week, for the accommodation of different companies. Frequently they were highly interesting, and occasionally favoured with convincing physical demonstrations. The circle mostly received kindness and hospitality from those strangers whose

invitations they received, occasionally however, the treatment towards them was rude and indecorous; this invariably came from invited guests, who for once in their lives, had got into society who knew what civility was.

The deep and abiding interest that had taken hold on the minds of many, moved them to action, and nearly simultaneously, by them were instituted several new circles, some of which being composed of discordant elements, soon disorganized and gave up the work, but most of them have persevered and are doing exceedingly well, some have been favoured with various manifestations in the way of preparing mediums &c., and one of the new circles has already received several important communications.

Here again was a new field of labour opened for circle A. they were in almost every case, in the formation of a new circle, called upon to visit them, to aid them by their experience, and encourage them onward in their labours of love and goodness. The regular tri-weekly meetings of the circle, the frequent accommodation meetings, and the visiting of new circles, for weeks occupied all their leisure time, and in fact often drew largely on that portion of it devoted to business. Several afternoons were given, to the gratification of the honest and candid inquirers. Thus commenced and progressed the great work in the city of Philadelphia.

Shortly after the formation of circle A., several members commenced being operated on by the spirits, in the manner before described, sometimes they would begin to be affected immediately upon taking their seats at the table, at other times they would remain seated, some quarter or half an hour before the process commenced; when this was the case, and conditions favourable, the responses would be free and loud, but after the

operations commenced with the new, or undeveloped mediums, no more answers to questions could be obtained during the continuance of the process. The first medium was also at times, made the subject of exercises more or less severe. Upon one occasion when she was being operated upon, and before the circle had become in a condition to receive instructions in relation to the mediums, strong efforts were made to get responses to questions, but without effect. All this time a succession of raps were heard upon the table; several questions were asked, with a view of ascertaining what was meant by them, but no answer was given. At length one asked "is the alphabet desired?" To this there was an affirmative answer. One of the members commenced repeating it, when the following sentence was spelled out. "You cannot have responses while we are operating on the mediums." Shortly after another signal for the alphabet was given, when the following was communicated. "Always let the medium repeat the alphabet." This was the second effort at spelling; and was much more prompt than the first; the sentences were spelled out by the spirit of the medium's mother. This occurred on the eighth of March, 1851.

At the next meeting, held March 9th, the circle, unmindful of what had been told them, were again very solicitous of getting responses while the mediums were being acted on. When the following was spelled out in like manner. "The medium is not in a condition to have good responses to night." Again. "They are preparing mediums for other circles." After this, efforts were seldom made to get answers to questions while the mediums were under spiritual training.

This process of preparation consists of a kind of mesmeric condition induced entirely by spiritual influence, which, as it progresses, carries the subject deeper and deeper into insensi-



bility. If it be not resisted or interfered with, will generally pass off in from one to two hours.

Upon two or three occasions private meetings of the circle were held, and continued for two and a half hours without a single response or manifestation, further than operating on the mediums; the whole of the evening being consumed in that way.

## THE FORMATION AND MANAGEMENT OF CIRCLES.

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Circles composed of from ten to eighteen persons, of both sexes, have been adopted, as the best means of inducing the proper conditions, for the productions of the manifestations, and the preparation of the mediums.

Attention should be paid the Electrical conditions of the individuals composing a circle, in reference to the positive and negative. Those of grossness and masculinity of nature, whether male or female, are considered positive; and those more refined, and feminine in their natures, organization and developments, are considered negative. A circle to be formed to the best advantage, or in strict compliance with the natural laws, as far as have been discovered, most favourable to the development of the desired phenomena, should be composed of an equal number, possessing the positive and negative conditions.

The state of mind in regard to the subject, of the persons proposed for members of a circle, should also be taken into consideration; and none but the candid, honest, truth-seeking inquirers should be admitted. Honest skepticism, with a willingness candidly to investigate, should not be made an objection; but the captious and sneering should be excluded, as there can be no harmony where they come in contact with

the truthful and earnest. The objectionable individuals require more time for the preparation of their minds, and a delay of a few months before they are admitted, will be profitable, alike to themselves, the circles and the cause.

Differences in religious views should not be made an objection; provided all sectarianism, and theological discussions, be *wholly* and *positively* excluded from the circle. Harmony is an essential condition; and without it all efforts to induce the manifestations will prove abortive. And during the sessions of the circle, every individual should consider it his and her imperative duty, to cultivate kind and harmonious feelings towards every other member; every one should also endeavour to induce a oneness of thought, and a single condition of mind. In this way a proper degree of harmony can be induced. It cannot be expected that this condition can be attained in a single evening, or many; it may require months to effect it; but let the effort be earnestly and perseveringly made, and the result will follow, sooner or later.

These conditions also favour the development of mediums. Where discord is allowed, or a want of perfect harmony, this process will be greatly retarded; and the mediums subjected to much physical and mental suffering. Therefore if a quick and easy development of the mediums is desired, let there be perfect harmony in the circle.

The severity with which the mediums are often handled, while undergoing the process of development or preparation, has been, by those not acquainted with the process or the necessary conditions, looked upon as the result of cruelty, on the part of the spirits; while all the difficulty arises from their own misconduct as members of the circle, and an unjustifiable resistance on the part of the mediums themselves.

Let none be deterred from forming a circle, for the want of a medium. It is difficult to collect together ten or twelve individuals, amongst whom not one can be found that will become a medium; it is generally found that out of that number there are two or three who are capable of becoming mediums in a comparatively short time. A solemnity of demeanor is not necessary in a well conducted circle; a reasonable degree of cheerfulness is advisable; extravagant levity is not desirable. By observing a medium between the two extremes, a passive state of mind is more readily induced; this is a condition also essential to the early induction of the manifestations, and should be observed as far as possible, both on the part of the mediums and the circle. Vocal and instrumental music, favours the inducement of this condition.

The desired number of proper persons, having concluded to enter upon the investigation of this deeply interesting subject, let them meet at a convenient place, (the houses of the members, are generally selected) and be seated around a table sufficiently large to accommodate them comfortably; arranging them so as to have a positive and negative person opposite each other. This arrangement may not be absolutely necessary, but it has been recommended by A. J. Davis, and as it is not very difficult of accomplishment, it may be well to adopt it.

The principal advantages to be derived from the arrangements adopted of sitting around a table, are; first, inasmuch as some form is necessary for the preservation of order, this is a very convenient one; secondly, the persons thus seated, are brought closer together, causing a greater concentration of Electrical influence, a condition favouring the manifestations; thirdly, the table is very convenient to lay books, papers, &c.,

upon ; and fourthly, the social condition is greatly promoted by the close proximity existing between the members, while thus seated. There are other advantages, also derivable from this arrangement, which together with those mentioned, make the present plan of forming circles, altogether preferable to any less consistent with order, convenience and comfort.

The members being seated, let the circle be opened by appropriate vocal or instrumental music, or both ; after which, let there be reading from some works on Spiritual Philosophy ; those of A. J. Davis are preferable. After this, social conversation may be enjoyed, interspersed with occasional singing ; but all discussions wholly avoided. Thus let the entertainment be varied, and it will be found agreeable. Before there are any indications of operations on the mediums observed, two hours will be a sufficient time to devote to the circle.

But after such operations shall have commenced, the circle should not close until they are through ; be the time long or short. Many meetings will not be required to be held before some one or more of the circle will be observed to be affected in some unusual manner. They may be affected in different ways—this will be the commencement of the preparatory process—let it not be interfered with—let come what may—be not alarmed—they are in the hands of those better able to take care of them than any human agency. Let them not be touched or spoken to, let them say what they may. This experience has shown to be much the better plan. It is also enjoined by the spirits.

For further information, and a confirmation of that already given, the reader is respectfully referred to the following communications on the subject, direct from the spirits them-

selves, which should be considered the highest authority, and should be implicitly relied on, and strictly observed. The first was spelled out for the Spirit Messenger; and is given word for word as it was received. These communications were spelled out by the card, in a manner hereafter to be explained.

#### FOR THE SPIRIT MESSENGER.

“Spirits in the body converse together with the natural organs appropriate to that use. This mode of communication is very imperfect, as it does not reveal all the thoughts of the speakers, and thus misunderstandings and deceptions take place among the inhabitants of the Earth. As they progress, this will gradually be overcome, but it will be a very long time before it will be to any extent; as this is overcome, happiness and confidence will increase on the earth; there cannot be perfect happiness where misunderstandings and distrust exist. Society will be organized upon different principles from what it now is, when the truth of spiritual communications is generally believed. We can then teach man his duty to his fellow man; we can teach him that the interest of one should not conflict with that of another, but that all should harmonize together. Then there will be no jealous feelings, and no toiling to get more of the world's goods than a neighbor has succeeded in acquiring. We can teach him that it is each one's duty to take as much care of the affairs of his neighbours as he does of his own, when he can benefit them by so doing. Then will confidence in each other and love to God and man grow and flourish to an extent never before known on the Earth. We can teach man that it is his duty to comfort the afflicted, soothe their sorrows and direct them to seek us for comfort and consolation. None shall come to us in

vain, for we will freely soothe, advise and guide all who will give us the power of doing so, by coming to us in a proper spirit. We cannot approach them if they do not confide in us, for distrust repels us ; all is harmony with us, and we cannot come where harmony does not exist. A want of harmony in the circles prevents our communicating to them now as freely as we wish. Nothing should be allowed to disturb the harmony of the circle, the minds of the members should be fixed on one subject, they should not converse on trivial subjects, but they should talk on spiritual matters, or kindred subjects ; there should be no arguing in the circle, for there is no harmony between persons opposing each other's opinions. There should be no skeptics admitted that are not candid, for if they come determined to ridicule it, or not be convinced, there can be no harmony between them and the rest of the circle. The circles should be very careful about admitting strangers, especially before they get the responses, as harmony must be preserved if they want mediums prepared in a short time.

Circles should not despair of getting responses, if they meet several months without succeeding in getting any, for it requires a longer time to prepare mediums in some circles than others ; but if all the directions given are observed, they may rest assured they will have responses as quickly as possible. The circles should consist of from twelve to sixteen members ; if sixteen cannot be found at the beginning that are willing to investigate the matter candidly then it is better to commence with a smaller number and enlarge as opportunity occurs for admitting persons of the right stamp. The circles should open and close their meetings with singing, and also have singing occasionally during the meetings ; they

should also read something suitable—Davis' works are the best. Such employment fixes the mind on the same subject, thus producing a greater degree of harmony than could otherwise be done. In some circles it is necessary for the spirits to put the undeveloped mediums to sleep in order to develop them. When such is the case they should be let entirely alone, not touched at all during the time they are asleep; it is very important that the circles read and talk as before directed; nothing should be said about their sleeping, and no impatience manifested; they will be waked up at the proper time. The circles will generally have responses during the reading and singing, while the undeveloped mediums are asleep, for some weeks before they can have answers to questions. The magnetic cord spoken of by Davis, may be used if liked, but it is not necessary. If this is not used, the undeveloped mediums should sit at equal distances around the table; it does not matter how many of them there are in the circle; a number can be prepared as well and as quickly as two can.

The mediums should be of a high moral and intellectual caste, in order to have communications with a high order of spirits. We cannot approach low mediums, and cannot respond correctly through them, even if a low medium is surrounded by a good circle; none but low spirits can respond. The circle should be in harmony with the mediums; and this cannot be the case when the mediums are low and the circles are high. The circles should be of as high an order as the mediums; and then more harmony will be preserved than if this condition be not observed.

The circles should confide in us, and be willing to follow all of our directions without complaint. The circles should be



willing to meet for the good of the whole ; and not each member merely for his own good ; they should be as willing to meet when they know they are going to have no responses as when they are sure of having them. If they are not willing to do this, they had better leave the circle ; for if they take a proper interest in this cause, they will be willing to sacrifice their own wishes for the welfare of others. A proper interest in this matter will make a person entirely unselfish in regard to his own particular good. All persons that do not feel thus unselfish, may know that they do not feel right in regard to it. Many persons are willing to meet till they get the responses, and after that they do not want to meet at all, unless they are sure of getting responses. This is not right, they do not come to the work in the proper spirit ; they ought to feel as willing to come afterwards as they were before.

If the circle meets when the developed medium is absent, it gives the undeveloped medium a chance of receiving their preparation, as well as when the medium is present ; and in the end, the whole will be benefited. If the members of circles attend them in the proper spirit, they will be impressed with the importance of them ; they will learn to value them so highly, that it will be hard to induce them to stay away upon any consideration, whether there will be any responses or not.

