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# SUPERNAL THEOLOGY,

AND

*H. Flower*  
1869

## Life in the Spheres:

DEDUCED FROM

## ALLEGED SPIRITUAL MANIFESTATIONS.

BY OWEN G. WARREN.

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THE INTRODUCTION AND NARRATIVE PORTION OF THE WORK,  
BY ONE OF THE MEDICAL FACULTY.

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## P R E F A C E :

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THE investigations described in the following pages, were made by several gentlemen who were originally skeptical on the subject. One of them, a physician, was particularly so—and nothing but the most persevering and rigid scrutiny, and under the most favorable circumstances, could have convinced him that all the phenomena presented were not the result of collusion of the mediums, or a mere hallucination. The gentleman who has joined the physician in writing this account, had begun the investigation when the Fox family first came to the city. He was a patient observer of the exhibitions made by them, and soon learned to believe, that if the raps made in their presence were produced by them, it must be some invisible and intangible agency. It was thought that the sounds might be electrical detonations—but the electrometer placed at the feet of one of the mediums, showed nothing unusual in her electrical condition. They were isolated upon glass tumblers and pillows, without preventing the production of the sounds.

## P R E F A C E.

The intelligence found in the greater part of the answers, was attributed readily to *clairvoyance*, (which, by the bye, is quite as wonderful and mysterious a phenomenon as the manifestation of spirits;) but, as many facts were told which were not in the minds of the questioners, this explanation became unsatisfactory, and the mystery of the rappings was as dark as ever. Within a year mediums have multiplied, until they are now numbered by thousands, and have appeared in every part of the United States, and in some parts of Europe, particularly in Germany; and whatever be the state of the case, the matter has grown interesting and worth investigating. If it be a humbug, the sooner it be exposed the better; but, to expose it, there must be earnest and serious investigation. It is not enough to cry, "*Humbug!*" and look wise. There are thousands of men of elevated position, and the highest education and judgment, who have been compelled, upon investigation, to acknowledge that it is a reality, although yet, in a great measure, a mystery. If it shall prove to be a truth that departed spirits can converse with us, then it needs no argument to show that it is to that source we must look for a solution of the mysteries of the life beyond the grave.

Since this work has been ready for the press, much discussion has taken place in the newspapers on this subject. With all this we have nothing to do. Our purpose has been, and is, to narrate the prominent points in our own experience, and leave them to the judgment of such as take interest in the matter.

One of the writers has decided to give his name to the book, though until the eve of publication it had been determined other-

wise. A work of this kind—a simple statement of facts—could not make or injure literary reputation, and therefore there was no inducement to give the authors' names; but, as we have been earnestly entreated by our friends not to compromise ourselves by avowing a belief in a great delusion—which they confidently expected from day to day to see exposed—and as they were certain we should be mortified and confounded when the fallacy was once made manifest, we have thought it important—all the more for the general skepticism in which the facts are viewed—to show that we have confidence ourselves in our assertions.

It may here be allowed us to say, that the arguments which have lately appeared in the newspapers against the reality of spiritual manifestations, have emanated from individuals whose experience has been very small, or at least very unfortunate. The arguments we have seen, do not touch the more important of the manifestations at all; and to account for others, the writers require miracles far surpassing what is claimed for these phenomena. A medium walking across the room, or even sitting still, is made to form an electrical vacuum sufficiently powerful to draw into or towards it, heavy articles of furniture, and yet there is no thunder-clap when this great vacuum collapses. The articles being thrown *from* the vacuum, is still more wonderful.

A very important *error* in these arguments is in the statement, that the raps are *desired* by the mediums before they are ever heard—since all natural mediums first find out that they possess the quality, by hearing the raps near them.

A still more important error is, that nothing is uttered by or through the medium except what was in the medium's mind. Everybody knows, who has had any experience in these matters, that the medium often writes or speaks names of persons and places, and narrates events, entirely unknown to any one of the company. However, our purpose is not to argue this question. Time will determine it, and we are willing to abide the result; and we have no doubt that the beautiful thought that our departed friends can converse with us, will soon be an established truth.

## CHAPTER I.

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### INTRODUCTORY.

It is a somewhat singular, and yet perhaps not a strange circumstance, that when a new idea is offered to the world, it immediately enlists either for or against it, many persons whose opinions are formed not from a careful investigation of the facts or the phenomena it presents, but from a certain inherent impulse which impels them to receive it with favor, or reject it with disgust; and this bias is not more especially manifest towards those ideas which are seemingly incomprehensible, than towards inventions and improvements, the results of which may be tested by comparison or by time. Truth, at the first glance, would seem to be elective. The just merit of a new idea is generally admitted from its analysis. Our opinions and prejudices are the standard by which its truths are first measured, and it is either received or rejected by the preponderance of one or the other.

Much as we pride ourselves on the progress we have made in our moral, physical, and intellectual condition, and justly, too, the development of our inherent attributes as reasoning beings, has not entirely divested us of our veneration for old opinions, the errors of which have long been proved.

We do not always regard the past as sacred, but we are apt to judge, perhaps too hastily, those individuals who have daringly compared the past with the present, and given to the future, ideas which need only to be investigated to be at once admitted as truth.

We need only to turn back our glance for fifty years, to be at once convinced that man's progress has been almost incomprehensible. The whole aspect of his condition has been changed, and yet who will pretend to say, that the perfection of steam, the invention of the magnetic telegraph, and the establishment of rail-roads, have not encountered as much prejudice and opposition as the new idea of the present day—Spiritual Manifestations? And yet we are often obliged to believe where we do not

understand ; perhaps, therefore, the opposition to these new ideas has been as much from a want of a true knowledge of the facts, as from a want of a just conception of their mysteries. The discovery of facts, and their proper application, is the extent of our limits. We can never go back to first causes.

Who will pretend to a knowledge of that power which causes the heart to act independent of our will? We see the effects of its pulsation in the maintenance of life and the growth of the body ; but what causes it to dilate and contract in such perfect regularity, asleep or awake—performing its functions amid all the vicissitudes of climate or changes of life? The immortal Harvey was subjected to scarcely less abuse and opposition, for giving the circulation of the blood to the world, than have been those who, less pretending, have presented the phenomena of spiritual communications, based upon facts as strongly supported, and opening a field of inquiry no less broad and extensive, than the truth for the assertion of which he was so violently assailed.

In this age of inquiry and progress, it will hardly satisfy the thinking mind to deny the truth of any proposition because it conflicts with old ideas, cherished though they may be by a thousand associations, and supported by an array of great names which have given them an odor of sanctity.

The first inquiry should be, and is,—Can the facts to be presented, be proven? There are a thousand facts connected with chemistry, in the results of its various combinations, in the strange affinities which certain substances have for others, and in the new properties which those substances develop when mixed together—enough to perplex and confound the wisest ; and yet we cannot account for the mysterious preference which one inanimate substance has for another, by any law known to man. *We know the fact*, and we must believe it—the causes are still undeveloped.

But if there are mysteries connected with matter which we are unable to solve, how much more wonderful are those manifestations of life, not only in its physical attributes, but in the attributes and properties of *that inner life*, of which we see so much and know so little.

In all the gradations of life, from the lowest order of zoophytes to man, we are forced to confess, that while we witness its de-

velopment, its connexions, attributes, and powers, we are still unable to account for the remote causes which produce the least of all these phenomena, of which the proximate causes may be easily accounted for. It would seem to be an easy task to explain the action of the will in raising the arm or in moving the leg. The muscles, stimulated by the will, act in accordance with its direction. All this is readily admitted—but what is the *will*? How does the communication take place, and how is the effect produced? There we are stayed—beyond a certain limit we cannot penetrate—and *still we believe, though we do not understand.*

It is not always the case, that men believe what they do not understand, though in many cases they are forced to do so. The reverse is frequently the case—and we hear many persons exclaim,—“Oh, I don't believe it, because I don't understand!”

Well, suppose we cannot always understand,—is the *mystery* of any idea a certain proof that it is untrue? Would it be any the less true that we can communicate with New Orleans, and receive a reply in five minutes, if this fact were made known to some individual who had never seen any of the marvellous accomplishments of this mighty invention, and should be *denied* by him, because he could not understand how it could be done? If, on the contrary, he had seen it transmit a message in advance of time, and should deny that its power was derived from electricity or galvanism, because he could not understand that subtle agent, we should consider him unworthy of an argument.

It is true, that the causes of many of the simplest manifestations of nature are still shrouded in impenetrable mystery; but their investigation affords us as much pleasure, and we derive as much benefit from their effects, as though we understood all the causes which have operated, from the dawning of light on the dark surface of the earth, or even from the agglomeration of the primitive particles in the nebula from which sprang the solar system. We should never have a settled belief on any subject, if we were to require proof in every step of our investigation, and such proof as was adapted to the condition of our minds alone. Proof of one kind may satisfy Mr. A., but it requires proof of quite another character to satisfy Mr. B.; and thus in searching for truth, we are often led astray by our chosen guides, to whom we blindly adhere, because their standard and

character are taken from the peculiarities and biases of our own prejudices.

The idea that the spirits of our deceased friends can hold communication with ourselves on earth, can impart their feelings to us, give us description of the various stages and conditions of their progress in the spheres above us—that they are constantly with those to whom they were attached, except when called away by the duties which they are required to perform—that they have the power through this new discovery to explain to us every act of their spirit life, and receive from us the ordinary ideas which characterize our existence and connexion here, is so strange, wonderful and extraordinary, so incompatible with our education, so much opposed to all our most cherished ideas and opinions, and to every thought of life, that it seems impossible to believe.

But when the collective evidence of the many respectable persons who have seriously investigated Spiritual manifestations, in the various phases through which they have been presented, are carefully weighed, we cannot but be convinced that the phenomena witnessed and attested by them bear no affinity or relation to any known laws by which matter is acted upon; and that the developments also made bear the impress of individuals who have long since left this world, and manifest a kind of knowledge not characterizing the inhabitants of this earth.

These statements may be strange and startling to many who have not thought of the subject, and they will need corroboration to entitle them to belief; and while we proceed to give an account of certain manifestations as they occurred under our own observation, giving in detail a narrative of the acts, statements, &c., of the alleged spirits themselves, we wish to be understood, as not fully endorsing all the doctrines and ideas they have given us.