The members of the circles should not give up to natural sleep, but should endeavour to overcome it by all the means in their power ; the condition of the members in this respect has an influence on the sleep of the undeveloped mediums ; because they are not in harmony with the rest, and when there is not harmony, the mediums cannot get into as good a sleep as we wish them to. It is better to remain out of the circle than to come there to sleep. We cannot respond well while

there are any of the members asleep ; if they want good responses, they must keep awake. The circle should meet twice or three times a week. The oftener we have a chance of operating on the undeveloped mediums the quicker we can prepare them ; the circles will also feel more interest in the meetings if they meet thus often. Davis is wrong in saying, that if they meet more than twice a week, it will lose its sacred character. If they come to them in the proper spirit, they will learn to value them more for meeting oftener.

The more people are associated with virtuous persons, the more they admire them ; instead of becoming disgusted with them. So it is with these spiritual communications, the more people hear of them, the more will they become impressed with their sacred character ; instead of tiring of them.

If circles follow these directions, they may feel sure of getting responses in as short a time as possible. A circle, meeting without a developed medium, will do well to call in a circle that has one ; this should be done occasionally to cheer them up, and to encourage them to continue their meetings.

The circle that contains a developed medium, should be willing to go wherever it can do good. The members should all feel that they are all engaged in the same great cause ; and should be willing to co-operate with each other, although they may sometimes receive unpleasant treatment, by thus going out ; they must be willing to endure it for the sake of truth. Treat your oppressors in all cases with respect, try to show them their folly ; but do not be anxious about their conversion, they will believe in due time.

They will then be ashamed of their former conduct, and seek to make reparation, but accept none. Tell them it was their ignorance that caused them to act in this manner, and they are freely forgiven by you and us.

The veil will soon fall off of many eyes, and they will see these communications in their true light ; then will be a glorious era for the world.

The friends of this cause, should use every endeavour to form circles, and they will be abundantly blessed in a short time.

The circle having a developed medium, should always seek our advice, before accepting any invitation, we will tell them whether to go or not. It may not be advisable in all cases, to go where they are invited ; but if we see a circle really trying to follow our directions, we will be glad to give our consent to accept an invitation from that circle.

Sometimes circles have been invited out, to be ridiculed, then they ought not to go, and we will tell them to stay away ; for they can do no good at such a place ; we cannot respond there, and that gives opposers more chance to quibble about the matter. But if circles should get into such a place, they should not become excited about it, but leave it all to us. The mediums should keep perfectly calm and composed, and not allow themselves to be disturbed by any remarks that may be made by any of the company ; if this is not done, it decreases our power of communicating and we cannot do as well as we otherwise could.

Now let all these directions be observed by all circles, and they will generally succeed well.

- *Directions spelled out, for the use of Harmonial Circle E, at a meeting held April 29th, 1851.*

This circle will soon have good manifestations, if they continue their meetings in the same spirit as they have hitherto

done. They must wait patiently till mediums are prepared for them, this will be done in as short a time as possible.

The circle should have something to read, to fix the mind on one subject (Davis' Works are the best.) They should open and close the meeting with singing.

The most essential thing to be observed is harmony; there must be harmony, if mediums are to be prepared; or if good manifestations are wanted.

There must be no arguing in the circle, this must be done at some other time, than when the circle is in session. The object of meeting is not to discuss, but to try and get responses.

They must let the undeveloped mediums entirely alone while we are operating on them, we will take care of them, better than they can; they need not be fearful at any thing that may happen to the mediums while we are at work with them, all will be well if they are not meddled with at all.

They should gratify every desire expressed, and say nothing that may wound the feelings of any one. While any one is asleep, the rest should be engaged in singing, reading, or talking; proper reading or singing is the best, that fixes the mind better than any other employment.

*Directions spelled out to Circle F, May 13th, 1851.*

This circle is doing very well, they must not be discouraged because we do not seem to operate on any of them, we have commenced doing so, and if our influence is not resisted, mediums shall be prepared in as short a time as possible. The mediums must be left entirely alone, while we are operating on them; they must not be interfered with in any way. There shall be no danger if this direction be strictly observed.

Circle A, met on the afternoon of May 13th, for the purpose of gratifying some friends who had never witnessed any of the manifestations. The conditions were unfavourable, on account of the discord amongst those assembled; many of the strangers being not only skeptical, but inclined to ridicule the matter. The following communications were given to the circle, in regard to their condition :

“We cannot respond well yet; after awhile the conditions will be better. Employ the time in singing, and harmony will be increased, and the sounds will be louder.”

In a short time the signal for the alphabet was again given, when the following was spelled out.

“There is too much anxiety in the circle. Some are in haste to get questions answered and leave soon; this disturbs the state of their minds, and does not allow them to be passive. There must be no hurrying; if conditions are not favourable for us to make the sounds, we can do nothing. Harmony is indispensable, all must be as near in the same state of mind as possible; it is in the power of the circle to produce this state, if all will try.

*Directions received by an undeveloped medium, from the spirit of her mother, May 13th, 1851. It is applicable to all mediums, let it be strictly observed.*

My Dear Daughter :—I am glad to see you here; I impressed you to come for I want to tell you something that will be very important for you to know. You have allowed yourself to be operated upon by those you should not. This will injure you a great deal if it is not discontinued; we would rather have you submit to no influence after this except ours; we are capable of doing you good, and preparing you much

faster than any mortal can do. Trust to us, and let no other operate upon you in future. If you are sick, and need to be Mesmerized on that account, come to us, and we will tell you who shall operate on you ; if you cannot come, send, and we will tell your friends. Now mind what I have said about this, and do not depart from it, for any thing that may seem good to you, for we know best what is good for you. Keep on attending the circle ; but firmly resist all efforts on their part to interfere in any way with you. The undeveloped mediums must be left entirely alone, and under our control ; we can do but little, if this is not done. Now this is all we want to tell you this time..

## STRANGE NOISES, &c.

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Sometimes there are momentary conditions existing in certain individuals, favourable to the production of spiritual sounds and manifestations; as exemplified in the hearing of unaccountable noises, the voices of departed friends, &c., and instances are not altogether rare, where the mental vision has been enabled to dwell for several minutes, upon the image of some near and dear departed one. While the sounds that have occurred under these circumstances, have generally been heard by numbers of persons present, or whole families, the sights are almost always confined to one individual. By some they have been called apparitions, ghosts, haunts, &c., while most persons have esteemed the phenomenon, only as an optical delusion, a freak of the imagination. The noises have been looked upon as the result of some undiscovered physical cause. Making due allowances for such circumstances, it would be exceedingly difficult to convince some, that they had been deceived, either in regard to the sights or sounds. And again, the sense of touch, has often been made the medium of the manifestation of spiritual presence; many have been touched on different parts of their persons, and some have even experienced the pressure of arms surrounding them as though in an embrace. May not unusually strong and vivid impressions

made on the mind during natural sleep, often be more than ordinary dreams? May not conditions exist during sleep, favourable to such manifestations?

Until recently, all these phenomena were regarded by the writer as mere delusions; but late investigations and developments, have admonished him to suspend such opinions, until further confirmation shall be arrived at to establish their soundness.

For more than a year, the presence of the lady who is now the medium of circle A, was occasionally attended by noises; sometimes sufficiently loud to terrify the whole family in which she resided. Sometimes she would hear the voice of her departed mother calling her by name, as distinctly as though she were in an adjoining room. This would generally occur in the night, when in bed; but always awake. She has heard her name called several times upon the same occasion; and once it was so often repeated, that she got up and searched the house to ascertain whether any one was calling her or not; but found the family all asleep. Upon returning to her room again, she heard three distinct raps upon the floor; she then suspected it was no human voice that disturbed her.

One night, a month or six weeks before any intelligent responses were got in the circle, after she had returned home from one of its meetings, and retired for the night; as herself and a young lady with whom she slept, were about going to sleep a succession of very loud raps were heard upon the head board of their bed. These raps were distinctly heard by a person who was sleeping in the next story above. The young lady, who not accustomed to such visitations, became exceedingly alarmed; so much so that great drops of cold perspiration stood upon her, and her agitation was truly alarming; having never heard such sounds before, and coming as they



did, in the darkness of night, she was impressed that she was in the presence of disembodied spirits, which almost overcome her.

Spiritual manifestations in all time past, have been rendered all that is horrible, by a superstitious awe, growing out of the awful stories of ghosts, hobgoblins, spooks, and apparitions, that have been handed down, to frighten children, from one generation to another, by the marvelous and ignorant from time immemorial.

The tendency of this circumstance has been, to prevent an intelligent inquiry into the subject of spiritual existences, except in the manner and form prescribed by the creeds and ceremonies of the popular religions; and these have always set bounds to investigation, saying: "Thus far shalt thou go, and no farther." And when manifestations have presented themselves to man, out of the prescribed order, the unhappy recipients have been strangled or burned as "*witches*," by the bloody hearted and bigoted priests and religionists of their times. But thanks to superior intelligence, those days are past; and men can now examine, reason, and arrive at conclusions, without fear of the pious vengeance of the "blind leaders of the blind," that ruled the world with terror only a few generations back.

## THE SOUNDS.

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We are assured by the spirits, that it is only by a great effort on their part, that the sounds can be produced at all, under the ordinary conditions that exist at the circles. As the conditions become improved, the sounds increase in loudness and frequency ; and responses are given to questions more correctly. The word conditions, as used in connexion with the circles, includes every thing that can in any way affect them ; either directly or indirectly. Conditions are said to be good, when all things conspire to favour the production of the sounds ; and unfavourable, when this does not obtain.

The absence of sounds, arising from unfavourable conditions of the circle, is quite as strong evidence, that they are not the result of human agency or ingenuity, as can be adduced ; for if they are thus produced, the conditions alleged to interfere with, or prevent their production, could have no effect, and the sounds could be as well induced during unfavourable, as favourable conditions. This, all experience declares to be not the case. It not unfrequently occurs that circles sit whole evenings, sometimes till a late hour, either entirely private, or in the presence of those they are most anxious to have hear the sounds, without being able to gratify them with a single rap. No set of persons having ordinary sensitiveness, would

voluntarily consent to endure the mortification and chagrin thus produced, did they possess the means of avoiding it ; and that too, without any conceivable object ; neither the wish of reward, nor the hope of fame. If the object be deception, why not be able to practice it at one time as well as another. Those who are most profuse in their charges of deception, are most to be suspected.

Often the concussions are quite inaudible, and can only be perceived through the sense of feeling ; from this they are observed through every grade of sounds, up to a sharp rap from a carpenter's hammer. They are also sometimes very slow of occurrence ; and again they come in rapid succession, this depends altogether upon the conditions of the circle. When they are favourable to the production of loud and quick raps, they are also favourable to *correct* responses to questions ; and when the former obtains, the latter are mostly very reliable.

Some think the sounds must be the result of deception, because certain forms must be observed in the circles—such as sitting round a table, having the presence of a medium, &c. The medium is generally looked upon as the chief actor in the tricks, and the table the best means of concealing them ; and those sitting round, are considered either dupes, or aiders and abetors in the performance. This is the enviable position, in which the honest and candid inquirers, are placed by the skeptical wiseacres, who have neither disposition nor patience to investigate for themselves, nor sagacity to discover the alleged trick, that is so successfully being played off in their midst.

This is all wrong, neither table nor circle are necessary for the production of sounds, after the mediums have become sufficiently developed. The most satisfactory evidence of spiritual manifestations, both by sounds and communications,

can always be obtained in private, where there are only present the medium and the inquirer, or one or two friends. Many have been thus convinced, who have resisted all the evidence adduced at the circles. But in the present state of the investigation, this mode of getting evidence is impracticable ; the mediums are as yet not sufficiently numerous to justify such an attempt. Circles are the best means as yet discovered for the development of mediums. We would therefore again impress upon those interested, the necessity of forming circles, and secure for themselves the sounds, and all the accompanying manifestations ; and the satisfaction they will enjoy, will more than doubly reward them for their truth seeking efforts.

## SPELLING.

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There are various modes of communicating with the spirits of the departed, but three have as yet been practiced in Philadelphia. One is by spelling out words and sentences, by means of the sounds. The second consists of an involuntary motion of the hand of the medium, upon a card containing the alphabet in large letters. And the third is performed by the involuntary motion of the medium's hand, holding a pencil upon paper.

The first mode is performed by having the alphabet repeated by some person, (the medium is preferred) this should be done slowly and distinctly, with a pause between each letter ; and when the letter is arrived at which the spirit communicating desires, there will be heard a rap, more or less distinctly, the letter responded to, it must be set down, and the alphabet again commenced and repeated ; and in like manner will the desired letter be responded to. This process is repeated again and again, until words are formed, and from these sentences are constructed. The sentence when finished, will usually conclude with the word "done." These sentences will give what the spirit wishes to communicate. This mode of communication is very slow, tedious and imperfect ; and has been almost entirely supplanted by the second ; which consists in the medium taking the card, when a communication is desired,

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and commencing by voluntarily passing the hand over it, touching every letter with the forefinger. Often the hand will be required to pass over it repeatedly, before any unnatural sensation is experienced ; when a feeling of numbness will begin to be perceived, which will increase, attended by a more or less convulsive motion ; as the hand continues its exercises, the movement becomes altogether involuntary ; the motion now becomes increased, and the hand is made to pass over the card with almost incredible rapidity, attended with convulsive jerks more or less severe. Sometimes it is very great, causing the hand to strike the card or the table upon which it lay, with great violence ; this is continued for some time, when the finger will be observed to rest on a certain letter, attended with a shoving or rubbing motion, instantly it will be seen to fly to another, and then another ; these letters taken down will be found to make words, and these words placed together make sentences. In this way long and highly interesting communications are spelled out with a rapidity requiring a very expert penman to write them down as fast as they are given. The medium, or any other person watches the finger, and gives out the words as they are formed. The violence with which the hand is used becomes abated, as the medium becomes more fully developed, and better control is got of its movements. At length no inconvenience is experienced, and words are spelled out with the utmost ease and comfort. This is a much more perfect mode of communication than the former ; and is altogether more preferable. In this manner spirits are able to converse through mediums, long before they can make the sounds. Thus important information is communicated to circles, and encouragement given to them for weeks before responses are heard. After the mediums become sufficiently developed to have the raps, and the conditions being favourable,

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every word that is pronounced from the card will be responded to—thereby signifying its correctness. In this way, also, can familiar conversations be held with the spirits, questions answered, and explanations given in every case where they are wished, to the entire satisfaction of those desiring information from the higher spheres, upon any subject, however important or trivial.

The third mode, though as yet but imperfectly developed, promises to be far superior, even to the second. Two mediums belonging to the same circle (E) commenced communicating in this way, within twelve hours of each other, the last to commence, having not seen the performance of the first. They had both been communicating by the card for some time previously—and the only direction they had upon the subject was contained in the following sentence spelled out by the card, "Take the pencil in your hand." This was done, in the case of the first one, when the hand commenced violent convulsive motions, which continued for some time, when by an involuntary motion of the hand over the paper a short sentence was written, and with a rapidity exceeding five times the speed of her ordinary writing. The second medium was impressed to take the pencil—when the same involuntary convulsive motion seized the hand and continued for some time, when a short sentence was in like manner with first, written on the paper, with equal rapidity. This mode is also being practised by other mediums, in this city and other places.

Mediums should begin to practise on the card as soon as they are aware that they are undergoing the process of development; by this means they will get accustomed to the exercise, and the spirits will be enabled the sooner, and more readily, to get control of the hand.

When the spirits wish to make a communication, without

being requested to do so, if the raps be used as the means, they will signify the wish by a succession of raps on the table. If the card is to be employed, the hand will commence an involuntary motion, which the medium cannot control—and which cannot be arrested until the card is procured, and the communication made. Sometimes the spirits make arrangements with the mediums, for other signals for the alphabet, such as pricking, pinching, or pressing them upon such part of their person as may be agreed upon.

The following short communications we give as a specimen of the first effort at spelling of a new medium. The young lady could not satisfy herself that the motion of her hand was wholly involuntary—she was fearful that she might be deceiving herself. She was also very anxious her friends, who were skeptical, should be convinced of the truth of spiritual manifestations. The communications were to satisfy her.

1. Dear Sister—You must not have any more doubts. Your opposition will not avail much after to-night. Father will believe his favourite daughter. Done for to-night.

*May 31, 1851.*

On the next day she spelled out the following with other communications:—

2. “You are more patient to-day than you were yesterday. Be resigned and you will advance rapidly. You needed encouragement. All will be well. Be not impatient.

*June 1.*

YOUR GUARDIAN SPIRIT.

In the afternoon of the same day she was acted on very violently—and was enabled to spell out a few short sentences. On the following day she spelled out the following:—

3. “Still incredulous; yesterday was sufficient to convince the most skeptical. But you exceed all skeptics. You must



practise on the card to-day as much as possible ; do as — directs. We will not spell much to-day ; we want to get better control of the medium's hand." *June 2.*

She received other communications of a like character, rebuking her for her unbelief, and unwillingness to yield, after having so much evidence of spiritual presence and influence. But in spite of it all she could not realize that *she* had thus far become a medium—though quite anxious to become one—and fully believing in the veracity of the other mediums, and the truthfulness of the communications received through them.

In this condition she became very unhappy, desiring to do right, but fearing she might yet be deceived, and might thus deceive others. In this disturbed state of mind she desired a communication to her from the spirits through a more developed medium. Accordingly the request was made and the following was spelled out :

“ — doubts the influence of the spirits ; why should she ? If she moves her fingers herself she knows it—and must quit it—because it is wrong thus to impose on the people, and the worst of humbugs, because it imports to be of divine agency, thus “stealing the livery of heaven to serve the devil in,” as people say. But no ; she knows she does not. It is her modesty that causes her to doubt. — yield to the influence of spiritual impressions and manifestations, and all will be right with you. You will soon feel a blessed assurance that you are under the superintendence of good spirits that will direct you in the pathway of rightness and truth.

Impressions are sometimes made on the minds of mediums, who fear they are of their own origin, but they must discriminate between them, which is easy to do by the honest, as all the mediums, I know are.”

This afforded her some comfort for a short time. But upon more reflection she was again overwhelmed in doubt, as to the independence of her own will in influencing the hand, when she again spelled out the following :—

“ My Dear Aunt—You are too incredulous ; wont you ever believe us ? What more evidence do you want ? Mind what — tells you.” Here a friend and adviser is meant. Here the question was asked, “ Will the spirits leave her if she does not give up ? ” Ans. “ Not yet.” Ques. “ Why not ? she can’t believe.” Ans. “ ’Tis because we love you, we do not leave you. You think you are deceiving others and being deceived yourself—but we will give you better evidence when you are better prepared.” This medium has since become much more resigned, and is progressing rapidly.

These feelings of doubt and incredulity are the cause of much suffering with most of the mediums—a condition that should elicit sympathy and kindness, instead of reproach and harshness.

Thus spelling is commenced with short sentences, which become longer and longer as the mediums become more and more developed. There are in the possession of some of the mediums, lengthy specimens of composition, on scientific and philosophical subjects, the most magnificent in the language. New theories are adduced, which, while they are startling from their novelty, carry conviction of their truth with them, and while the sublimity of the language, with which the originality and boldness of thought is expressed, is unsurpassed, the grandeur and beauty of the conceptions, stand forth, unparallelled in the productions of human genius. These essays will be given to the public in due time.

## COMMUNICATIONS RECEIVED FROM THE SPIRITS.

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All that appear under this head, are communications received from the spirits through various mediums, and in various places, some of them were obtained at the circles—and some in private, at the mediums' residences. The mediums are of different religious beliefs, and members of different denominations. The spirits communicating, when in the body, were of different persuasions, ranging from the most sublimated orthodoxy to the rankest skepticism. In eliciting communications from the spirit world, the only object of those engaged in the work, has been and is, to arrive at truth, hence every means in their power so far as creeds and matters of faith, &c. were concerned, were made available. It will be observed that most of the communications are from the spirits of near relatives of the living inquirers, who are also of almost every religious denomination and those of no settled faith or creed. Spirits of near relatives would not be likely to lead astray those they love on earth, and around whom they hover, to guide and protect.

The directions that have been received concerning temporal matters, have been found to be of the greatest value, and when strictly observed have never been known to mislead, but when

disregarded, trouble and difficulty have resulted. Many now in this city consult their guardian spirits, with as much, nay more confidence, than they would a kind and experienced parent, and willingly yield to their suggestions and directions in all matters both great and small, having, from tried experience, satisfied themselves that they are truthful and reliable advisers. But we give the communications as they have been received. The reader cannot but perceive, and be struck with that peculiar strain of love and kindness that runs throughout the whole of them, be the subject what it may. Most of these communications were received by strangers who visited the mediums from time to time, at their residences, for the purpose of witnessing the demonstrations; some of them were obtained at the circles. The best communications can be got in the families, for generally the conditions are better there—there is more harmony, love and confidence in the domestic circles than elsewhere. Many of the communications, most convincing to those receiving them, are not suitable for publication, on account of their private character.

We give several communications from different spirits, obtained through different mediums on the same subject, as corroborative of each other, and the truth of the views promulgated by all.

We have endeavoured so to classify the various communications, that all those relating to one subject may be placed together. Those giving directions to inquirers in relation to the manner of approaching the spirits, and asking questions, &c. we place first in order.

*Directions how to approach and put questions. The necessary condition of the mind of the inquirer, &c., &c.*

From the spirit of the father of the gentleman at whose house circle F. met, May 13th. After prompt and correct answers:

My dear Son,

You approach us in the proper spirit, and it is this that enables us to answer you readily. Let all who want correct and prompt answers do the same, and they shall be likewise gratified. We can always answer best when distrust does not exist. All is harmony here, and we cannot approach any circle unless harmony prevails; we can approach them according to the degree of harmony. Now try to have a harmonious feeling in your circle, for it will assist us much in preparing mediums for it. We can spell no more to you now, for others must have a chance.

*To a Lady from her Uncle.*

The lady was reluctant to ask questions, and received the following, (circle E.)

My dear Niece,

You should not approach us with so much reluctance; you did not do so when we lived upon earth. We want you to talk with us now as familiarly as you did then. The freer you approach us, the better we can answer you. If you want your questions answered promptly and correctly, you should put them clearly and quickly. This direction will apply to all the circle.

Now if you want test questions answered in this way (by the card) put them as we have told you—Done.

*To a Son from a Parent.*

My dear Son,

We wish to communicate with you, and could do so much better, if you would ask your questions more freely. We cannot answer you so well as if you would ask them quicker. You should form a circle, and then we could respond more frequently, and satisfy you much better than we now can. Now do as I tell you and you shall have a medium prepared. It would be well to consult us about the members of your circle, for there are some of your friends that would become mediums quicker than some of your family. It would be well to have them in the circle, for you would get responses quicker. Now obey if you wish to enjoy the greatest blessing on earth.

*A Communication to the Projectors of a Harmonial Circle,  
at Pineville, Bucks County, Pa.*

Be careful who you have for members. You must have harmony or you cannot progress, so begin with a few, and do not admit any until the spirits give permission. You had better begin with order, sing when you sit down, then read some work on spiritual philosophy; possess your souls in patience, and rich harmonious concord will exist among you, and sweet, dear spirits will descend in your midst. Be honest inquirers; throw off the veil that is around you, and be your honest selves. Approach each other with honest confidence in each other's integrity, and be as little children in the hands of a forming power. These things are according to the laws of nature, which God in wisdom has ordained for the more rapid progress of the human family towards a higher spiritual con-

dition. He loves all his works, especially his intelligent creation.

*From a Spirit to a skeptical friend, who desired responses and communications in another way.*

My Dear Sister—I would like to converse with you, and could do so, if you would approach us more freely. You are unwilling to take the reponses as we can give them to you. We cannot yet respond to all questions in the way you wish. You must wait for them to be answered in that way till our mode of communication is more perfect than it now is. We cannot perform impossibilities any more than mortals can, and they must be satisfied with answers in the way we tell them we can answer, for it is impossible for them to have them in any other way. Now if you ask your questions freely and in accordance with directions before given by us, we will answer them as well as it is in our power to do.

*From a Father to his Daughter, after sickness.*

My Dear Daughter—You do not approach me freely enough. You should be as familiar with me as though I were still living on the earth. I have been much with you during your sickness, and have relieved you many times, although you were unconscious of my doing so.

I frequently impressed the Doctor what to give you, thereby telling the most appropriate remedy for you. Now approach me more familiarly; we wish only to do good by these communications, and persons should give us the power of doing so.