In this, our preliminary work, we give but the manifestations which have been made under our own observation, without reference to what may have been witnessed by others; leaving the explanation of the whole matter until further investigations shall have given us the true solution to the many mysterious facts which now are incomprehensible.

It may not be out of place here to say that, though many "theories of explanation" of these phenomena which have been given to the world, evince much originality and shrewdness, still in our opinion, they bear no relation whatever to the subject. Without pretending to decide on the truthfulness or falsity of the many

*mediums* who have given public exhibitions of "spiritual rappings," still we do pretend to say that this form of the manifestation, is only one of the various means by which spirits communicate; and probably the lowest of all, as being the first. Thus a theory explaining how "raps" may be made, proves nothing of other kinds of manifestation; for it must be understood that the forms and phases of these mysteries are multifarious, and they differ so entirely from each other, and are so opposite in their effects, the philosophy which would explain one kind of manifestation would bear no relation to the others.

The phenomena singularly differ in different individuals.—Through some, the "raps" or "knockings" are alone produced; through others, the hand is used to strike blows, so as to respond to questions, or to point at the letters of the alphabet. Other mediums are made to nod or shake the head in responses. Others stamp the foot, or move the body. Others write with a pen or pencil full communications. Some mediums obtain communications with spirits by calling the alphabet, and feeling a *touch* when they come to the right letter. But the highest manifestation thus far made is the *speaking* through the voice of the medium.

With some mediums we have seen the whole body seemingly possessed by the spirit, who identifies himself by acting himself out, or produces in the face of the medium a resemblance to his own—or produces the gait or peculiar manner by which he could be recognized.

Other mediums also are so magnetized that they are, or pretend to be, permanently clairvoyant; and others can hear the voices of spirits—their ears being magnetized for the purpose.

The attempted explanations therefore of these mysteries, cannot apply to all the different kinds of manifestations; and if for want of other argument it is alleged that they are all deceptions, it will yet remain to account for responses obtained through mediums known and proved to be *asleep*; and the responses too as full and complete as when the medium was *awake*.

We shall not attempt to solve the problem of the remote or proximate causes of these things; our object is to give a plain history of the manifestations as they have occurred under our own observation, and during an investigation which has been carried on under the most favorable circumstances, for arriving at the fact that the mediums through whom we have investigated are innocent

of any participation in the matter—being passive instruments of an invisible power.

In our study of this matter we have arrived, therefore, at the following results :

1. That the medium is passive, and that whatever demonstration is made, is without his own volition.

2. That with a well-developed medium, it is not requisite to form a circle to obtain communication with spirits, but a circle is often required to make such communication easy.

3. That the identification of spirits, by exhibiting the walk, manner, or appearance of the individual, is made as easily through a medium who has never known the spirit, as through one who had been acquainted.

4. That the manifestations are made as well when the medium is asleep as when awake.

5. That the manifestation is as often made when the mind of the medium is occupied by other and engrossing subjects, as when directed to the responses.

6. That through a good medium, spirits can move inanimate objects, and exert great physical power.

7. That it is possible for spirits to magnetize the eyes of a medium, so as to render themselves visible.

8. That they can magnetize the ear, so that their voices will be audible to the medium.

9. That they can magnetize any susceptible person (of medium-like physique) so that their touch can be distinctly felt.

10. They do often assume in the dark a *denser* form, by which they can produce physical manifestations more easily.

These facts have been proved to us in the course of our investigation ; and though feeling satisfied in our own minds that we have not been deceived, yet we do not anticipate that we convey the same conviction to the minds of others.

It is scarcely worth while to say that in common with the great majority of people, we did not believe that spirits could possibly communicate with men in the flesh. The idea was so much averse to all our preconceived notions—to our educational belief, that we had hardly patience to listen to the detail of what had taken place from our friends, who had had earlier opportunities for witnessing the mysteries.

There were, too, so many contradictory accounts, and the reports

of what had occurred were so magnified—the subject was so mysterious—the many crude theories of its philosophy so little satisfactory, that we were convinced that the subject was unworthy of investigation. We were more than half disposed to refuse it examination, because we could not comprehend it; and because, too, we were in the same condition with many persons at this time, who fear they shall be *laughed at* if they seem to take an interest in it—or worse, that they shall be pronounced *insane*, and so dare not and will not investigate the subject.

Still the arguments we had heard awakened so much interest in the question, that we did not disdain to take notice of what occurred before our eyes, until we learned that there *might be* something in the matter—the more particularly, that many of the wonderful stories were related to us by friends in whose judgment and veracity we had perfect confidence.

We then occasionally visited a circle, and had now and then a conversation, through a medium, with what purported to be one of our spirit friends. The manifestations were not then such as to convince us of their reality, or to induce us to pursue a systematic investigation; and we could not divest our minds of the idea that the “raps” we heard were made by the pretended medium, or by some one acting in collusion with him.

## CHAPTER II.

THE subject of Spiritual Manifestations naturally demanded serious inquiry, either to elicit the great truths that spirits might be able to impart or to expose an outrageous imposition. The assertion that we could converse with the spirits of our departed friends, was so startling that we naturally fell back upon our conservatism, and felt that it would be soon enough to believe things so extraordinary, and so without the authentic range of human experience, when there was absolute proof. Therefore we endeavored to hold our opinion in abeyance, though strongly inclined to believe that the little we had seen and known of the matter had originated either in the trickery of the parties, or their gullibility—or perhaps a combination of both—knowing well that there is no fraud so gross that there will not be found hosts of believers.

In this disposition of mind, we listened to the proposition of two gentlemen, friends of the family, to bring a *medium* to the house, for the purpose of convincing us—we having had many discussions with them on the subject. We acceded to the proposal, and on the 23d of October, 1851, the gentlemen in question, and another medium, was brought to our house by our friends, and a circle was formed. There were present only our own family, the two gentlemen above-mentioned, and the mediums—ten in all.

But little took place at this circle, which seemed any way extraordinary—and nothing which in our then frame of mind could be satisfactory. Our mental questions seemed to be answered by affirmatives and negatives, through the hand of one of the mediums—also written and audible questions in the same manner—but these did not amount to proof. There was nothing that might not have been done by trickery. Two young ladies at the table were pronounced to be very susceptible of the magnetic influence. A glass of water was magnetized for a lady who was sick in the house, and a prescription written out through the hand of the medium. There was nothing, however, at all satisfactory or convincing to us, though others at the table accustomed to such mani-

festations considered them genuine and reliable. Time has proved that many of the answers not then credited, were true.

On the 29th of the month, we invited the same mediums to our house, and formed a circle early in the evening. There were nine persons present—the same party as before—one only being absent. The manifestations were not important, and nothing occurred which we thought any way extraordinary, except that the alleged spirit of one of our friends wrote out, through the hand of Mr. B., the medium—"I will convince you in your own house, and without a medium." Having thus far no *proof* that there was any thing in the matter, we did not heed the responses to our questions, though all seemed to be correct; but we listened to all, and weighed every thing, in a proper spirit of investigation. We sat up till twelve o'clock, and it being thus too late for Mr. B. to return to the city, he remained with us all night.

On the morning of the 30th, at the breakfast table, we were greeted with frequent raps, by some invisible agency—and generally at a distance from the medium. Once we heard three loud raps on the door, and we went to the door opening into the hall, and to the outside door, but found no one. This was the first thing which we found too mysterious to comprehend, and we entered upon the investigation with alacrity.

A circle was formed immediately after breakfast. We were ordered to sing, to produce harmony, and we soon had abundant manifestations. After we had sat about an hour and a half, there was written out—"Mr. B., go into the next room." It should be here observed, that in the circle there were three gentlemen, (including the medium, Mr. B.) two ladies, and a child under nine years. This child we will call in this narrative, for the sake of convenience, "*Mary*;" her sister, fifteen years of age, also at the table, we will name "*Julia*." Mr. B. left the circle, as directed, and went into the next room; and shortly afterwards the child, Mary, was very much agitated, and her hand violently shaken. This effect of the magnetic influence was so strange and so unexpected, that she became alarmed and much excited. She cried with fear, and ran to her mother, and it was some time before she was soothed and persuaded to remain in the circle. In fifteen or twenty minutes, her hand was made to write legibly, and in bold, large letters, full answers to all our questions, mental or oral.

This result, which had been ardently desired by all, created a most pleasurable excitement. The youth and artlessness of the

child, and her perfect sincerity and truthfulness, made her the best possible medium—because the most reliable. She could write ordinarily, though in a small, cramped, and scarcely legible hand, but now she was made to write boldly and rapidly, and with a style and spelling which could not have originated in her.

Mr. B. was recalled, and Mary continued to write in answer to our questions, until she had used up half a quire of paper—but few sentences generally on a page.

At length she wrote out—"Mr. B. and Mary, go into the next room," and they left the circle accordingly. The circle left now consisted of five, one of the neighbors having come in and joined it. Scarcely had they left, when Mary came back and wrote out, "Now for Julia," and then left the room. They had been gone but a few minutes, when Julia's hand was violently shaken, and her whole frame much agitated. One of the persons in the circle observed, "Julia will soon be a medium." This was spoken in a low voice, and could not have been heard out of the room—but as soon as the words were uttered, Mary ran into the room, and seizing a pencil, wrote out, "She is one," and then left the room again. And it was true. Her hand rapped in response to all our questions—which, at this time, while every one was made a *test*, were generally proposed *mentally*. Three raps were made to answer "yes," one rap was "no," and two had an indefinite meaning, as "perhaps," "some," "I don't know," or "ask questions about it."

This morning's circle, at which the child and young lady were made mediums, lasted till two o'clock, P. M.

The same party met in the evening, and sat till near twelve. We were directed, about ten o'clock, to make the room dark—and soon after the lights were removed, one of the company looking at a faint streak of light through the shutters, saw a shade pass by it, having the figure of a man—and soon after, felt the distinct touch of a hand upon his head. One gentleman had his coat-sleeve drawn up on his arm considerably. The room was tightly closed, and we joined hands round the circle. These were trifling manifestations—but at that time we had not witnessed anything of the kind, and they excited some wonder.

We have omitted to state, that at the previous circle, the child, Mary, was at about one o'clock, ordered by the spirits to leave the table, as being fatigued—and, not immediately complying with the request, her chair was drawn from under her by invisible force, and she fell to the floor. She arose to go into the next

room, and as she was passing a sofa—or rather, a couch, on which the cushions were piled at one end—she was taken up and thrown upon it by unseen hands.

At this sitting, during the evening, there were many satisfactory responses from many spirit friends—made generally through the hand of Mary. Her elder sister, Julia, had not yet been made spiritite.

One of our neighbors, who was in the circle, asked the spirit of his deceased wife a mental question. She told him that she would answer the question the next morning when he waked, by the mouth of their child—a boy of seven or eight years. The promise was fulfilled. The next morning, when he awoke, he turned to his little boy, who was in bed with him, and still asleep, and mentally put the same question to the spirit of his wife. Instantly the boy said, "Yes—yes," and continued asleep.

Other important questions and requests were made in the course of the evening, and among them was this:—One of the company desired to talk with the spirit of a lady who had died three or four years ago at Tortugas Islands, and had had peculiar visions before her death. A spirit promised to find her, and bring her next morning.

On the next morning—Friday, Oct. 31st—we formed a circle again.

The spirit that had been sent for was present, and wrote through the medium a letter to her sister residing in Virginia. She also answered many test questions put to her, and satisfactorily proved her identity. One of the gentlemen present addressed the spirit in a foreign language, and received satisfactory replies—the answers being written in English.

One of the spirits—the one who had been a chief agent in making the two mediums—now proceeded to exercise the arm of Julia, to get such command of it that he could write with it. This proved to be very difficult. Whenever the spirit attempted to write, the hand was moved with singular violence; and it was not until long exercise of it, that any intelligible writing was made, and then but very few words.

## CHAPTER III.

It should be observed, that Julia and Mary had never seen any of the alleged Spiritual manifestations, until they were seen at our house at the circles above described. We knew they had not learned any art in the matter elsewhere—and if there had been opportunity, their education and their cultivated feelings forbade the possibility of such a supposition. Therefore the manifestations we had witnessed at the several sittings of this invisible "*poisè*" that through the hands of these children could reply correctly to our most secret thoughts, and tell us of many facts we had not before known, naturally excited our wonder, and roused us to a determination to investigate the matter fully. Being thus so well provided with mediums, on whose truth we could rely without the shadow of a doubt, we pursued the subject daily, and almost hourly up to the time of this writing—and it is the object of this narrative to convey to the public as succinct and clear a description of the phenomena as possible.

We shall not attempt a detail of the events as they occurred from day to day, as it would occasion too great prolixity—nevertheless, we shall endeavor to tell all that occurred where it has been of importance, or where it would tell for or against the reliability of the responses.

On the 2d of November, Sunday evening, we formed a circle of nine persons. We conversed with many spirits, and written answers were now easily obtained through the hand of Julia. We sat up till twelve at night. When all others in the house had retired, we sat up, at the instance of the spirits, with another gentleman, for an hour—during which time, manifestations were made of the presence of spirits, such as raps on the floor and wall, though there was no medium. By this time the mediums, Julia and Mary, had become so well developed, that the spirits could manifest themselves through them as well when alone as when aided by the magnetism of a circle; and therefore they were kept communicating at all times of the day and evening.

At the circle this evening, there was present one of our neighbors, who felt a strong interest in the subject which was under investigation. He had attended several of our meetings, and was partially satisfied of the verity of the manifestations. On his asking if there was any spirit who wished to communicate with him, it was answered that his wife was present. He then held a conversation with her—asking his questions mentally, and obtaining correct replies. Finally, to test the identity of the spirit, he said, "If this is the spirit of my wife, she can certainly tell me what were the last words I said to her when she was dying, and the reply which she made. I think there is but one person present who knows what that question was. It will certainly be strong proof of her identity if she can answer my question correctly."

There was much interest felt by all present to hear the reply of the spirit. After a little hesitation, *the medium wrote out the exact words spoken by the gentleman on the occasion, and the reply which his wife made him.* In addition to this, in some remark which the spirit made, she affixed the title "Captain" to his name; by which title, however, he was not called by his friends, and no individual present knew that he had ever held that rank. The gentleman replied, after a few moments of silence, "This is indeed strange—I did hold a commission which conferred on me the rank of Captain. Very few persons know this, and the title, Captain, was a pet name which my wife frequently used. No other person ever did so."

At the next circle, the only remarkable result was the communication by a spirit to one of the persons present, that one of his relatives, four hundred miles distant, was at the point of death. The news of the sickness had been previously received—and the gentleman, feeling anxious about the health of his relative, requested a spirit to go and see the sick person, and bring back word of her exact situation. The spirit readily complied. We were requested to open the door to permit the egress of the spirit, and we did so. In about ten minutes the medium wrote, "Some one knocks—open the door." We opened the street door, and instantly the spirit that had been despatched on the errand announced, through the medium, his return. He related that the patient was near death, and could not live twenty-four hours. The disease, he said, was in the lungs. (This we all knew; the patient having suffered many years with a pulmonary complaint.) He said that

he had been at her bedside, and examined the condition of the organs diseased.

The spirit who made this statement was on earth a physician. The subsequent intelligence by letter from the friends of the deceased, proved that the diagnosis was correct.

At some of the circles of which we have spoken, the spirit of a child, who died four years since, at the age of fourteen months, manifested herself through her sister, Mary, the younger medium. She first wrote her name in large capitals—the letters very well formed, and made with great rapidity. She then wrote in a similar manner, "Papa, mama, talk to Margey." She continued to write in Roman capitals for a considerable time—but latterly has begun to write in ordinary script.

At the next sitting the only circumstance of any importance was that through the hand of the younger medium several spirits wrote, each with a distinctly different hand-writing. This was more particularly observable in the writing of the brother and sister (spirits) of the mediums. The brother had been writing a free hand, and telling what studies he pursued in the spirit world, and who were his teachers, when suddenly the little sister took the hand of Mary and wrote out her message in capital letters. This excited considerable surprise in those who had not before seen the manifestation. The child, when on earth, was too young to understand writing, and now she naturally expressed herself by the use of printed letters, not having yet learned to write.

After her communication had been made, another spirit, who had practiced through the hand of Mary, wrote what he had to say in a bold and correct chirography, and in a style of thought and language quite beyond the capabilities of this child-medium.

Next came a spirit that had never written through the hand of either Julia or Mary. She attempted many times, and failed altogether, and she was succeeded by another spirit equally unused to write through them, who after several attempts wrote a communication—barely legible—and of a character as different as possible from the others.

It should be observed, that in no instance *at first* did a spirit write in the same chirography he used on earth, though we often observed some character of resemblance—but after having obtained command of the hand, there were several who wrote so much in their ordinary hand (when on earth,) that the writing could be readily recognized as theirs, by those who had known them.

About this time, (11th Nov.) a family of our acquaintance left this city for San Francisco. Wishing to hear of their progress, we desired certain spirits to see them every day and bring us word. Accordingly, we received at the circle every evening, an account of the voyagers, with all events worthy of note, and on the evening of the 21st, an account of the arrival at Chagres. (All this was subsequently confirmed by the letters we received.) Accounts were still brought to us of their crossing the Isthmus, and their embarking for California. The name of the steamship—the sickness and death of other passengers, and the safe arrival of the voyagers at the place of their destination—telling the exact time of their arrival, and their establishing themselves at a hotel. Then came in succession their conversations respecting their contemplated movements—their letters and presents sent to this city, &c., &c., all given minutely and in their order.

The next session, worthy of note, was an unusually large one. There were present several strangers, who were desirous of witnessing the "manifestations," and though there was an evident want of mental harmony, (in consequence of the presence of skeptical strangers) yet the results were all that could be desired.

We asked the number of spirits present on this occasion, and were told there were seventy-seven. We have generally found that when, after special appointment, an extraordinary circle is formed, there will be collected a large number of spirits. It was on this evening that the spirits for the first time were enabled to speak through the voice of Mary, (except that one word had been uttered on a former occasion,) and this excited great astonishment in all—it being the first time we had known that such a thing was possible. It happened thus. We were conversing about the possibility of a spirit's speaking through a medium, when one of the spirits wrote out—"I will speak through Mary." We then asked her to speak her name. She made use of the hand of the medium to magnetize her chest, throat and mouth, and then spoke her name, (omitting the *middle* name). The words were uttered with a kind of explosive sound. There was considerable contraction of the muscles of the face and the throat—and to all present the diaphragm was visibly convulsed. Mary was evidently taken by surprise, and somewhat frightened. We now asked the spirit to tell us what was her middle name, which she had omitted to speak. This, no one knew, except the querist. After magnetizing the child a few minutes, she uttered it—and then uttered her whole

name. This was considered by all a remarkable test, as the middle name was one not known to the English language, and could not have been guessed.

Another of the events at this circle was the writing a letter. One of the company had brought a letter to one of the spirits who was expected to be present. The letter was read by the spirit, who then proceeded to answer it. She took the hand of Mary, and commenced the letter in due form, writing half a page. Then having something of a private nature to convey, she magnetized the eyes of the child, so that she could not see what she wrote. She thus wrote two pages, and then folded and addressed the letter.

While this was being written, Mary kept saying, "I can't see what I'm writing. If I look down I am blind—but I can see when I look up." The letter contained a private communication to a relative, which it would not have been proper for the company to see, and was upon matters of which the child knew nothing.

## CHAPTER IV.

## LIFE IN THE SECOND SPHERE.

ABOUT the 20th of November, 1851, one of our spirit friends, who had died about a year previous, now volunteered to tell us his sensations on entering the spirit world. He required that a blank-book should be procured for him—which being prepared, he wrote in it, through the hand of Julia, many communications to the family, to whom he was so much attached, and then proceeded, according to his promise, to give an account of his experience since death.

*Account given by a Spirit of his sensations after death: written out through the hand of the elder Medium, at a few sittings, as follows:*

"After I became conscious, I felt like a person waking from a sleep—from some unpleasant dream, to a reality too beautiful and exquisite to describe. I saw below me my friends, who all seemed mourning for some one; and upon noticing particularly, I found that it was I for whom they were weeping: and I thought how strange it was that they could feel so badly about one who was so beautifully situated. I then saw around me many friends that I had lost, and was at a loss to account for my seeing them. Not till then was I conscious that I was dead—that is, what you call 'dead,' but, in reality, an opening into life, and life eternal.