*Fear of Public Sentiment.*

The mother here addressed, in a communication with the spirits, on a previous occasion, was directed to form a circle, which she neglected to do—of which she was reminded in the following :—

My Dear Mother—I tried to converse with you when you were here last, but could not. I have been with you often since I last communicated with you. You have not followed directions in regard to a circle. You should not let popular opinion influence you at all in this matter. Are not our communications of more value to you than the opinions of a few worldly minded friends. Now if you wish us to communicate to you often, overcome this submission to popularity and form a circle immediately. We have given you the promise of preparing a medium for you in as short time as possible. Done.

May 13, 1851.

*Reply to the charge of untruthfulness of the Spirits, given in the Circle, Sunday, April, 20th, 1851.*

Some of the circle have too low an opinion of us. We have told you that we never answer you falsely—and if there are any mistakes it is on your part, not ours. We have told you we never answer you according to your own opinions, but always answer you correctly, whether it pleases or not. We have told you that spirits do not assume to be spirits, they are not. Sometimes when you ask questions of a spirit you suppose to be present but is not, and a spirit is present that can answer you correctly, he will do it, but if you ask that spirit if he is the one you suppose you are conversing with, he will always tell you, no. If the circle will not place confidence



in us we cannot give them good responses ; for want of confidence deprives us of the power of giving them. The circle must not circulate errors among strangers as some of the members have done, on the subjects mentioned. G. D. H.

#### TWO COMMUNICATIONS ACCOUNTING FOR CONTRADICTIONS.

##### 1. *Given May 13th, in the afternoon, from a Father to his Son.*

My Dear Son—You were rather skeptical when you entered the room, but your mind is more favourably impressed now with these manifestations. Thus will it be with every one who investigates them with candor. None shall go away many times unconvinced, if they come in a proper spirit. Those who do not are not generally convinced, for they are not prepared to receive the great truths we would utter. And we take no pains to convert them, for their minds would not bear what we would teach them. They must possess an honest inquiring spirit if they wish to learn the truth of us. If they do not they will rarely learn the truth of these manifestations, but denounce it as a deception—and one unworthy the attention of any. You have come in a different spirit from this. And therefore, when you hear the contradictory accounts given of our communications, think of what we have here been able to tell you, and you will know the cause and come to a correct conclusion. Now my son, these are the words of your father, believe what he tells you, for he has learned more than it is possible for mortals to find out—and therefore, is better able to guide in the way of truth. Done.

*2. To a Gentleman from his Sister, May 13th, in the evening.*

My Dear Brother—You were skeptical when you came here, but you have changed your opinions now. No one who will come and ask us questions honestly and candidly shall go away unsatisfied if conditions are favourable for communicating. We are anxious for all mankind to be convinced of the truth of spiritual communications. But if persons come to the investigation of it determined to prove it deception, we will take no pains to satisfy them in their answers; for a person possessing such a disposition is not prepared to receive our instruction. He must go through some preparatory process before he can receive our teachings. We want this well understood, so that the friends to the communications will be able to account for the contradictory accounts given of our communications. They will then know the reason and will not be troubled at it. Keep this before your mind, and when you hear such things said remember what we have told you, and you will not be confused about it.

Circle A made an agreement with the spirits to meet at 8 o'clock in the evening and adjourn at 10 1-2. Sometimes in the midst of most interesting responses and manifestations they would rap off "done," precisely at that hour. Under these circumstances an extension of time would be requested, which would sometimes be granted, after the following short communication was received:

"If you want an extension of time at any meeting, you must apply for it before it is near out. It was your own proposal to close at that time and now you must abide the result. We were willing to converse with you much longer but you made objections."

G. D. H.

*Conditions necessary for receiving impressions. To a Gentleman from his Brother.*

Brother—You were too anxious for impressions this morning. We cannot impress you so easily when you are anxious. Your mind should be passive, as it was yesterday, when you did not know you were receiving them—and then you will get more from us. When you sit down to write, be willing to receive, but do not be anxious, that spoils all. That is all I have to tell you.

*The Happiness of the Spirit World—the Goodness of God and the Duties of Man, May 4, 1851.*

This is to be a glorious era, a bright day is dawning. Now is the time for men to rise and go to work for the good of mankind, their labours will be abundantly blessed. The inhabitants of the earth are fast arriving at that stage when we can be of great assistance to them, and can help them to progress in all the high duties given to man to perform. In a few years these communications will be generally believed, and then will man progress much more rapidly than he has ever done before. He will learn his high destiny and will strive to become worthy of it. He will learn that he was not placed on the earth merely to take care of his earthly form; but also to develop his spiritual nature, and progress as much as in his power. He will learn that there are different circles in the sphere to which he will go, when he takes his departure from earth; and he will know that to enter a high circle he must develop himself while on earth.

If he does not thus develop himself, he will find on entering the spirit world that he has miserably mispent his time,

and will have to enter a low circle, there to perform the work that should have been done while on the earth. All are much happier in the spirit world than they were on earth. None wish to return, but the condition of some might have been greatly improved, had they attended to their high duties when on earth. They will now have to be developed before they enter the higher circles. All are in a state of progression in the spirit world; none remain where they enter; all will progress and enjoy as much happiness constantly as they are capable of receiving. When people begin to believe this *great truth*, then will progression on the earth be made faster than it can be now, for the errors of the popular religion will then be abandoned, and the mind of man be free to receive and value it for its own intrinsic value, and not to escape the wrath of Divine justice. If preachers would exhibit the goodness of God, instead of giving him an attribute which he can never possess, then they would perform a vast amount of good to mankind. God can never possess anger. Man cannot conceive of his goodness and love to all his children without distinction. He has created them, and his love will never forsake them. Men need not be afraid of preaching the goodness of God. They seem to think, that if the wicked are told of his goodness alone, they will only sink deeper, and will make no effort to raise themselves above their present condition; this is wrong; it is the only way they can be truly rescued from their present misery.

Man can never be thoroughly reformed till God is divested of his artificial attributes. So long as he is held up to man clothed in these false characters, man can never see him in his true light, consequently cannot appreciate him in scarcely the smallest degree.

Man will not do any good by teaching error ; he does an injury to his race, whenever he teaches what is not true. Then his first object should be to follow truth wherever it leads, and to search after it untiringly, thinking no exertion too great to acquire this most valuable of all things. It is the duty of every one, therefore, to investigate these spiritual manifestations, and believe, and be free from their former prejudices. Now let all take this suggestion to themselves ; it is their duty and should be performed without hesitation. He that believes is blessed indeed and shall receive his reward. None who truly believe would give it up for any blessing hitherto enjoyed by man—and thus will it be with all who believe.

*To a Gentleman from the Spirit of his Father.*

My Dear Son—I am glad to see you interested in this great and good cause. It will bring about more good to mankind than any sectarian religion can possibly do. We would have you subscribe to no narrow and dark creed, but base your faith on the infinite attributes of your heavenly Father. Those attributes will harmonize with his infinite love and goodness ; they do not conflict with each other. Man has given him false attributes ; they teach that he is moved to action, by passions the same as man, only in an infinite degree ; while man is finite in all his actions. They have held him up in this false light—exhibited him as being worse than man could possibly be, because he is infinite in his power, and could have avoided such results as they believe will follow. Man will never be reformed unless God is allowed to be seen in his true character. His goodness and love alone are able to reform. When we teach man the great and heavenly

truths we have learned here, then light will begin to dawn on his pathway. Now I am done for to-night. I have given you all something to reflect upon—look in the proper light, and with a truth-seeking spirit, and you will be forced to admit its truth. Done.

May 8, 1851.

*From the Spirit of a Mother to her Son.*

My Dear Son—If you want to progress you must let your mind dwell upon the beauties of nature, and of the spirit home. The contemplation of the works of the Almighty fills the mind with high and lofty thoughts, well suited to an immortal being of his creation. The spirit home is full of happiness; all are happy. None of God's creatures are doomed to be miserable, but to enjoy all the happiness they are capable of doing. This is especially the case with man. While he is on the earth, he has to endure some trouble and pain, but this is only for a short season—and, during that time it is intermingled with a much greater proportion of happiness. After the mortal body is cast off, all misery and pain are cast off too. After this transition takes place the spirit is introduced into a delightful home, surrounded by sweet and soothing influences—and is drawn up into communion with those that are more developed, and consequently higher in the spirit home than they. It is thus taught and developed by the most pleasant means—and progresses from circle to circle. All progress—none remain where they enter—all have the same chance there. There are no drawbacks, no temptations to lure them from the right path—progression is sure and easy. Now let your mind dwell on these truths and expand our influence, and you will enjoy much more pure happiness than you have ever yet enjoyed.

*To a Father from his Daughter.*

Dear Father—A short time has passed since I left you all. I am glad to see you interested in this cause, it will perform a vast amount of good in the world. It will teach men their duty; it will teach them that they are not to spend all their time in worldly affairs, but devote a part of it to spiritual matters. It will teach them their duty to God and man in all things. It will teach them, if they want to enter a higher circle in the spirit world, they must progress and develop their powers and faculties while on earth.

*April 17.*

*To a Gentleman from his Brother, May 13.*

My Dear Brother—Your mind was so favorably inclined when you came in that you had not much difficulty in believing that you were surrounded by dear and beloved friends who were anxious to communicate with you, and unfold to you new truths. Did mankind only know the beauty and harmony of the spirit home, they would not allow their minds to dwell so much on the things of the earth—but lift them up in holy contemplation of that lovely place. You cannot conceive of its beauties, much less of the infinite and lovely character of its Divine Creator. Man has debased him and brought him lower than himself by giving attributes in an infinite degree that should not be possessed in a finite degree. Let not your mind look upon him in this light but in a far higher and more glorious one. You can form no idea of our happiness, words cannot express it. This glorious destiny is prepared for all men without exception, none are to be excluded, all shall be happy. Those who do not develop themselves while on earth must see that they have not treasured their time as

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the should have done before. They must enter a lower circle than they need otherwise have done, and be properly taught and developed, by those more advanced. Now will you not pay attention to these words, and prepare yourself for an abode in the higher circle immediately upon leaving the earth? Done.

*To a Gentleman from his Brother.*

Dear Brother—I am glad to see you here. I have long wanted an opportunity of conversing with you, and now embrace it with pleasure. Although I can communicate but little to night, I want to tell you that I am happy, extremely happy. All spirits are happy. This is a great truth, and one that we wish to firmly establish on the earth. The character of God has been debased long enough by man, in his teachings. It must now be held up in its true light. The belief that God can let any of his children be endlessly tormented is degrading to mankind and must be refuted. Such error as that cannot stand in the glorious light about to burst on the earth. This is a grand truth, that all are guided by an infinitely good and wise being, and he cannot act in opposition to his character. Done.

*From the Spirit of a Sister in answer to the question, "Is she Dead?"*

No I am not dead, but live in a more glorious life. O! we are all happy in the spirit home. My dear sister, I am happy to have an opportunity to communicate with you. I have long wished to manifest myself to you but your condition has not been such as to permit such sweet communion with you.

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Your idea of the spirit after it leaves its tenement of clay is wrong; such is the fact with most people. Mortals with their unassisted mental perceptions cannot understand about the existence of the spirit after it bursts its prison door, and soars away in immortal life. Did you understand the laws of progression that govern the development of the immortal spirit, you would live while on earth so as to develop all the higher and holier attributes of the mind. Our mission is to teach mankind this, among other important lessons, concerning their life in a physical and spiritual existence. Man lives for a high and noble purpose. He was created in the image of God—his spirit is an emanation from God. God is with man, though he tramples all that is good beneath him for a time, yet the good within him at times will triumph over his carnal nature. None are so far lost in wrong doing but they will be developed in a slow degree, if but little in life, the more to be developed in the spirit home. Your cold selfish forms, your cold sectarianism hinders your progress in spiritual development, and is the cause of much wrong doing among men. God is love—love one another, cultivate harmonious relations among you, and you will reap a rich reward in the peace and happiness that will increase among you. Dear sister, think of what I communicate to you, and do not reject it because it is new to you. It is in accordance with the laws which God in his wisdom has established for the more rapid progress of the human family, towards a higher spiritual condition. Done.

*June 4, 1851.*

*To a Gentleman from his little Daughter.*

My Dear Father—I have long wanted an opportunity of conversing with you. I could not do so, for the want of the

presence of a medium. Oh! father, if you knew the happiness I enjoy you would never be grieved that I was taken from the earth. Our happiness cannot be conceived of by you. I am with you as much now as I could have been had I remained on the earth. All that is wanted now is a constant means of communication to make you feel my spiritual presence. We all come to do good to mankind. We come to bless them and make them much happier than they have ever been before. In a short time our influence will generally be acknowledged, and then will peace and happiness begin to be felt on the earth. We will tell them of the harmony of the spirit home, and teach them to imitate our mode of life. Now father think of what I have told you. The circle will have responses if they keep on meeting with proper motives, and follow our directions. That is a very important one in relation to the mediums and must not be neglected.