The next thing that I realized, was, that one spirit in particular seemed to hover around me; and when I looked at her particularly, I found that it was my sister Caroline. She was so transcendantly beautiful, that at first I did not recognize her—but she soon made me conscious that it was she.

"And then there came to meet me another beautiful spirit—who was my sister Maria. She seemed to descend from some place above me, which looked as we see the sky—as you usually call it—looks to us. She seemed so happy to see me, and told me that she was in the Third Sphere.

I occupied some time in going from place to place in my sphere, and beholding its beauties, and all things which pertained to it.

I was then taken by my sisters to a spirit who seemed to have the supervision of the Second Sphere—to whom all the spirits seemed to pay respect. I inquired who it was, and was informed that it was one of the angels of God, whom he sent to take the charge—that is, to see that every one did his duty, and was told and instructed in all things. He is a very beautiful spirit—more beautiful than you could possibly imagine. When he welcomed me, he said, ‘Welcome, my son, to the loveliness and glory of the Second Sphere! While you remain in this sphere, you will be preparing your mind to enter the next—and in the same manner through all the stages, until you reach the seventh, and the most beautiful of all.’ There was upon his countenance such an expression of holiness, that I bowed down in awe before him; but he gently raised me up, and said, ‘Kneel not to me, but to my Master, who sent me to you, to assist in purifying you for your eternal home.’

After he ceased speaking, there came to me a spirit to conduct me to my home. It was my wife. She took me to a habitation—not house—over the entrance to which was written my name, with the time I was to remain in the Second Sphere—one year and two months.

The space into which I was ushered was perfectly empty, and I was told that I could have in it what I most desired.

First, however, I must tell you, that it seemed to be a large garden, surrounded by a wall of flowers. I forgot to mention, that the size of the space depends upon the length of time that the person is to stay in it. Mine was not large, as I did not stay in it only when I wished to meditate and pray—for I went to other homes to be taught.

My teachers were persons who were appointed to teach each spirit as it enters. The first ones are called preparatory teachers. Their names are alike, but they are not brothers. They teach the same things. First, they endeavor to eradicate all false doctrines which had been inculcated during their sojourn in the world.

You ask if they teach all persons. No, only their division—I mean, that part of the Second Sphere which is given to their care. Their division is called the seventh. There are seven

divisions to the sphere. Into this one persons go who are not to remain long in the Second Sphere.

Then another took me to a point from which I could see all the sphere; and when I had expressed my wonder and delight, they began to turn my attention to the Source whence sprang all this glory—even unto our Heavenly Father. They told me of all his mercy and goodness; and when they saw that I was very much affected, and was beginning to be conscious of all my short-comings, they showed me by what means I could make myself most acceptable in his sight. I cannot tell you of all they said, for it would occupy more time than could be spared. They then took me back to my home, and left me to think and pray. They (I mean, one at a time,) came to me each day, (for I then divided my time as I did on earth,) to teach me. During their absence, I was told that I might occupy myself as I wished, only I must not go from my home until permission was accorded me from the commander. My wife was not allowed to be with me, nor was any other spirit. At last, after a few weeks, I received a message to come to the commander, as he had something to communicate to me. Three spirits, who were in constant attendance upon him, came to conduct me. They were clothed in white drapery, edged with blue. I must mention, that each household of the commanders of the different spheres, have different dresses, or styles of clothing peculiar to them. The first ones (those of the Second Sphere,) are white and blue; and those of the third are white and pink, which is more delicate and pure than those of the second; and I am told, that as the spheres rise, so do the colors become more pure and delicate, until they reach the seventh, where it is all purity.

I first commenced the study of botany and geology—not altogether from books, but mostly from nature; but still I studied them almost as I would have done on earth. I then studied all the works upon theology, belonging to every sect, and I was permitted to read, and select for myself my religion. After I had perused them all, and thought upon them, I came to the conclusion, that *love to God* and *love to man* was the foundation of the true religion—and if we endeavored to treat our fellow-beings justly, we should be dealt with accordingly.

I communicated my sentiments to my teachers; and, after they had heard me through, they said to me, 'In a measure, you are

right, but you must always judge *yourself* justly as well as others. You must be always careful not to think that those things which you do yourself, are better than those which your neighbors do. Be not self-righteous. By keeping, as far as you are able, the express commands of our God, you will be sure to be fitted in a degree for an eternal home of perfect happiness.'

My teachers talked to me a long time upon many subjects of deep interest to me—and among them, was the idea started, of whether Christ was the Son of God, or God himself. I had always supposed, when I was upon earth, that Christ and God were one and the same person, and that the Holy Ghost was a pervading Spirit. They told me that Christ was and is the Son of God—entirely different and distinct persons. They are one, inasmuch as they are perfectly good and holy, but nevertheless distinct and separate. Christ was born into this world, a man, but with the Spirit of God—pure, holy, and righteous. He was created by his and our Father, to serve as an example to us. He suffered and died for us. I will, after my description of the spheres, enter more fully into this subject, and will answer all questions which you may see fit to ask.' When I reached the seat upon which sat the commander, he took me by the hand, and said to me, 'I have been informed at what conclusion you have arrived; not conclusion—but what your ideas were upon the subject which had been brought before your mind. Of course, my son, you will continue to have your ideas enlarged, and will soon, of course, be better able to appreciate and understand the beauties of the true faith.' He then told me that I might go to and from my home whenever I chose, and that my friends might be allowed to visit me. Two hours a day I must set apart for meditation—the rest of the time was at my own disposal. It must not be forgotten, that all this while I divided my time into days and hours, as I did when on earth.

'After you have become familiar with the things in this sphere, you may go to earth each day, and spend one hour with those friends to whom you are most attached,' and, with a blessing, he dismissed me. I returned home, and, after I had been there a little while, I was suddenly called by a voice which seemed to come from my home, but I could not see from what part it came. I said, 'Who are you that are speaking to me?'—and the voice answered, 'I am an angel whom you are not permitted

to see, but you will hear me speak—for I am appointed to guide and lead you until you reach my own home, where we will commence our journey upward, hand in hand.' Instinctively I bowed my head, but I was told not to feel awe, but respect, of course; that the spirit was but a spirit who was a little in advance of me, but that every spirit in the seventh division of the Second Sphere had an attendant spirit, as I had when on the earth.

This guardian angel I was sometimes, by special permission, allowed to see. It was no one I had ever before known. He was especially appointed to attend me, and returned often to attend to his own pursuits, as we do from our attendance upon you.

On the first occasion when I was allowed to come to earth, I visited your family; and my second visit was to you. On the third occasion, I went to my father's house. When I went there, I found them all gone from home, except my mother, and she was in the sitting-room, thinking of me, and weeping bitterly. I tried to calm her—and I think I succeeded in some degree. Many little things, appertaining to these short visits, I could tell you, but I will not now. I came daily to earth, and always visited some of my nearest friends.

My studies now began to be more difficult and more numerous than at first; and frequently I was obliged to go to my teachers to receive instruction, and it took much of my time that I would gladly have devoted to you.

I should now like to tell you about our meetings. Every week a party of us meet together. It is a party of friends who are congenial, and who enjoy themselves as they most desire. These parties are called 'Affinity Meetings.' The numbers are generally from fifty to sixty—many times much less. If any one thinks the slightest wrong, he is not permitted to attend. That occurs very seldom. We devote our time in these parties to music, and the friendly discussion of interesting subjects from which we could be mutually instructed, and which would give food for thought. We do not meet for any specific purpose—only for our amusement.

You ask concerning my studies. They are too numerous, it would be impossible to tell you. I will, however, give you some few of the most prominent.

History occupies a good part of our *study time*.

Geology—Botany—Physiology—and other sciences, from many

books upon each one of them, by different authors—and then we discuss their respective merits and truths at our society meetings.

The books upon these subjects are by authors unknown to us; but we are informed that they are transmitted to us, some from the First Celestial Sphere, and others from the sixth and seventh of our spheres.

There are fixed laws, requiring us to study a portion of each day—say six hours—and two hours also each day to teach those in other divisions. After this, we can occupy our time as we choose, provided it be not against the laws.

The penalty for disobedience depends, of course, upon the offence. There is a certain amount to be learned in each division, and one is obliged to remain there until he has learned it. If he neglects his studies one day without permission, he must remain just one day longer than was at first ordained.

With respect to the division of time, we are more particular when we first go there, than afterwards; still, we always divided our time into days, and what are called 'semi-days,'—that is, the time devoted to recreation or rest. Our semi-days are your nights.

With respect to all our studies, I cannot name them. There are some pursued here not known to earth—and these it is not permitted to name to you.

We attend lectures as you do on earth, to aid us in acquiring knowledge of any subject.

After a spirit reaches the Third Sphere, he has become so habituated to study, that it is no longer a task, but a pleasure; and we are then permitted to choose our own time for study; but we are always required to do something useful. If we neglect doing so, we are sent for by the commander, and reminded of the fact—that is, always sufficient to make us more faithful in the future.

I must inform you, that as our time in the sphere diminishes, so does the length of time written on the entrance to our habitation, change, until it is perfectly blank. Then we know we are to rise.

When my time had come, I was taken to the commander by his attendant spirits. I was ushered into his presence, and left alone with him, and he talked with me long and seriously of my

sins and weaknesses. After he had finished his advice, he took me by the hand, and concluded his remarks with these words:

'My son, while you have been here, *you have done your duty*. That is the greatest praise I can bestow upon you. You will return here frequently, to give instruction to those who are entering this division.' He then laid his hands on my head, and blessed me.

At this moment, all my friends from the spheres above me came towards us and surrounded the commander, upon whose bosom I was leaning, and with voices—Oh, what would I give, if you could hear them!—which poured forth their song of welcome.

I was then led by the commander toward a high circular wall. As we approached, the gates were opened, and ten thousand little spirits chanted these words:

'How blessed, how divinely fair,  
O Lord of Hosts, thy dwellings are!'

Then I was taken inside the gates, and they were closed.

Surrounded by my friends, I was conducted toward the centre of this garden—to the border of a fountain. I was then taken by the commander by the hand, and lifting me gently, he immersed me in the water; and as I came from it, I found that I was white as the purest thing you can possibly imagine. Then the commander taking me in his arms, said:

'You have bathed in the river of everlasting purity. Never more will you become impure or defiled, for you have drunk and bathed in the waters of eternal life.'

Just at that moment came a burst of music. It seemed immediately above us, and voices were heard singing:

'We come for thee, we come!'

And then from afar came three spirits more beautiful than those in the sphere I had left. They were robed in white garments edged with pink, with crowns of white flowers about their heads. In their hands they carried trumpets. One of them bore a parchment in his hand. As they came into this garden—which is called that of 'Perfect Purity,'—the other spirits fell back, and allowed them to approach the commander. Then the one who seemed the chief, said to the commander:

'We have come for one more of your sons. Is he prepared?'  
And he answered:

'Thou hast said.'

The parchment they gave to me. Upon it was written these words: '*Thy work has been done well. COME.*'

I was then clothed in a dress of white, and was taken by the hand by two of the spirits, and the third went in advance. I was accompanied by my friends as far as possible—and then with one 'God bless you!' they left me.

Immediately I was enveloped in darkness, and seemed to be sailing through the air. I was awakened from this trance by a loud and prolonged shout:

'He comes! he comes!—We come! welcome!'

This is the history of *my change* from the Second to the Third Sphere. Sometimes many spirits go together.

The ceremony of introduction to the commander is much the same as I have described for the Second Sphere."

The reader will bear in mind, that the medium through whom this account was written, was a young lady of sixteen, member of a refined and highly cultivated family; conscientious in the highest degree, and therefore above deception. But this was impossible, had it been intended. The medium's arm was moved entirely independent of, if not against her will, and made to write without her even seeing the page or having any means of knowing what had been written.

After he had finished his account, we asked him many questions, which he answered, in substance, as follows:

"We do not exactly *study* music, but we hear it at all times, and are therefore constantly learning it; but we do not specially attend to it and enjoy it fully, until we have finished the tasks assigned us."

Respecting his first return to earth, the spirit said:

"After leaving the earth, I often thought of you all, and wished to go to you and stay for some time; but I was only allowed one hour for my visits at a time, when I was permitted to go at all."

The first time I left the sphere to go to earth, I went immediately to your house, and found that you and the doctor were in

the day. This was about eight weeks after my death. At my visit there was no one at home but Julia and the servants. I spoke to Julia, and kissed her. She was sitting in the basement. I spoke often to her, and tried to make her hear me, but she could not. I told her to tell you that I had been there to see you. It seemed strange that she could not hear me or see me. Oh, how I wished I could make her conscious that I was present! I staid during the hour allotted me, and sat down in my old place by the window, talking to Julia, and trying to imagine how miserable I was when on earth; but I could not—for when we reach our next home, we always forget how wretched we were on earth.

As I was leaving the house, my hour having expired, Mrs. — came home with little Mary. I don't know where they had been, and I could not express the joy I felt to see them. But she did not pay me any attention at all, and this seemed a little singular, for she was always so kind to me when I was on earth.

You see, Doctor, I could scarcely comprehend the change which I had made, when I again found myself among familiar things and faces. I was obliged to go, but I determined to come again immediately and see you.

The next day, when I was about starting for earth, my wife came to me, and desired to accompany me, and we therefore visited you together.

I cannot tell you the many things I did and said, but I did all I could to make you sensible of my presence—but failed to accomplish my purpose.

My next visit to earth was to my father and mother. Of course, all my efforts to make them recognize my greeting, were equally unsuccessful."

## CHAPTER V.

Soon after this sitting, one evening, when there were present only two persons besides our family, the spirits being unusually communicative, a lady, (deceased twenty-four years,) sister to one of those present, proposed to give us an account of her entrance into the Seventh Sphere.

On this evening, Mary seemed in the best possible condition for a medium; and the spirit—whom we will call *Tempe*—spoke so readily through her, that she decided that she would give the whole account *viva voce*, and not write it, as had been first intended. At this time but little had been spoken through Mary's voice, and the effect surprised us. The following is the account written down from her words as she spoke it.

*Tempe Dunbar's Advent to the Seventh Sphere.*

"The time of my probation in the lower spheres was ended, and I was prepared to rise. Two angels then came to conduct me, and I followed them, one having lamps, and guided me on my way. I then (my mother's name) and my mother accompanied me to the outer verge of the Seventh Sphere. With them and my angel guides I commenced my flight.

As I rose, I saw all around me roses and all beautiful flowers; and bands of music hailed the new spirit's approach to that sphere.

I rose slowly—I wished to linger on the way, it was so beautiful! My guides were special messengers, and the lights they bore were sent from God. On every side of the lamps was written, 'God.' God always sends a welcome to the entering spirits, and angels to guide them on their way.

On all sides around me were angels that smiled in welcome, and each bore in his hands a golden harp. Birds and flowers and all beautiful things were around me, but above me was light ineffable. This sight was worth all the rest, for it seemed to be the gateway to Heaven!

As I sped onwards, I thought of all my friends on earth, and how happy they would be if they were with me on my journey, and reaching a resting-place. I approached the Seventh Sphere, and then it seemed that I was about to open the door and walk into eternity.

I now parted with my mother and James. They could follow me no farther; but they will soon rise, and then I shall go to welcome them. I promised to come down and see them often, and then they returned to their duties. Each of the spheres is but one beautiful step in the ladder that reaches to Heaven—and the seventh is the most beautiful of all. When we go thence to that glorious realm—which is the Throne of God—we shall be happy for eternity.

I had now passed the Sixth Sphere—and the seventh opened before me. I reached one step, and I was there. My journey was ended, and I was at rest!

Then thought I, 'Oh, that my sisters were with me!—my precious Maggy, my darling Sarah, and my dear Nancy!'—but I was supremely happy in the thought, that we should soon be re-united.

I was there! I fell on my knees in gratitude to God. The light above me grew larger—larger—and more perfect. My heart was filled with love. I prayed that when my darling sisters came, they should have just such an entrance as I had.

I looked around me in wonder and delight on all that met my eyes. Beautiful spirits were near me; some were playing upon harps—some were teaching children to play—and some were welcoming me.

First came Matty and Margey to welcome me to their perfectly beautiful home; and with them came all other friends that I had met in the lower spheres; with music—music—the most exquisite music! All were dressed in magnificent robes for the occasion, and wore wreaths of roses, like crowns, upon their heads. Oh, Margaretta, my happiness was greater than words could express! While Matty and Margey showed me their beautiful bowers, many birds sang sweetly around me—and two that sang very joyfully, seemed to know me. One was your beautiful Canary, 'Dick,' and the other was Margey's little bird.

Words cannot tell how happy I was when I arrived. I had been surrounded by loving and beautiful spirits, all the way, in countless numbers, and now all seemed to love me. It was like

the first arrival of a renowned singer to a country—but you could not give her so great a welcome as the spirits gave me.

I felt that I had arrived at a place of rest, and I knew that it was a place of happiness. All was light, but above me was the light glorious beyond expression. I looked up—the light seemed to grow still brighter—and I saw what seemed to be the form of God; and around on all sides seemed the bright spirits who are the messengers of his love.

Many spirits dearly beloved came to greet me. All were happy, and all wished to show me their gardens. Matty's was a beautiful spot. He loved it so, that he visited it every day. Margey showed me her little garden, and Mary Ann Pollard conducted me to mine, and said, 'Dear Tempe, let me call you my sister.'

When I looked at my garden, and the beautiful domain that was to be my future home, I thought I had never seen anything so perfectly beautiful in all my life. Oh, the flowers!—oh, the flowers! The wonderful trees! The canary birds and the humming birds all singing in my garden! One that you would call a weeping willow, I called the tree of joy, because it was filled with joyous and beautiful birds.

There was one particular tree, the most beautiful of all. It was called the tree of God. Among its branches are twenty-three birds. They are called the birds of love. They sing songs of love expressed in words, and the burden is, that we must love and serve God. One of these birds is worth all the birds on earth. The plumage, as you would call it, is golden velvet, tinged with crimson. Each has a halo around it, because it is sent from God; and on its head is a radiant star. To you it would seem brighter than the sun. That is what is called the bird of love.

The tree is green with its leaves, and of graceful form. The effect of its appearance, filled with these starry birds, chanting their heavenly songs, is that of a concert-room lighted up, where birds are carolling on every side, and a beautiful singer singing.

Then my friends took me to the governor of the sphere. As I approached, he said to me, 'Welcome, my child, to this glorious sphere!' He took me by the hand and kissed me, and said again, 'Welcome, sweet Tempe, to the threshold of Heaven!' He told me, that soon I should enter into eternity—for the time, though long, as years are counted on earth, would seem short to me. He

told me that he was John, the disciple that Jesus loved, and that he leaned his head on Jesus' breast at the Last Supper.

His countenance was so lovely, that I fell on my face before him. He said, 'Rise, my darling Tempe; do not kneel to me—but to God and our Saviour.' Then I took his hand in both of mine, and kissed it. Oh, his countenance was so bright and so lovely, that human language would fail to convey to you a picture of its purity and beauty.

I returned to my home, and commenced my duties. First, I put my garden in order, and arranged it according to my taste. The domain in which are my garden and my home, is extensive, with variety of landscape, with woods and water, and everything that the heart could wish. It is surrounded by an open-work wall of roses.

My bed is of roses—and when I recline, the birds sing joyfully around me, and mingle their music with the perfume of the flowers.

Oh, it is very beautiful! I cannot convey to you an idea of the glory and loveliness of my home. Imagine that from the burning sun and the oppression of a tropic noon-day, you could recline on a bed of roses beneath a grateful shade, where the carol of the birds of love and the fragrance of immortal flowers lulled the senses in a blissful dream! All that could delight me, filled my soul, until I was intoxicated with its happiness, and could ask no more of Heaven."

Tempe's account being finished, we questioned her concerning many things appertaining to the Seventh Sphere; and to our various questions she answered in substance as follows:—

The homes of the spirits there are arranged in order, in separate estates, along what might be called avenues. There is an entrance-way to each, and over it is the name of the occupant. The spirit retains the same dwelling during its stay in the sphere.

She said, that the space allotted to her was as large as the city of New-York. It is open to the sky, there being no other spheres over it, as in the lower ones. It is in Swedenborg-Street.—She judged the Seventh Sphere to be five thousand miles distant from the earth, but said she could only guess at the distance. It required but an instant to go there. She said, she could not rise in space above her sphere, more than about a mile.