*May 8, 1851.*

*From a Son to his Mother.*

My Dear Mother—I am glad of this opportunity of communicating with you. You should not grieve so much that I have been taken from you, for I am ever hovering about you, and doing you good. If you knew my happiness you would not grieve so much. You cannot conceive of it. It is past the power of words to express it. This is not only the case with me, but with all spirits. None are living here that are not happy. Their trials end when they leave the earth. The spirit that comes here undeveloped, must enter a lower circle, and there be taught things he should have spent his time on earth in learning. None of the race of mankind, is destined to be miserable. Unbounded happiness is prepared for all.

There are different degrees of happiness owing to different degrees of development, but all receive as much happiness as they are capable of doing. It is not in harmony with the divine attributes to feel towards the children he has made, as the popular religion represents God as doing. Man will not be reformed till the infinite love and goodness of God is held up to him without being tarnished by an attribute which he can never possess—I mean one of anger or wrath to his children. That is a false one given him by misguided men. Now believe what I have told you, and think no more that an infinitely good being can doom any of his children to misery.

*To a Gentleman who was at one time a Baptist Preacher, but who has since abandoned the Christian faith and embraced the views of Dr. Holback, from his Sister in the Spirit World, May 7, 1851.*

My Dear Brother—You have been a believer in a dark and gloomy creed. Will you listen to what I have to tell you, and be more cheerful about the future? One being has created all mankind. That being is infinite in all of his attributes. Three I will mention—love, goodness and power. He has placed his children on the different planets to prepare them for a higher existence. They have to pass through trouble while on the planets—but even there their pain is more than counterbalanced by their pleasure, and after they leave that sphere of existence, into what a world of happiness they are introduced! All is happiness there—there is no misery in any department of the spirit home, but progression is onward and upward!—passing from one circle to another, constantly receiving more and more happiness, till at last the freed spirit shall stand in the presence of its Heavenly

Father. Our joy is unutterable. We cannot express our thoughts in your language. It requires heavenly tones to speak them freely. Why should you be created with such immortal aspirations if those desires were not to be gratified. Man alone possesses the power of progression. He has progressed from the creation of the world, and is now much above his original condition on the earth. He will continue to advance, and ultimately the race will be more advanced than you now have any idea they can be. Now think of what we have said. We do not want you to harmonize it with the dark and gloomy popular religions. This cannot be done. Communications from us can never agree with *their* principal teachings. We believe in no God of anger and wrath. There is no such being—all is guided by infinite wisdom, love and goodness.

*To a Father who wants evidence of a Spiritual Existence.*

What I write by this means send to my father, though he will not believe it is his son that would communicate thus with him. Ere I left the body I often thought I would communicate through him, if spirits could communicate, but since my change of condition I find it impossible to do so, because his condition is unapproachable in my present stage of development. My dear father, I have hovered lovingly around you, whom I loved so dearly in life, as you are; and I love you with more intensity now, that I have a realization of the joys and unspeakable happiness that attend us in the spirit home. Because you cannot comprehend this mode of communication, you reject the whole as delusion. Investigate this subject with the candor that is characteristic of your other investigations, and your labours will be such as to throw much light

on your mind ; your spiritual condition will improve, and improve it all that you can ; for the more it is developed on earth, the higher will be your condition in spiritual existence. This fact should continually prompt all to cultivate the high and noble faculties of the mind ; it is to present advantage also ; this you know. There are many things I would like to communicate to you. The opening of death's door was a happy transition for my spirit. I feared not death you know, and welcomed it as in the natural course of things, and O ! what a happy change ! I found my condition surrounded by blessed and holy influences. I have rapidly developed in my perceptions of the goodness and exceeding glory of the great God—and feel emanations of his benignity and love surrounded on every side—all are happy in this, the spirit home ; we continually ascend nearer to the Source of the divine intelligence and harmony and love that is ours. You cannot conceive, O ! father, that a spiritual existence is a blest reality. Hasten, dear father, to this belief. Your son longs to communicate through you, and to manifest himself to you, and breathe into your soul the sweet impressions of spiritual presence. You will try to reason all of this communication away, but examine it well. I will hover around you ; I can read your mind as clearly as you do a book. I cannot approach you to communicate, but will as soon as your condition will permit. Publish this, father ; it will be to your advantage.

Your son,

CARLOS.—Done.

*To a Gentleman from his Wife.*

I am often with thee, as near as I can approach thee, endeavouring to pour into thy mind sweet consolation, and to direct thee in the ways of truth and wisdom. Ours was a happy life,

but the death of my mortal part was thy loss, not mine. O! the exceeding joy that has been my portion since my sojourn in the spirit home! here I continually develop to higher degrees of perfection, expanding like a rose in the sunshine of our Heavenly Father's love.

All are happy in the spirit home; here we are all attracted by the affinity of our spiritual development, and continually ascend nearer to the centre, which is God. Cultivate thy spiritual nature—it is the highest of man's adorning, the spark divine, the living coal which dieth not; and though it be smothered beneath the ruins of neglect, and wrong, and outrage of all that would promote its growth, still it lives, capable of growth, when favourable circumstances surround to enable it to develop.

Man should know this, then he will perceive the necessity of better social arrangements, so that proper circumstances may surround all; for when one suffers all feel the wrong, because man is a unity, the children of one common father who loves them all.

Man needs more knowledge of his own nature, physical and spiritual, and as he investigates, he will progress if he will but give heed to the information that he may receive.

*To a Lady from her Sister, May 13.*

My Dear Sister—You came here very skeptical, but you have been unable to resist our influence. You are not so much disposed to denounce the matter as you were before you heard us talking to you. You could not resist the pleading voices of affection, but were forced to yield. Think not our love for you has diminished by a residence in the spirit home. It is there purified by sweet influences, and

burns into a brighter and holier flame. We have our hearts and feelings lifted up in holy adoration to the great and beneficent Creator of all things. We know and see his infinite love for his children; and ours is kindled thereby into a stronger and more lasting fire. We cannot communicate more to you now, but you have seen enough to give you something to think about, and base a lasting faith upon, in what we have told you in the communications we have given to various persons that have been here. Now this must satisfy you for this time. Done.

*To the surviving Brother and Mother of the Departed.*

Do not be afraid of me. I love you and all the rest of those near and dear to me while in the body. My dear brother, you have so little idea of spiritual existence, that you cannot appreciate that it is your brother now communicating with you; though you feel curious to hear what purports to be from me. Doubt not, it is I, your brother, who has watched over you to influence you in the way of truth and goodness for a long time. Yes, since I have been developed sufficiently to do so; hasten, my dear brother, make your conditions such that spirits can approach you, then they will descend and converse sweetly with you much to your edification and comfort. I am with you; see and know what you do and think. You all are in the presence of superior beings or *spirits*—and when people come to know this great truth, they will walk with fear and trembling lest they do wrong and thus displease\* those good spirits who watch over them to lead them in the

\*Question. Do spirits become displeased with the doings of the inhabitants of earth? Ans. No; the expression meets the conditions of the inhabitants of earth at present.

ways of truth and rightness.\* I have a word for dear mother ; would that she were here. Oft have I tried to impress her with my presence, and to fold her lovingly in my embrace, and breathe into her spirit the sweet influence of spiritual presence. You mourn for your son ; he is not dead ; he liveth in new splendor and renewed life. Death is but the opening to life ; the escaping of the spirit from its clay tabernacle ; and here it grows and expands through all the different spheres up in the presence of the great First Cause. My dear mother, pin not your faith on creeds or doctrines of faith. God is love ; he loves all his intelligent creation, and this love is sufficient to draw all who yield to its holy influence into the presence of the Great Father. This is an important lesson for you to learn ; not only for you but for all others. Now think of what I communicate to you. Let it sink deep into your mind. *God is love ;* love him and love one another, and abide in a peaceful frame of mind. It will elevate your conditions so that the hovering spirits may manifest themselves to you ; then you will not fear death, but patiently doing your work, wait for the opening of the prison doors to waft you home, away to the spirit land. Done.

#### THE USE OF SPIRITUAL MANIFESTATIONS.

The question is often asked, of what use are these manifestations, even if they be true, and are all that is claimed for them ? This question evidently arises out of a most profound ignorance of spiritual conditions. If the question were put—of what use are not these manifestations, in every particular

\* Ques. Is it rightness or righteousness ? Ans. Rightness. Ques. Is that a word of your own coining ? Ans. It is a right expression.



relative to temporal and spiritual existences? The answer might almost be "infinite." When mankind come fully to believe in these spiritual influences, and to duly appreciate them; then will every one desire to secure such conditions, as to enable every family to have its medium, and thereby be enabled to consult the spirits, on every subject, on which truthful and reliable advice may be desired, whether great or small.

We have on hand a large collection of communications giving counsel and directions in almost every matter relating to the affairs of life; these we had intended inserting, under this head, but as the work has already extended beyond the original design, we are obliged to be content with giving a very few. They will, however, give some idea of the use and importance of these phenomena.

*To a Lady from her Grand-mother.*

My Dear Grand-child—When we come to you, you should always talk to us—then we would come oftener, and try to talk with you. The more we are talked to the better we can respond; it gives us more power to have you familiar with us. Last night I accomplished my purpose, although you do not know what it was, or how I brought things right. I cannot tell you that now, but I want to have you know that much good was then done. You had some agency in bringing about the result, but how, or in what way you cannot know now. All you did, you did unconsciously; but it accomplished the end, and that was all we wanted. We will always come when we can do good; never be fearful of us, or afraid to question us. You should form a family circle as often as possible. You.

can admit some friends as members. Now do as I say, and it will give us more power to do good.

This lady is a practical medium and was awakened the night before by raps upon her foot. She had several questions answered very satisfactorily. A day or two after this occurrence the spirit was consulted in reference to the character of the evil that was about to befall the lady—when information was obtained, that she would have been taken very ill that night, and would not have lived over fourteen hours. The nature and the cause of the illness was also given. And, from existing circumstances, there were good reasons for believing that what had been communicated was true.

Another circumstance occurred in which one of the mediums was concerned. She and some friends had been out one evening; and, on their return home stopped at the house of another friend. The lady had no sooner taken a seat, than she went into the mesmeric state—when raps were heard, giving the signal for the alphabet. It was repeated, when the following important sentence was spelled out, by raps. This occurred previously to the discovery of any other mode of communicating:—

“You must take care of ——— to-night; she is to fall out the window and kill herself. She must remain where she is, to-night.”

The spirits were asked if she should be informed of the fact when awake. The answer was, “no!”

She was not informed of the communication, but yielded to the solicitations of her friends, and remained with the family during the night, and was secretly watched. She was observed in the night to get up—dress herself, and go down into the

dining room, in the second story, raise the blinds of a window, and attempted to raise the window, when she was taken hold of by those watching, and prevented from proceeding farther. She was in an unusually deep sleep, from which it was difficult to arouse her. This occurred in the presence of several persons of acknowledged veracity, members of circle A, who can testify to the facts.

This lady for some years previously, had been subject to attacks of somnambulism—and once before attempted to get out of a second story window, but was prevented, by a friend who discovered her in time to avoid accident.

#### ON PUNISHMENT.

*Received by a Clergyman.*

Would it be in accordance with infinite wisdom and goodness, for God to allow his children to do wrong all their lives without reproof or punishment; and after they leave the earth arraign them before a throne of justice, to answer for the sins of a lifetime, and administer punishment at that time?

What is the object of punishment? It is not given because God is angry and wishes vengeance, but because it is for the good of his children.

It is to reform man and make him do better. To do this, it must be felt at the time the wrong is done, and that will teach him better in future. It is because man has held up the wrong object of punishment, that it has lost much of its beneficial effects. Those who do wrong and have this mistaken view of punishment, regard it as one of the worst evils, instead of which it should be regarded as a great blessing. All of God's punishments flow naturally from the offence. They

cannot therefore be regarded in the proper light, when looked upon as indications of wrath. For wrath is never consistent, as his punishments are.

It should be the great object of earthly parents to imitate God in the raising of their children ; for to do good punishment should always appear to be inseparably attended on the offence.

Parents should study God's law of government, and form theirs likewise. It is a great duty and should not be neglected. No offence should be allowed to go unproved ; for slight offences at first, bring on greater ones, and it is much easier to correct them at first, and should invariably be done. No parent fulfils his mission on earth unless this is strictly attended to. Done.