The duty assigned her is to teach children. She teaches Matty, (her nephew, eleven years of age,) especially.

She has stated hours to be at her home, that her friends may find her.

She has teachers in French, and Italian, and music, whose names she gave us. She sings, and has learned to play upon the harp.

Over the entrance to her home, is written, "T. DUNBAR,"—the surname being that of her natural partner.

Upon asking her of her more immediate movements and occupations on her arrival there, she narrated the following:

"When I had arranged my home to my taste, and had made acquaintance with the birds, the flowers, and the fruits, that so filled it with love and beauty, I went again to the archangel that presides over the sphere. He now told me what I must do to qualify myself to be useful. As many children come direct from the earth to that sphere, I must understand the languages, that I might be able to instruct them in their maternal tongue. He presented to me a beautiful book covered with gold, from which I was to learn French and Italian. On the cover was written, 'A gift from John.' He put a ring on my finger, and blessed me. Oh, I was so filled with love for this pure and beautiful spirit, that I fell on my knees again before him. He took me up, and said, 'Kneel not to me, dear Tempe, but to Jesus, who, when he was on earth, loved me.'

"Then I left him, to seek and perform those happy duties which devolved upon me—duties that were never a task, but ever a labor of love.

Matty and Margey were overjoyed that I was with them at last. Matty threw his arms around me, and said, 'How glad I am, dear Aunty Tempe, that you are with us, for now I shall not have to go to the Sixth Sphere to see you.' Then I said, 'Matty, dear, don't you wish your mother were here to enjoy this meeting, and be with us?' and he said, 'Dearest aunty, tell her of all this, and she will be happy.'

"Then I resolved that I would tell you, dear Maggy, and the Doctor, and Mr. W., because I knew you would be pleased to hear it."

In connection with the above account, it should be borne in mind, that the medium through whose voice this was spoken, was a child, who had but a few days before passed her ninth birthday—that her education had been almost entirely received from her mother and elder sister. She had been taught the doctrines of the Bible, and, to our certain knowledge, she never had read or been taught any idea corresponding with the peculiar revelations of the spirits. She had certainly heard the replies to our enquiries relative to the occupations, habits, and customs of the spirits. She knew that they taught us that there were Seven Spheres belonging to the earth, and that spirits gradually ascended from the lower to the higher; but the description given on that evening, conveyed the first ideas any of us had ever had of the ceremony of passing from the Sixth to the Seventh Sphere, and of the singular appearances there described.

While this whole account was given, the utterance was slow and distinct—without hesitation, (except for the peculiar spasmodic mode of utterance,) and oftentimes so rapid as to force the amanuensis to ask the spirit to pause, to enable him to keep pace with the account.

The countenance of the child was lighted up with more than ordinary intelligence; her eyes sparkled as if another and a brighter spirit were looking from them upon us; and the child's figure became more erect, and seemed full of a lofty dignity. No one beholding the child, and hearing the words which fell from her lips, could doubt that it was some higher intelligence which acted through her, and gave her the appearance of an inspired priestess uttering the oracles of Heaven.

When the spirit expressed, with a fervor of enthusiasm, the wish that her sister could be present and witness the beauty and holiness by which she was surrounded, the child turned to her mother, and uttered the words in a tone of such sweetness and affection as to draw tears from the eyes of all present.

In the account thus given us there may be faults, and, for aught we know, inconsistencies—and the incredulous may pronounce it the work of a child's imagination—but no one, who could have seen the medium on the occasion, would for a moment have doubted that the account was really what it purported to be. There are besides, to those who have ever heard the utterance of a spirit through the voice of a medium, absolute proof of the supernatural influence.—

The utterance is entirely unlike the medium's own speaking, and is accompanied by a convulsion of the diaphragm, which it would be difficult if not impossible to imitate. But we know well that the child could not have thus deceived us, if she had been willing, and we religiously believe that she would not have done it if she could. If the child acted out this scene, produced these convulsive and unnatural movements of her diaphragm and thorax, and was able to originate so beautiful and unique a description of the advent to the highest sphere, then the phenomenon is most wonderful. We know of no parallel to it. But we know well that there was no opportunity for any preparation by the child. There had been no previous mention of the description, none of us having had any idea of such an account; and her own family are too seriously and earnestly desirous to solve this great problem of Spiritual Manifestation, to be suspected of collusion. Indeed this whole investigation has been made, from the first, not for the purpose of publishing the account to the world, but for our own satisfaction—and so fully have we been convinced of the reality of the presence of our friends, that our daily intercourse with them has become necessary to our happiness, and their teachings have become the rule of our religious duty.

It will be understood, that we do not intend in *this work* to give any thing but a narrative of the manifestations as they occurred under our own observation, and that of a few of our friends who have been with us in the investigation. We shall offer a second work to the public at a time when we shall have had a larger experience of the phenomena, and more leisure to narrate and explain them.

Thus far in this account we have aimed to give things in the order in which they occurred, and as nearly as possible in the exact words—but for the rest we shall not attempt to preserve a chronological detail. We shall convey the facts to our readers without suppression or exaggeration, and tell as well those circumstances which make against them as those that confirm them.

Frequently, when sitting in the circle in conversation with a spirit, (and when the replies had been all given without hesitation,) on asking some simple question relative to his condition on earth, the spirit has suddenly ceased to respond, and we could get no further replies. So too when a spirit has answered us correctly as to his age, the time since his decease, and all minor questions, yet on

asking him where he lived on earth, he has refused to reply, and we could obtain no further responses during the evening.

If, as some imagine, these answers are given by some clairvoyant power, so that the replies were made from the cognizance of the fact in the mind of the interrogator, why was it not just as easy to reply to every question (the answers to all being in the mind of the querist) as only part of them?

It has often occurred, that they have corrected the dates, and the number of years since they left the earth; and on one occasion they have corrected the name of a relative—and once or twice they supplied the middle name when it had been forgotten—but it is likewise true that they have sometimes failed to give us the middle name, though they seemed already to have proved their identity, by the statement of other facts that we supposed known only to the spirit in question.

It should be observed in this connection, that we have seen many instances of the want of judgment or want of veracity of spirits. They have told us that many persons (naming them) would become mediums after a certain number of times sitting in the circle.—The results often proved otherwise than had been foretold. Some were made mediums sooner than had been promised—but many others failed to become such long after the time fixed. But these were evidently errors of judgment, and so also have been many of their statements concerning natural partners. They have told persons who were their true mates, and adhered to the statement with singular pertinacity for many weeks, and then confessed that they had made a mistake. A great many times they have promised to do things which they neglected, or failed to be able to do. And a few times we have detected what seemed to be a want of veracity in the spirit's statement, though it is possible that we ourselves were in error.

These observations will be understood in connection with the following circumstance, which took place when no one was present but ourself and the family of the two mediums. A spirit, representing himself to be a particular friend, not long deceased, and who was very often present, was asked where he was born. This question had, on many previous occasions, been answered by our friend correctly, and was now asked as a test of the identity of the spirit. The reply was, "In the State of New-York." We at once suspected that we were conversing with a mischievous spirit, and observed, "It is strange you cannot tell us where you were

born, and therefore I command you *by the power of my will to do so.*" We said this in a stern and determined tone of voice. The elder medium, Julia, sat at our side and Mary opposite. No sooner had we uttered the words than the whole body of Julia became convulsed, the countenance distorted, the right arm drawn up, the pupil dilated, and the whole expression was one of determined defiance. We were all deeply excited—the mother, striving to be calm, was too much alarmed to speak, and Mary clasped her hands and burst into tears; but the medium sat rigid as a stone, and glaring at me as if personating the spirit himself.

Deeply moved at this unexpected manifestation, we rose, and laid our hands on her head, and said, "Julia, are you alarmed?" But she was speechless and motionless. There was a painful silence for a few moments, while we looked in astonishment and fear on that figure of *defiance*.

But we soon recovered our self-possession; we raised our hand over her head, and obeying an impulse we could not control, said, "In the name of God, I bid you to withdraw your influence from this child, and depart from this house." In an instant every muscle became relaxed—the countenance assumed its natural expression, and Julia, drawing a deep sigh, burst into tears.

On questioning the young lady as to her sensations, she said that when she felt the *influence at first*, it was entirely new, as that of a stranger. A feeling of coldness, impossible to describe, extended all over the right side of the body, and the motions made were very forcible. After the demand was made on the spirit, the sensation of coldness seemed to flash at once all over the body, and she found it impossible to stir or speak, and a strange feeling of sternness and defiance seemed to possess her mind—but she thought that God would protect her, and that subsided.

This remarkable circumstance made a deep impression on the mind of the mother, who was alarmed at the idea that her daughter might often be subjected to such influences; and the sitting was about to be terminated, when the hand of Julia wrote out the name of one of our dear friends, and she immediately exclaimed, "Oh, mother, how happy I feel! all those unpleasant feelings are gone, and I am a new creature."

The spirit then wrote out the reason for this unusual manifestation. He gave the name of the spirit that had so strangely acted on the medium and this explanation.

He said he was a *disgraced spirit*—one who was not permitted to have intercourse with the spirits of the Second Sphere—that he had occasionally attended our circles, and had become familiar with the names of those who communicated with us. In character for mischief and sport, he assumed to be our friend. Detected at the first question, and roused to anger by our demand upon him, he made the manifestation we have described, obtaining complete command of the medium before either of our spirit friends present could prevent him.

After a long conversation with this friendly spirit, he suggested that we should never form a circle without first repeating the Lord's Prayer, and asking, in God's name, of any mischievous spirits to retire.

The term "mischievous spirits" will be hereinafter explained; but it may be proper to say here that certain spirits evince a great desire to mislead us in all matters, when they are permitted to communicate. They take especial pleasure in imitating our most intimate friends, and in giving such accounts of their previous life as will not bear strict examination.