*To a Mother from her Son.*

My Dear Mother—You do doubt that it is your son who now communicates with you. A new era has dawned on the world, through mediums. The spirits of your departed friends can converse with those they loved while on earth ; and if your conditions were of the right kind, I could communicate through you too. You have mourned for me ; do so no more. Your loss has been my great gain. My happiness is much greater than you can conceive of. Spirits are all happy ; and when you believe in spiritual manifestations, you will feel far happier than you now do. Then you will not fear the threats of hell and damnation that are preached to you. Such doctrine is wrong, and bad in its tendencies on the human mind, and has been the cause of much unbelief in the immortality of the soul, and infidelity to truth and rightness. Done.

The following instructs man in relation to his spiritual development. It is one of the first efforts at communicating by the new mode, viz :—by the involuntary motion of the hand holding the pencil on paper :

*From a Father to his Son.*

To My Dear Son—I have long wished to communicate to thee, though I left thee when a little boy, so young as not to feel a father's loss. Yet I have watched over thee, and oftentimes impressed thee with a sense of spiritual presence, and breathed sweet consolation to thy soul, and elevated thy thoughts to holiness and love. Thee feels curious to know about this, that purports to be spiritual communications, and why they come in this way. We have for a long time wished to communicate more directly with mankind than formerly.

It requires a suitable spiritual and physical condition, before we can approach, impress or communicate through any one ; and there is now being developed a class of persons, whose conditions are preparing, so that we can control them, and thus communicate more directly by means of the alphabet card. But higher modes will yet be developed. Thou wilt naturally ask the object of all this ? Why, my dear son, you have much to learn. Your nature is progressive. We come to teach you this—and to aid you to develop your spiritual powers. We come to teach you that God is love—that he loves all his intelligent creation, and is not vindictive—that the spirit of man is an emanation from his—that *man* is a *unit*—that his present social arrangements are wrong, and opposed to his best interests and happiness in life, and the one to come. We come to assist him in the development of all the higher and holier attributes of his nature, to perfect his social conditions, and to advance in wisdom and love, to show

him the beauties and glories of creation, and the unbounded love of our Heavenly Father, to teach him to live right, as the only means of attaining an advanced degree of happiness in the spirit home—that all spirits are happy, in different degrees, as they attain to goodness and truth, while in life—that his creeds and forms, and ceremonies, and cold sectarianism are wrong—that he must come to God the fountain, and not depend on the muddy streams of man's imagining, which has been the means of driving many intelligent minds to infidelity—to truth and right.

There is a beautiful chain of cause and effect, throughout creation, and God, spirit, men and matter. The relation of one to all, and each to every other, is governed by laws fixed, and immutable, which, in the process of time, will be understood and obeyed. Then will harmony be perfected, and man in unison with all around him. My son, investigate, and your researches will throw much light on your mind.

#### THOUGHTS AT THE TIME OF DEATH.

It not unfrequently occurs that we stand around the dying beds of our friends and relatives, and witness in their expiring moments, efforts to communicate something to us, which they are unable to do. Those unexpressed thoughts we regard as sacred heritages, of which we have been deprived, by the stern mandates of unrelenting fate. The desire continues with us, during the remembrance of the departed, to know what were the last thoughts of the loved ones gone. This desire has never, until recently, been gratified. These thoughts are now freely communicated, and great satisfaction is thereby afforded—even long after those organs, that would have given them utterance, shall have mouldered away in the

cold and gloomy grave, and mingled with the kindred elements of their mother earth.

The following short, communication, was received by a lady in this city, with feelings of painful satisfaction. It is from the spirit of a most intimate friend, who died in a neighboring city. The deceased, had frequently, during her illness, expressed a wish to see her friend—to communicate something to her, but this she was unable to do. Some months after her death, the friend, in the presence of a medium, asked if the spirit of ——— was present. An affirmative answer was obtained. She then requested to be informed of the nature of the communication, she desired to make before she left the world. The request was granted, the spelling being done by raps. The full name was spelled at the close of the communications.

“My Dear Friend—I wished to see thee before I left your world. I wished to make you acquainted with my troubles. My husband used me badly. If it had not been for that dose of poison, I should have been with you yet.”

*From the same to the same.—Spelled out by the Card through another Medium.*

My Dear Friend—I left the world under unpleasant circumstances. My spirit was bowed down with trouble; and I thought many of my dearest friends had forsaken me, or cared nothing for me. Now I can see with clearer eyes—I can see the motives that actuated all of my friends. Some did not act right; but I can see how they were led on to do and think as they did, and I cannot judge them harshly. My spirit is now free from its former imperfections, and can see

workings of the unchangeable laws of God that govern the universe. Had my friends been more enlightened in regard to these matters, they would, they could not have done as they did. We wish now to instruct man in regard to these things; that he may obey the laws of his being and live in accordance with them, and thus make all around him happy, instead of making them miserable, by entertaining erroneous and suspicious notions. When man learns this, he will try to surround himself with conditions favourable to his advancement, nor will he forget the interests of others likewise. Then will there be harmony indeed. My dear friend, I am often with you, and will try to impress you with some of these high truths, so that you may never be the means of causing unhappiness to any, by your feelings. Imitate us; we bear no suspicious thoughts of our companions. We understand each other fully—there can be no danger of mistakes, when such is the case; but love shall flow peacefully and calmly with nothing to interrupt its beautiful course. Think of this, and try to live like us, and great shall be your happiness. Done. June 19.

The following are of a very different character. And as the foregoing they were given in answer to similar inquiries:

*From the Spirit of a Mother to her Daughter.*

My Dear Daughter—After I was unable to speak, my internal vision was opened, and I saw around my bed the spirits of my deceased relatives, and they gave me many messages of love, and my spirit grew exceedingly happy, and I strove to tell all my friends with me, how lovely every thing appeared to me; for I could then faintly see the brilliant home to which my lovely companions were waiting to guide me.



*To a Grand-daughter from the Spirit of her Grand-mother.*

In this case the dying relative endeavored to communicate something which was supposed to be relative to a domestic matter, in which she had been deeply interested ; but it appeared from the following, that a different theme moved her to make the effort to speak.

“ You are mistaken in reference to what I was going to say to you. I was going to tell you not to grieve for me, for I saw how much happiness I was about to enjoy. Bright spirits had visited me and disclosed to me some of the beauties of my future home. I was so overpowered with joy, that I wished to impart some of it to you, to cheer you in your grief, but I was unable to do it, for my strength failed me completely, and I could say no more. At some future time I will give you a faint idea of our lovely home.” May 9, 1851.

A lovely young lady died of consumption in the twenty-first year of her age. During her last moments, her lips were observed to move, and a serene smile to settle on the countenance. At the close of a most beautiful spiritual communication to her mother, in reply to the question—“ What were your last words ?” The following sentence, gratifying to the mother and surviving sister was spelled out :—

“ O ! glorious visions burst on my sight ; joy, joy, joy eternal awaits me. I go rejoicing.”

*Hints to a Medium from her Guardian Spirit.*

Be still and passive ; seek and you will find, investigate for the truth, and you will discover it in due season. Make not

up your mind too hastily, or your conclusions may be wrong. All cannot be learned in a day. Man's nature is progressive; so is nature; all things tend to more perfection. There is beauty and harmony around you, that your coarser perceptions have not taken cognizance of, which will be plain when your views are more exalted and expanded. So be passive; which does not mean to close your minds to the investigations of phenomena that is going on around you, but not to set up your own prejudiced opinions as right, without a proper regard to evidence, that will be offered to those who investigate fearlessly to discover the truth.

*From a Brother to his Sisters, in relation to a great Enterprise in which they are about engaging—One of the Sisters being the Medium.*

Think you of the future, of what and how it will be with you. A great work is yours; be ye staid, and cool, and calm. Let part of your preparation be fixedness of purpose, devotion to truth, willingness to investigate, and ever ready to learn of nature as revealed in life—the invisible spiritual life, as well as the coarser forms. New scenes of beauty will constantly unfold to your vision, and you will increase in knowledge and wisdom; and above all cultivate love and harmony among each other; then will guardian spirits be with you, watching over your vision, imparting much that will be of great benefit to you, in your walk in life.

Be fixed and staid, yet ever ready and willing to investigate; thus will you progress onward in the march of improvement, and be of use in your day and generation.

*An Invitation to the Medium to take a Morning Walk.*

Come taste the morning breeze, as it wafts along, bearing the sweet perfume from flowers, unfolding in the shady nooks, and by the running streams. Come wander forth, inhale the richness of the hour, when the glorious sun first peeps over the horizon and pours his flood of light upon creation, waking to life and beauty tiny sportive creatures. Oh, the mellow light! what richness it imparts to leaf and flower, and flowing streams and plains, and luxuriant forest. Come at this hour, and be refreshed; the outward by the freshness around thee, and the inward borne by the surrounding scenes to its prototype, in the invisible, the purer life, yet not understood by coarser thought. A fitting time is this for holy teachings; to impress thee with such truths as are in keeping with the hour—purity and beauty, fidelity and truthfulness. The world around whispers of these, and profit thou by the lesson.

## A WORD OF ENCOURAGEMENT.

Stay thy perturbation; be calm and self-possessed; and let thy noble bearing impress all around thee, with the cool serenity of thy feelings. As the sun placidly sinks to rest, reflecting in its wake, its radiant beams, tinging the varied clouds, which cluster mournfully around its departing glory—so let thy life ebb away, reflecting on every side deeds of benevolence and looks of love, to cheer and warm into happy sunshine, beings around thee. And when thy life is spent in this shadowy world, to awaken into the one of substance and unfading glory, thou mayest be remembered for the radiance of thy life. A kind word fitly spoken may lighten human woe, may awaken tender feelings, may give a new impulse to

generous feelings, and thus strengthen the resolves of some weak brother, to renewed diligence in the cultivation of correct sentiment and exalted truth. You do not properly estimate your smiles and frowns ; how the one may bless and the other shade in gloom some observant mortal, who from either may catch an impression, that may give tone to the future life. Done.

Upon a certain occasion, one of the mediums was about to start out to see a friend, from whom she anticipated a rebuke for her connection with the subject of spiritual manifestations. She was at a loss in her mind to know how to meet it, when all of a sudden her hand commenced the convulsive motion with unusual violence. The card was taken, and the following spelled out. She followed the counsel, and left her friend in a better state of mind than she found him.

Be wary, be wise, let truth guide your tongue,  
Then all things will work to your interest and right ;  
Thus armed, you will meet the conflicts of life,  
In meekness and firmness, above all strife ;  
But dignity and grace, your movements should govern,  
And truth then will triumph over error and wrong.  
Be wary and prudent, be centred and staid,  
Not turned from the right, nor swerved from the true ;  
For truth, is true in its nature, no fiction of man,  
To be turned and twisted to suit his caprice,  
But stable and firm, immutable, fixed  
By the wisdom of God, in the nature of things,  
Heed your impressions, as stamped on your mind

In wisdom ; by spirits who watch every action and thought,  
To check, to guide, to direct in the way of wisdom  
And truth. To breathe into your soul the sweetest  
Impressions that mortals e'er Daguerreotyp'd, while  
In life they remain ; yea, scenes of the spirit home  
Reflected they are, to give you a foretaste of the bliss,  
And the joys, that in those heavenly spheres,  
Continually swell from the o'erflowing fountains  
Of wisdom and love.

## MAN BE THOU IN UNISON WITH NATURE.

*Spelled out by the Spirits, as the other Communications. The Mediums do not stand responsible for any productions that come through the Card—neither do they claim any merit. It is an involuntary physical act on their part, in which they have no mental agency whatever.*

Holy influences around thee gather,  
 All unseen, yet calmly mould thy mind,  
 In forms of thought, so delicate and pure,  
 They seem as emanations from the  
 Spirit land ; and so they are, bright  
 Emanations, to allure thee to the good  
 And true ; thus wooing thee from earth,  
 Its cares and joys, to those allied to heaven.  
 All nature swells with music soft and rich,  
 Borne upwards from the gorgeous mountain,  
 Luxurious plains, and softly flowing streams ;  
 From the winged worshippers, and from  
 The tongues of thousand tiny creatures, that  
 Luxuriate in golden sunshine for a season brief,  
 All in harmonious concord swell the finer notes,  
 The mighty ocean playing for the bass  
 Upward it swells. O nature's music,  
 To join the chorus of the spheres !  
 Oh ! man wilt thou be mute ? Nay, list,  
 List and catch the strains, and soar thy feelings  
 Up in unison with all around thee.  
 Oh ! list, for ever near thee kind and happy  
 Spirits whisper of love and truth, to woo  
 Thee to themselves. Ope thy mental eye,  
 List with thy mental ear, and thou wilt  
 Perceive a new creation round thee,  
 Of beauty, which thy mortal eye has  
 Ne'er beheld. Spirits disembodied of their  
 Clay, in numbers cluster, in joyous brightness,  
 Near thee, and all the fairer forms of  
 Creation, thou can'st see—the substance  
 Of which the outward world is but the shadow.  
 Then haste thee to exalt thy own condition,  
 And be in unison with all around thee,

## A COLLOQUY WITH THE SPIRITS BY MEANS OF THE CARD.

HELD WITH HARMONIAL CIRCLE, D.

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### *Reply to a Remark made during Conversation.*

“When the *natural* death of the body occurs, it is caused by the spirit gradually leaving the body ; but few such deaths occur. When the body is oppressed by disease, the spirit is *forced* to leave it. When death is *natural*, there is not the least suffering. Violations of the laws which God has established, alone produce suffering.”

*Question.*—Is it true that man once lived to be from five hundred to eight hundred years old and upwards ?

*Answer.*—Yes.

*Q.* Could man live to such ages at the present time, if he did not violate the laws of nature ?

*A.* No ; the spirit is more developed than at that time.

*Q.* Is the physical condition of man inferior now to what it was formerly ?

*A.* No ; it is more perfected.

*Q.* Does physical suffering retard spiritual development ?

*A.* No.

*Q.* Then man was not made, originally, as perfect physically and spiritually as he is now ?

*A.* No ; many changes have taken place ; he has progressed in his physical being with his spiritual development.

*Q.* Has the physical condition of the earth improved ?

*A.* Yes.

*Q.* Will the earth ever be destroyed ?

*A.* No ; it will pass through many changes, before it will become in a degree perfected. These changes will be made more gradually than those which occurred in ages past.

#### AT ANOTHER TIME.

*Q.* Will you give us satisfactory evidence that you are good spirits ?

*A.* When you cease to believe in bad spirits. When spirits appear evil 'tis the only way to bring some persons to a condition to be influenced, and ultimately to believe, and in the end will be for their good.

*Q.* Are spirits generally acquainted with each other ?

*A.* In the same sphere most are. Spirits are not acquainted with each other in different spheres.

*Q.* Can spirits appear in different places at the same time ?

*A.* Not as you understand it. They move as thought passes, and go where love calls.

*Q.* Are spirits conscious of events passing at a distance, as well as near ?

*A.* If harmony unites them with the thought. ¶

*Q.* Can spirits pass from one planet to another at pleasure ?

*A.* They pass through space ; all the universe is visited by them.



The following was in reply to some remark made in the circle :—

“ God and nature are not the same. God is the creating power—all nature is his work. The creating power is not the thing created.”

*Q.* Have the clergy any faith in spiritual manifestations ?

*A.* Many have, but they fear it, lest it would destroy their power over mankind. They do not understand the truths the spirits utter.

*Q.* Will the spirit of my particular friend, who left this world some time since, communicate to me ?

*A.* Cannot impress her with the thought.

*Q.* Why not ?

*A.* She has been in the spirit land but a very short time.\*

*Q.* What shall we say in reply to skeptics, who denounce spiritual manifestations as a humbug ?

*A.* Tell all to examine ; and all who come in candor will eventually become convinced. Those who have eyes and will not see, are blind indeed ; no truth can be perceived by them.

*Q.* What evidence have we of the manifestations being spiritual ?

*A.* You know they are. Your own spirits are impressed with this truth. Education and fear prevents your perceiving it. Endeavour to enter the interior state ; you can then perceive truth. Withdraw from the outer world—let not your affections for the outward, darken your spiritual perceptions.

\* The body of the person alluded to had been buried but a few hours previous to the time the questions were put ; which fact was unknown to any one present, except the questioner.

AT A MEETING OF THE CIRCLE, JUNE 16, 1851.

**Q.** Is it the spirit of one who once lived in the flesh, who now guides the medium's hand?

**A.** It is her father.

**Q.** Is this the best mode in which it can communicate?

**A.** At present it is.

**Q.** Why not communicate through any other person present?

**A.** Observe well what is told you. We can communicate only through those whose electrical condition enables us to manifest ourselves. This condition is produced by your becoming passive and submitting yourselves to the influence of spirits. This you have been unwilling to do. Some of you feared us. Come in confidence to us, fearing no evil. This must be your condition before we can approach you. Give this as an answer to all who doubt spiritual manifestations.

**Q.** In what respect is her condition more favourable than others?

**A.** We have her under our influence, by having developed her. Your condition repels us; we cannot farther explain. You cannot yet understand the laws which govern our communications with you.

*Answer to some Remark not noted.*

“What more do you want? We cannot as yet read your thoughts clearly. The medium must feel your thoughts.

**Q.** Has she been changed by your operations?

**A.** Yes.

**Q.** Is it in her mental, moral, or physical conditions?

**A.** In all she must be changed, before we can communicate.

*Q.* When a question is asked, do you hear it, or do you perceive it through the mind of the medium?

*A.* We perceive it, if it is freely impressed on your minds, and if we can harmonize with you. If not, we must perceive it through the mind of the medium.

*Q.* Do you impress the idea you wish to communicate on the brain of the medium?

*A.* Yes; it is the seat of thought.

*Q.* Do you move her hand independent of any effect on the nervous system?

*A.* No; it is through the nervous system; it is in a highly electrical condition.

*Q.* Why do not men become mediums as frequently as women?

*A.* Their mental and physical conditions are different. Men are not so susceptible to electrical influence.

*Q.* Which has the best intellect, men or women?

*A.* Women are the more spiritual.

*Q.* Are healthy persons more susceptible than invalids?

*A.* Yes.

*Q.* Do those who are in delicate health become mediums more readily than those in health, conditions being equally favorable.

*A.* No.

*Q.* Do you know our ages, &c.?

*A.* When we harmonize with you, we perceive all the conditions of your existence.

#### AT ANOTHER MEETING.

The two following replies were received in answer to some remarks which were then being read in Davis:—

“If spirits have lately left the body, they may give contradictory statements.”

“If they have lately left the body they are bound by sympathy with those in the body.”

*In Reply to other Remarks.*

“They come to establish a more perfect order of social intercourse.”

*Q.* Does the character of the communication depend on the moral and intellectual or electrical and physical condition of the medium?

*A.* They can communicate through low mediums, by means of their guardian spirits; but the character of the communication will be in accordance with the mediums. A particular electrical condition is required.

*In Reply to Remarks.*

“Man is the highest intellectual existence on the earth, but there are other existences, of a more highly intelligent order.”

*Q.* Are they in other planets than our own?

*A.* Some are—others are spiritual only, and exist only in a spiritual state.

*Q.* In what planets are they?

*A.* In those in which nature's laws are the most fully developed.

*Q.* Are guardian spirits particularly appointed to watch over particular persons?

*A.* Yes; God governs the universe.

*Q.* Is that appointment made because love and harmony had existed between them while on earth?

*A.* Not in all cases; where the most harmony exists in spirit.

*Q.* Can spirits visit and watch over any one they may wish to on earth?

*A.* Yes.

Q. Is there not a principle in us that will teach us what is right, independent of a guardian spirit?

A. Yes.

Q. Sometimes we have impressions of danger near; and are thus enabled to shun it. Is that impression made by our guardians, or is it a law of nature?

A. The spirits who watch over you perceive the dangers surrounding you, and in some cases are enabled to *impress* you. God governs through the spirits. You forget this truth.

Q. Would it be right to worship spirits?

A. No, no, no!

AT A MEETING OF CIRCLE D, JULY 10, 1851.

Q. Will you tell us what spirit is?

A. It is an emanation from the eternal mind, or God. Its peculiar properties you cannot understand. All qualities possessed by the mind, when in a pure state still exist. Its identity continues. By a peculiar electrical condition it is enabled to preserve its original organization. You cannot understand further. All the other peculiarities must be felt.

Q. Does the spirit exist previous to the birth of the body?

A. Its independent existence commences at the period of viability. Life cannot exist without spiritual influences in the human organization.

Q. Does the body develop the spirit?

A. It develops the body.

Q. Is the spirit, matter, highly etherealized?

A. No; its electrical combination is all that is material.

Here follows a lengthy philosophical explanation, which is reserved for the next volume; the publication of which is had in anticipation; which is designed to contain a higher order of communications.

## DECEPTIONS.

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There are but few subjects embracing the elements of such universal interest as the one under consideration, that have not been burdened by the spirit of speculation ; and retarded in their course by mischievous deceptions, and imitative tricks, invented and practised for the purpose of gain, notoriety, or both. Even the purity of the Christian religion [has been so far prostituted to this unholy purpose, that its *true character* is but little regarded, and its holy teachings rendered matters of merchandise, to gratify the avaricious cravings of many of its professed admirers and advocates. Very early in its history, *one* could be found, even among the original twelve, sufficiently avaricious to make the body of his acknowledged Lord an article of merchandise, and while the darkest, blackest deception, reigned througout his whole being, he employed the insignia of love and fidelity, to effect his wicked purpose. Is the spirit of speculation sufficiently rife now, to justify the suspicion that one out of every twelve of the professed disciples and followers of Jesus might be led by it to commit similar acts ? It is to be hoped not. If this be true in regard to a matter avowedly so holy, and that too at so pure an era in its history, is it at all surprising that one regarded as less sacred, should not be wholly exempt from like impediments ?

That there are deceptions practised in connection with these manifestations, in some regions many confidently affirm. But we are free to confess that we are not aware of having been caught in that kind of company. We think we can pass our time more profitably, and abundantly more agreeably, in the society of intelligent, honest, and truthful inquirers, than with dishonest deceivers, who would be willing to prostitute either this, or the Christian religion to the purposes of gain. The candid truth-seeking inquirer, has been peculiarly unfortunate in the means of prosecuting his investigations, surrounded by such associations, and we would advise him to follow the counsel before given ; leave them at once, and get up a circle from amongst those he can trust ; then he can avoid the tricks and deceptions about which we hear so much. And if all the conditions be observed, and all the laws governing the manifestations be complied with, the communications received will seldom fail in being truthful and highly satisfactory. But should the harmony be disturbed, the conditions interrupted, and the laws governing the manifestations, rendered nugatory, by the presence or conduct of some dishonest, bigoted skeptic, all communications may cease ; or those obtained may not be relied on. Passivity of mind, with regard both to medium and circle, mutual confidence, love and harmony—candor, and honesty of purpose, to arrive at the *truth*, we repeat are indispensable conditions, and without them, all efforts to get truthful responses or communications, will prove abortive. They will be free and truthful, just in proportion to the state of these conditions. The skeptical intruder may by a single word or gesture, destroy the whole of these conditions ; and get his apparently untruthful answers, and boast of his having detected the “lying spirits,” and chagrined the “rappers,” &c.—and exult in his glorious achievement ; while all

he has, in reality, done, has been, to most egregiously deceive himself, by banishing from his presence the only means he can ever employ, to arrive at correct information in reference to the matter he professes to investigate.

Were the laws governing these phenomena better understood, and more closely observed by those professing to be candidly investigating, there would be less cause for dissatisfaction among the circles themselves; and less opportunities given for making these terrible exposures, that ever and anon, make their appearance, threatening utter destruction and annihilation to the subject of spiritual manifestations. Let the laws governing the phenomena be studied more, and less importance be attached to the phenomena themselves, and much greater progression would be made. We would further observe, that while passivity of mind, confidence, harmony, candor, and honesty of purpose are enjoined on those investigating, let your scrutiny be severe and searching, close and critical. But allow your minds to be free from prejudice, and preconceived opinions. Approach the subject as a jury approaches the case of an alleged criminal, and as you yourself would desire to be approached, if arraigned, with your minds open and free, to receive evidence upon either side, presuming the party *innocent* until his guilt is fairly shown. This is a principle of law, based upon immutable justice—the only principle upon which a fair trial can be had. Have the spiritual manifestations ever been placed on trial before such a tribunal? Let the language of the various reports, and the spirit of bitterness, and prejudice that runs through most of them, answer.

Before such a tribunal, and by such minds, we court investigation, the most rigid and searching that can be instituted; and we fear not the result. But to no other will we submit.