At the earlier period of these manifestations, through the mediums, Julia was one afternoon sitting with a few friends, and conversing with the spirit of a dear relative, when her arm was suddenly moved in a new and entirely different manner. She said the feeling was very singular; the arm was cold, and her right shoulder and side were pained by a peculiar sensation of pressure. The "tew," too, as we should term it in medical parlance, was awkward and irregular, and the responses were made with the elbow instead of the hand. The spirit professed to be an acquaintance of the family many years previous, but would not tell her name or where she lived. Ignorant as we all were of the nature of this mysterious spirit, we were somewhat alarmed, as the motions of the arm were becoming violent, and the medium was suffering considerable pain. She complained that her whole side was *cold*—but not with the sensation experienced from frosty weather, but as if *all vitality had left it*. Alarmed as we all were, we did not shew our concern before the medium—though the spirit still agitated her arm violently, and insisted by the usual sign on conversing with the circle. One of the party, after attempting to obtain the name and other particulars without success, and not suspecting that the spirit was attempting to deceive, said, "I wish some one of our friends would tell us who this spirit is." Upon this, there

was an immediate cessation of the feelings described, and an influence to which she was accustomed was recognized, though some coldness still continued in her side. Julia then remarked, "Some other spirit has control of my arm—now may I ask the reason of the strange feelings I have had?" The reply was that the sensation was produced by a mischievous spirit. A woman, whom, at first, our spirit friends supposed to be a friend or acquaintance, obtained possession of the medium; and when she could not or would not answer the interrogatories satisfactorily, they understood her character. Her peculiar position, as a disgraced spirit, was then discovered from her being *darker* than the good spirits. She had control of the medium, and as long as no wish was expressed for her to relinquish possession, they did not interfere. As soon, however, as her influence produced a sort of repulsion in the mind of the medium, and the circle had become somewhat alarmed, she had manifested the *darkness* of her spirit-nature by the sensation of cold. They asked us if they should request her to retire. Our reply being in the affirmative, they told us to open the window, and then informed us she had left. But the young lady, Julia, felt for a considerable time the effects of her influence.

Frequently since that time, the circles and individuals have been misled by spirits representing themselves to be certain celebrated individuals of other times. Their replies being inaccurate, and the influence unusual, they were generally detected in a few minutes, and dismissed from the house. Since the very extraordinary manifestations of defiance, which we have described, we have been disposed to comply with the directions given us to repeat the Lord's Prayer, and order all mischievous spirits, in God's name, to depart, and in such cases have never been disturbed.—Nor when so disturbed, have we failed at once to dismiss the mischievous spirit.

## CHAPTER VI.

THE identification of our spirit friends has been a matter of much difficulty. For the most part, though they have correctly given us their age, the length of time since their decease, and have answered all our minor questions; and although we had been pretty well satisfied that they were indeed our relatives, yet there had always been a lingering doubt we could not easily banish, that we might be deceived. It has therefore been one of the great objects of our investigation to place beyond question the identity of those who were most dear to us.

Many of the spirits, while they answered truly the questions relative to age, time of death, &c., would also refer to circumstances which we knew no one but them and ourselves could know; but they would decline answering our questions relative to matters transpiring just before death, and in which they were deeply interested. Sometimes, when more than ordinarily communicative, they have told us how many brothers and sisters they had in the spirit-world—how many were living here, &c.; but on asking them where they lived on earth before death, they have suddenly become silent, and have not responded again during the sitting.

Our nearest friends, that are often with us, give us a "sign" by which we can recognize them whenever present; and we have noticed, that when there was a large number of spirits present in a circle—when the medium would be apparently engrossed by writing out the responses with one hand—the other would be made to give the sign of some one of our friends who had just arrived.

We had often earnestly requested the spirits to give us more satisfactory proof of their identity—and they promised to do so.

One morning, while Julia and ourself only were present, the spirit of a brother-in-law, deceased some fifteen years, wrote out his name. He had visited us but once or twice before, and we

had had no opportunity to converse with him. We remarked, "I am glad to meet you—but, while I am willing to believe your statements that you are my brother-in-law, I should be glad to have you prove that fact to my satisfaction." He said he would do so as far as was in his power.

The usual primary questions were promptly and correctly answered. Many years before his death, he was connected with a manufacturing establishment in the northern section of Vermont; and, on his return from a visit there, had called on us, and been taken sick. This was more than fifteen years ago, but the facts were still fresh in our mind, and we interrogated him respecting the circumstances. We asked him if he recollected his journey in the winter of 1838. He replied, "Yes." "From what town and in what state were you coming, when you called at our house on that occasion?"—"From the State of Vermont, and town of Troy." "In what town and state did you live when you visited us?"—"In Lancaster, N.H." "What circumstance of importance happened to you while at our house?" "I was taken sick." "How long were you sick?"—"Six weeks before I was able to return home." We were under the impression that he had been ill but a month, and said to him, "Have you not made a mistake?" His reply was, "No." On referring to our note-book, we found that he was correct to a day. The medium knew nothing of these particulars—they had occurred about the time she was born, and there never having been any conversation in the family about the matter since she had been old enough to comprehend anything.

At a subsequent sitting, we were conversing with the spirit of an intimate friend, who had visited us so often and conversed with us so much through the mediums, that they readily recognized the influence he exerted on them, and who was the last spirit that would deceive us—when it occurred to us, that we would thoroughly test his identity. We therefore said to him, "Pray tell us the name of that young lady to whom you were attached so much while you were here."

There had been some opposition on the part of this young lady's friends to his attentions to her, and he was extremely sensitive whenever the subject was mentioned. He wrote out, "I would rather not talk on this subject." "Is it possible you have forgotten her name?"—"Oh, no—but you know my reasons for

wishing to be silent." "But the name is all I want—will you give me that?" After a lapse of a few minutes, he wrote out the first name, and the pencil was thrown down—as if to say, "I will not gratify you at the expense of my own feelings;" and he refused to converse any more at that sitting.

It is needless to say, that the medium was entirely ignorant of any circumstances connected with the individuals whose spirits we wished to identify.

In prosecuting this portion of our investigation, we suggested to the spirits to represent them through the mediums, any marked characteristic by which we could recognize them—such as their gait—any prominent habit—or their familiar position when sitting, &c. &c.

In accordance with this request, one evening, when both Julia and Mary were present, their aunt (twenty-four years deceased,) undertook to give some special proofs of her identity. The sister of the spirit and mother of the mediums was present, and having been warmly attached to this spirit when on earth, had a very distinct recollection of her and of all her peculiarities; but Julia and Mary were of course too young to be likely to know anything of their aunt more than her name. The spirit said, she would show us, through Julia, her mode of walking, so that we should recognize her gait. She accordingly took possession of the elder medium, and acted through her. She arose from the chair, brought her arms close to her side, reduced the height of the medium to her own by bending her knees, and then walked several times back and forth in the room, swinging her arms in a peculiar manner, and taking very short steps. The imitation was perfect as life. Her sister seemed to see her restored in the form. The spirit was asked if she could give us any other proof—and she consented. The arm of the medium was raised to an index formed of the hand. The lips were parted, and the fore finger was made to touch one of the front incisor teeth, and was held there, slightly trembling, a few moments. At first the lady could not understand what the spirit of her sister meant; but she soon recalled the circumstance, and the evidence was conclusive. The spirit, when on earth, had lost that tooth when young, and before it was known to any one out of her family, her father had taken her to Boston, where a dentist had supplied the place of it

so naturally, that no one could discover the defect. None but her father and mother knew of the loss of the tooth, and the circumstance was concealed from her brothers and sisters; but this sister, occupying the same bed with her, discovered that the tooth was every night taken out and put in a cup of water. As this had been forgotten, the spirit could not have read the circumstance in her mind, and it was therefore to our minds the most perfect proof of the spirit's identity.

Another peculiar identification was given us one evening. A gentleman was present who wished to prove the identity of a spirit, whom, in his last sickness, he had shaved a few times, when it was inconvenient to procure a barber. The spirit took possession of the medium, (Julia,) and she folded up a half-sheet of letter-paper, lengthwise of the sheet. She then tore off a piece as big as her hand from another sheet, and laid it by the side of the other. She then took a half-sheet and folded it, and crumpled it in the form of a brush, and laid it beside the other pieces of paper. She then took a handkerchief, and spread it under her chin and over her shoulders. She then took the long strip she had first folded, and strapped it on the table, occasionally examining the edge, and then laid it down. She then took the crumpled piece for a brush, and, leaning back, like one about to be shaved, lathered her face, and then, to the medium's great amusement, began to shave her in due form, wiping the razor occasionally on the piece of paper she had laid before her. She examined, with great care, a particular spot on the face, which the spirit when on earth was very careful to have perfectly shaved. When the medium had gone through with the whole operation of the barber, she took a pencil, and wrote out, "Do you recollect that Doctor?" Nothing could have been more conclusive to the gentleman than this exhibition. He saw, and believed.

While on this subject, we may as well speak of another identification which was somewhat remarkable.

A gentleman was conversing with the spirit of his brother, through a gentleman who was a very good medium; and, being a little sceptical, he said he should require better identification before he could feel sure that it was he. The medium then threw himself into an attitude peculiar to the spirit—then arose and walked across the room two or three times, with a peculiar gait,

and with his thumbs in the arm-holes of his vest, making use of a phrase habitual with him before his death, and then sat down, assuming another peculiar position.

This was perfect proof of identity. The medium had never seen or heard of the person in question, and he had been in the spirit-world eleven years, yet the behavior of the medium recalled him in perfect representation. Moreover, the words spoken, had passed entirely from his recollection, until recalled by the medium. The same identification of this spirit was made on another occasion, and through a different medium.

It has often been promised us, that we should see the *faces* of our spirit-friends, as a still better way of identifying them—but they have generally failed to do it.

On one occasion it was done according to promise, as before stated; but though often promised since, the spirits have generally, though not always, failed to accomplish the vision during our waking hours.

Once, Mary's eyes were magnetized for the purpose; but the moment she began to see the faces of the spirits, she was so startled, that she threw off the magnetism by her excitement. It was tried on another occasion: though less excited, she could not tell us much—that she saw the shadowy figure of a young girl hanging round its mother's neck.

One of the gentlemen connected with us in this investigation, had been promised further manifestations of the presence of the spirits; and one night, according to promise, was made to feel the tangible embrace of the spirit of his brother. The sensation was that of a strong man's clasp round the chest, and it was felt for a considerable time after it was withdrawn.

The same gentleman being promised a further manifestation, his name was called by the spirit of his brother, one morning while he was awake. The voice seemed to be directly behind his head, and it was so natural, that he answered to it without surprise—but in an instant reflected that the voice must be that of a spirit, as no other voice could have reached distinctly to where he lay.