The frothy ebullition from narrow, bigoted, enslaved minds, that float upon the surface of public opinions, as verdicts against us, we neither respect nor despise ; but let them float along ; they answer a good purpose as bubbles for “ children of a larger growth ” to play with, to keep them out of greater mischief. They have their use—we have no controversy with them. But nevertheless, it is sometimes difficult for one who has fearlessly, and candidly investigated the subject, to repress a smile in view of the laboured efforts of these writers to caution the public against these alleged gross and wicked impositions ; while they themselves are gullying the community by their partial, one-sided productions, and thus by withholding the truth, and giving matters false colouring, are practising a deception upon them equally heinous, with those they so zealously labour to suppress. Many of the facts they set forth, in regard to the apparent untruthfulness of the communications, and irreconcilable statements, they have witnessed, no one wishes to deny or conceal. Throughout the foregoing pages allusions are continually being made to them. They are frequently adverted to by the spirits themselves—and the cause of them freely given—and the means for avoiding them, invariably suggested, or urged upon those who are perplexed and staggered by them. Until the objectors comply with the conditions offered in every particular, and thus fairly test the question by such compliance, their objections cannot be regarded as serious, by the honest searcher for truth. These things do occasionally occur, and the labours of those investigating the subject, are, at this time, mainly directed to their removal.

As regards the gross and wilful impositions, that are said to be intentionally practised on the simple and credulous, by designing and dishonest *mediums*, we must confess our entire

ignorance of any such transactions; and must say, that credulous indeed and stupid too, must be those who have been so miserably duped by means so simple, and so easily detected. Such statements are but pitiable compliments to the intelligence of the communities in which they are averred to have been practised; as the doings of the mediums were public and open to the scrutiny of all. Those who have ever visited the circles in this city, and witnessed the various manifestations, cannot but be struck with the utter want of candor and truthfulness of the statements, if those circles are conducted as they are here. Some of the stories they tell about the mediums, are grossly absurd, manifestly false, and supremely ridiculous. There have been deceptions practised, occasionally, at the circles in Philadelphia; and when detected, the skeptical visitors present, have always been found to be the deceivers. They have tried to imitate the sounds, and in the early part of the investigations, sometimes passed them for real. But as the ear became accustomed to the true ones, the counterfeits were readily detected by the circle, and the counterfeiter pointed out. And if the truth, in other places could be arrived at, there is but little doubt, but that the impositions complained of, would be found to be practised by the very ones, who allege to have detected them, and who are now making such loud lamentations over them.

Persons who have never been favoured with opportunities of witnessing the phenomena, and who have creeds and sects and matters of religious faith to take care of—or who are, from other causes, disinclined to engage in the enquiry, may enter these gull-traps, that are set for them, and deceived themselves out of the due exercise of their reason, and observation—that they may remain in blissful ignorance of the glorious truths that are being every where developed, in

such rich profusion all around them. But the honest and free inquirer will not be deterred from engaging in the work; the *free* mind is not to be trammelled by such means. Sec-tarian bigotry, ignorance and falsehood, are seen lurking behind the curtain, in almost every scene in the alleged ex-posures that have been made—and truth is allowed to have very little part in the miserable dramas.

## HYMNS SUNG AT THE CIRCLES.

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### HYMN I.—THE SISTER'S CALL.

1. A voice from the spirit land,  
A voice from the silent tomb,  
Entreats with a sweet command,  
Brother come home !  
List, list ! 'tis a sister gone,  
Unseen, yet where'er I roam,  
She calls from her star lit throne  
Brother come home ! brother come home !
2. At eve when the crimson west,  
Is dyed by the setting sun,  
She calls like a sister blest,  
Brother come home !  
Abroad in the still night,  
A stranger—and all alone,  
I hear through the misty light,  
Brother come home !
3. In dreams of the midnight deep,  
When angels of mercy come,  
I startle to hear in sleep,  
Brother come home !  
When far from my father's hearth,  
I sail o'er the white sea foam,  
I hear through the storm wind's mirth,  
Brother come home !
4. By sorrow and sin oppress'd  
She answers to every moan,  
Come where the weary rest,  
Brother, come home !  
Ah ! loved one, I haste to thee,  
Soon shall I reach my home,  
And there wilt thou welcome me,  
I come, I come ! I come, I come !

BROWN.

## HYMN II.—HYMN OF REJOICING.

See the glorious light is breaking,  
O'er the streamlet, hill and plain,  
From his slumber man shall waken,  
And arise to life again.  
Not long shall he slumber,  
And waste without number,  
The moments that God,  
On him hath bestowed.

Man has ever been progressing,  
Onward from his birth till now,  
Thus shall he advance his station,  
Till to him all things shall bow.  
Thus will it ever be,  
Thus shall man ever see,  
The God of his love,  
Work all things above.

Now is the time when man shall see,  
The glory of his mission ;  
For now the time has come, when we  
Can open clear his vision.  
Hark to the angel choir,  
Which doth of thee require,  
To fulfil thy part,  
With calm, willing heart,

Now listen to the Heavenly tones,  
Down to thy home descending,  
And hearken to the voice of love,  
That in with them is blending.  
We will teach thee of God,  
But not speak of his rod,  
For we wish to prove,  
The beauties of love,

When we our mighty truths proclaim,  
Love shall sound throughout the sky,  
No man, shall fear of rage, exist,  
None shall from his maker fly,  
Love is the only beam,  
That will upon thee gleam,  
With smiles of pure joy,  
And free from alloy.

Permitted by our Father's will,  
 We come with smiles of true love,  
 Working for thee, this blessed change,  
 Lifting thoughts to God above.  
 We come here with pleasure,  
 To bring thee a treasure,  
 That with thee shall stay,  
 Through eternity's day.

And will not men our voices heed,  
 And hasten to assist us,  
 By forming circles in their midst,  
 And gathering to meet us.  
 Not long they'll resist us,  
 But gladly will greet us,  
 And then will they rise,  
 Toward those in the skies,

*June 17.*

SPIRITS.

### HYMN III.—CANAAN.

Afar from all these scenes of night,  
 Unbounded glories rise,  
 And realms of joy and pure delight,  
 Unseen by mortal eyes.

Fair Spirit land!—could mortal eyes  
 But half its charms explore,  
 How would our spirits long to rise,  
 And dwell on earth no more.

No cloud those blissful regions know,  
 Realms ever bright and fair!  
 For sin, the source of mortal woe,  
 Can never enter there.

Oh may the heavenly prospect fire,  
 Our hearts with ardent love!  
 Till wings of faith and strong desire,  
 Bear every thought above.

Prepare us Lord, by grace divine,  
 For thy bright courts on high;  
 Then bid our spirits rise, and join  
 The chorus of the sky.

## HYMN IV.—DEVOTION.

Descend from heaven, immortal dove,  
Stoop down and take us on thy wings,  
And mount, and bear us far above  
The reach of all terrestrial things.

Beyond, beyond the starry sky,  
Up where eternal ages roll,  
Where holy pleasures never die,  
And fruits immortal feast the soul.

Behold, behold the countless throng,  
Arrayed in robes of spotless white,  
They sing in joy the thrilling song,  
And walk redeemed in love and light.

O may we here in heart and tongue,  
Unite with that glad choir above,  
And sing the everlasting song,  
Of glory to the Fount of Love!

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## HYMN V.—GROSH.

Hail, sweetest, dearest tie that binds,  
Our glowing hearts in one,  
Hail, sacred hope that tunes our minds,  
To sing what God has done.  
It is the hope, the blissful hope,  
Which Gospel grace hath given,  
The hope when days and years are past,  
We all shall meet in heaven.

What though the northern winds arise,  
And howl around our cot,  
Or though beneath the southern skies,  
Be cast our earthly lot;  
Yet still we share the blissful hope,  
The Saviour's Grace hath given,  
The hope when days and years are past,  
We all shall meet in heaven.

From eastern shores, from northern lands,  
From western hill and plain,  
From southern climes, the brother-bands,  
May hope to meet again.

It is the hope, the blissful hope,  
Which love divine hath given,  
The hope when life and time are o'er.  
We all shall meet in heaven.

No hope deferred, no parting sigh,  
That blessed meeting knows ;  
There friendship beams from every eye,  
And hope immortal grows,  
It is the hope, the precious hope,  
Which boundless grace hath given,  
The hope when time shall be no more,  
We *all* shall meet in heaven.

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## HYMN VI.—MUHLENBERG.

I would not 'live alway ; I ask not to stay,  
Where storm after storm, rises dark o'er the way,  
The few lurid mornings that dawn on us here,  
Are enough for life's woes, full enough for its cheer,

I would not live alway ; thus fettered by sin ;  
Temptation without, and corruption within ;  
E'en the rapture of pardon is mingled with fears,  
And the cup of thanksgiving with penitent tears.

Who, who would live alway, away from his God  
Away, from yon heaven, that blissful abode,  
Where the ruins of pleasure flow o'er the bright plains,  
And the noontide of glory eternally reigns.

Where the saints of all ages in harmony meet,  
Their Saviour and brethren transported to greet ;  
While the anthems of rapture unceasingly roll,  
And the smile of the Lord is the life of the soul.

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## HYMN VII.—JORDAN.

Lo, what a glorious sight appears,  
To our believing eyes,  
The former things have passed away,  
And earth, and sea and skies !



From heaven above, where God resides,  
 That holy, happy place,  
 The New Jerusalem comes down,  
 Adorned with shining grace,

The light of mercy, long obscured,  
 Now dawn on earth again,  
 For God himself in grace declares  
 His dwelling is with men !

His own soft hand shall wipe the tears  
 From every weeping eye;  
 And pains and groans and griefs and fears,  
 And death itself shall die !  
 How long, dear Saviour, O how long,  
 Shall this bright hour delay ?  
 Fly swifter round ye wheels of time,  
 And bring the welcome day.

## HYMN VIII.—CUTHBERT.

Oh ! thou who driest the mourner's tear,  
 How dark this world would be,  
 If when deceived and wounded here,  
 We could not fly to thee.

The friends who in our sunshine live,  
 When winter comes, are flown,  
 And he who has but tears to give,  
 Must weep those tears alone.

But thou wilt heal that broken heart,  
 Which, like the plants that throw  
 Their fragrance from the wounded part,  
 Breathe sweetness out of woe.

When joy no longer soothes or cheers,  
 And e'en the hope that threw  
 A moment's sparkle o'er our tears,  
 It dimmed and vanished too.

Oh who would bear life's stormy doom,  
 Did not thy wing of love,  
 Come brightly wafting thro' the gloom,  
 A peace branch from above.

Then sorrow touched by thee is bright,  
 With more than rapture's ray,  
 As darkness shows us worlds of light,  
 We never saw by day.

## HYMN IX.—HINTON.

The Lord is our shepherd, our guardian and guide;  
 Whatever we want, he will kindly provide,  
 To sheep of his pasture, his mercies abound  
 His care and protection his flocks will surround,  
 The Lord is our shepherd—what, then, shall we fear?  
 Shall dangers affrighten us while he is near.  
 O, no—when he calls us, we'll walk through the vale,  
 The shadow of death but our hearts shall not fail.  
 Afraid by ourselves to pursue the dark way,  
 Thy rod and thy staff, our comfort and stay;  
 We know by the guidance, when once it is past,  
 To life and to glory it brings us at last.  
 The Lord is become our salvation and song;  
 His blessings have followed us all our life long;  
 His name will we praise, while he lends to us breath,  
 Be joyful through life, and resigned in our death;

## HYMN X.—WOODBURY.

How sweet to reflect on the joys that await us,  
 In yon blissful region, the haven of rest;  
 Where glorified spirits, with welcome shall greet us,  
 And lead us to mansions prepared for the blest!  
 Encircled with light, and with glory enshrouded,  
 Our happiness perfect, our mind's eye unclouded,  
 We'll bathe in the ocean of pleasure unbounded,  
 And range with delight through the Eden of Love.  
 While legions angelic, with harps tuned celestial,  
 Harmoniously join in the concert of praise,  
 The saints as they come from the regions terrestrial,  
 In loud hallelujahs their voices will raise,  
 Then songs to the Lamb shall re-echo through heaven,  
 Our souls will respond, to Immanuel be given,  
 All glory, all honor, all might and dominion,  
 Who brought us through grace to the Eden of Love.  
 Then hail, blessed state, hail ye seraphs of glory,  
 Ye angels of light, we'll soon meet you above,  
 And join your full choir in rehearsing the story.  
 Salvation from sorrow, through ransoming love!  
 Though prisoned in earth, yet by anticipation,  
 Already our souls feel a sweet prelibation  
 Of joys that await us, the joys of salvation.  
 Reserved for mankind in the Eden of Love!

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