One evening, (the 18th of December, 1851,) we desired particularly to converse with the spirit of an intimate friend, (Mr. E.) and we asked another spirit—that of a boy, eleven years old—to go and ask him to come. We accordingly opened the window

and gave egress to the spirit. In a few minutes the medium was informed that a spirit was knocking for admission. We opened the window. The spirit messenger had returned—and he reported that Mr. E. would come as soon as he was at leisure. We asked the spirit what Mr. E.'s occupations were when he found him. He said that he was teaching music to a class of youths. They all had harps, and he was singing to them an air, which they practiced on the harp as he sang it.

About twenty minutes after this, Mr. E. arrived, and confirmed what had been said of his occupation. He said, that Matty (the spirit that had been sent for him) had written a piece of poetry—or rather a song—which he had told him would go in the air of “I’ll hang my Harp on a Willow Tree.” At our request, Matty consented to speak it out through the voice of Mary. He called it—

#### ROSES ON OUR TRACKS.

We scarce can go far on our track,  
Bright flowers around we see;  
And roses scattered all about,  
That make me think of thee.

And if these bright, immortal flowers,  
My dear mamma could see,  
And walk with me amid their bloom,  
How happy she would be!

They are my darling playmates now—  
And ’mid their blossoms sweet,  
We sport along our heavenward way,  
And angel-spirits meet.  
And once I cull’d a pure white rose,  
My dear mamma, for thee,  
And laid it on thy angel brow—  
Thine emblem meet to be.

This youthful spirit, on a subsequent occasion, spoke through the voice of Mary another composition, superior to the above—and, considering his years, a very extraordinary one.

Among the many things which we at first regarded as extraordinary, was the following:—One of our household had gone into the city to select a house for our residence. We asked a spirit, who was often near us, if we should succeed that day. He replied, "No—nor the next, probably—but would certainly find one on the subsequent day," which was Saturday—and so it proved. The spirit accompanied him in his search; and at five o'clock on that day, returned, and through the medium—who was at the time reclined upon the sofa, reading—informed us that he had just procured a house, and obtained possession, when the spirit left him to come and inform us. On the return of the gentleman at evening, this was found to be strictly true, and the time agreed exactly.

## CHAPTER VII.

SICKNESS having interrupted the progress of our investigations, we have failed to obtain the full accounts that had been promised us of the nature and mode of life of our spirit friends.

It should be observed that it is not often the case that a spirit can speak through the most facile medium, without practice.—While two or three of our friends have, by practice, been able to speak fluently through the voice of Mary, others have not yet acquired the skill to do it without difficulty. One of our spirit friends, that we have in these pages called "Dora," spoke with some difficulty the following account on the 31st of March, 1852:

*Account given to us through the medium by Dora, of her ascent to the Spheres.*

I was in the room with my corpse about half an hour—but in a dreamy state of unconsciousness. Four spirits were present whom I did not at first see. They were, my father, my aunt Philenia, my uncles Sumner and Lorenzo. While I was in the room, and soon after I had escaped from the body, my mother closed the door, and was alone with us. She was some time occupied in prayer. She asked for strength to bear her affliction.

While I was in the room, I was not fully conscious that I had left the body; and not till I had been conducted out and found myself ascending, did I realize it.

I rose slowly, and when I had reached the Second Sphere, and was passing on, I heard the joyous shouts of those who saw me ascending. I did not pause at the Second Sphere, but continued to ascend; and when at the Third Sphere, I was met by a beautiful girl, who said she had been my guardian spirit for a long time. It was Charlotte Martin. She is nearly of my age. I do not know to this day how she became acquainted with me, or was induced to assume the charge of me. I found afterwards that she belonged to the Sixth Sphere, and that her enclosure was next to mine.

I continued my ascent—all the time charmed and wondering at the things I saw and the music that I heard. At the Fourth Sphere I met one of Charlotte's friends. It was Gertrude Rich-

erle. She joined our company to the Fifth Sphere. Oh, how beautiful it looked to me! I could not find words to convey you an idea of it. I met there coming out of her enclosure, Miss Sarah Masson, with whom since I have been well acquainted.

I continued my journey to the Sixth Sphere, having occupied as I judge about ten minutes in the ascent. As soon as I reached the Sixth Sphere, I was conducted to my own home, and left alone. I sank upon the grass, and listened to the exquisite singing of the birds; and as I lay, scarcely yet conscious of my situation, I felt as though I was just born into a most beautiful world. I went to my bed, which was made of roses, and laid myself upon it, and in a dreamy state of happiness, fell asleep.

I know not how long I remained there, but I suppose it was but a few hours. I woke, and dressed myself, and arranged my hair; and at that moment Charlotte came to see me and to conduct me to the commander. As we went, a beautiful bird, a robin red-breast, came and sat upon my shoulder, and sang sweetly all the way. Thus I entered the presence of the commander of my Sphere. It was a grand hall or reception room, of great extent and of wonderful beauty. For a wonder he was at leisure. I was conducted to him by Charlotte, and he received me with ineffable sweetness and kindness. He took me upon his knee and kissed my brow, and told me that it was strange for one as old as I was to come direct to the Sixth Sphere. He said a great many things to me, that I cannot remember—except that I know they were kind, and that they made me very happy. I remember that he said, when he noticed the little bird on my shoulder—"The presence of that little bird upon your shoulder signifies that you are pure—no bird would come to one who was not."

I do not know the name of the commander of that Sphere—we call him the Master.

I will endeavor to describe him, but my ideas at the time I first saw him were not yet very clear. He was noble looking and beautiful. He sat upon a great throne, and was robed in pure white. It was a very simple robe, in voluminous folds, with full sleeves fastened at the wrist. A girdle or sash was about his waist, fastened in a knot a little upon one side. Upon his head was a crown dazzlingly magnificent. It was scalloped all around, except on the front, where were two arched elevations. On the points formed by the scallops were diamonds—all the gems upon it were diamonds. There were several rows of them around it. On a tablet

elevated over the front part of it, and beset with diamonds, was inscribed in letters of great brilliancy the word "God." The body of the crown was of light as if solidified.

His hair hung down upon his shoulders in profuse ringlets.—His face was of wonderful brightness and loveliness.

Upon the back of his right hand was a very large diamond. It covered half his hand, and was sculptured in the form of a god-like face. I did not see any ring by which the diamond was attached to the hand.

At his feet stood a table, upon which, laid open before him, was a great book. It was "The Bible Explained." He gave me books, one for drawing, and one to learn French, &c. &c.

I judge that I remained there five minutes. I do not know, for as I sat upon his knee, after he had done talking, he seemed so kind, and I felt so happy and so much at home, that I felt as if I was upon my mother's breast—and so I leaned my head upon his breast and slept. I awoke upon the bed of roses in my own home; Charlotte was by my side. I dressed myself, and then went into my garden. I saw all kinds of tempting fruit hanging upon the trees. I did not know that I was permitted to gather it—but Charlotte told me to take and eat what I liked. I took some of the fruit and ate it. It was the first time I had tasted spiritual food. I shall never forget the sensation it gave me. It was more delicious than any thing I had ever tasted, and it gave me a feeling of satisfaction such as I never had before. There was a beautiful stream running through my garden. I went to the bank of it, and there found a golden cup inscribed with my name. I drank of the water. It seemed to be the water of life. Oh, it was deliciously refreshing. Having looked round my garden with Charlotte for a considerable time, I returned to my bower; and then with my heart full of the happiness I was enjoying, I thought of my mother, and wished she could be with me, to be so happy. I then dropped upon my knees and prayed for her. I prayed to God that my mother might not mourn for her loss, but be consoled with the hope of meeting me again, and be happy.

It was ten days before I returned to earth. I staid one night with my mother. I impressed her with a dream, but she had forgotten it when she awoke. I took occasion to see all my friends and relatives, and being satisfied that they were well, I returned to my home—for I was not contented with earth, after my beautiful experience of the life in the Spheres.

When I returned, I reclined and slept upon my bed of roses. I soon waked, and rose. I took my little watering-pot and my cup, and went into the garden. I saw some flowers that I thought needed refreshing, and having filled the watering-pot at the stream, I sprinkled them—and as I did so, their petals opened before me, and they seemed to thank me for it, and grew sweeter and lovelier than ever. I do not know why, but I felt sure that the flowers I watered felt grateful for my kindness, and the perfume which rose to my sense seemed to be the expression of their love.

The robin, that had perched on my shoulder when I went before the Master, now came constantly to me, often alighting upon my head, and singing sweetly to me. There were also many other beautiful birds that sang around me; so that with the beauty and perfume of the flowers and the joyous carol of loving birds, I felt that it was indeed a Paradise.

In answer to various questions, Doris said—

In rising to the Spheres there are openings through which we pass. At our first entrance into any of the Spheres we have guides to conduct us. When I rose to the Seventh Sphere I had but one guide, who carried a lamp; many other friends accompanied me, mostly those whose acquaintance I had first made in the Sixth Sphere, though I remained there but one year.

We do not see so many stars in the heavens while we are in the lower Spheres as we do in the Seventh.

We have many parties in the Spheres. At one of them, in the Sixth, there were two or three thousand spirits present. We always dance and always have music. In our dancing, we glide generally—though we sometimes touch the floor. We form figures in infinite variety. As, for instance, a large number of spirits would arrange themselves upon the floor so as to spell out the name of some honored guest, or some new spirit, or a sentence; as, for instance, "Jesus Christ, the Redeemer," and then all would rise to the sound of the music to a considerable height and then descend, without order—to form other names or sentences. Sometimes, when the number of the party was small, they would spell out a word in that way, one letter at a time—as G. O. D.

We always have a great deal of the most exquisite music, both vocal and instrumental. Almost all spirits either sing or play upon some instrument. The use of the harp is almost universal.

We often attend your parties on earth. At such times we dance

to your music, if we are pleased with it—if not, we dance to our own music. We do not hear earthly sounds when we do not wish to—so that though the spiritual music were utterly different, it would produce no discord with yours.

I have a teacher in French—a teacher in drawing—and teachers in many other things. I have taken sketches of earthly scenes since I have been here in the Spheres.

When I first left the earth, I did not often return to it. Every thing was so new and beautiful to me, that I felt but little desire to visit the earth. When I came, it was to see my mother and my near friends and relatives. Now that there are mediums through whom I can converse with my earthly friends, I spend a large proportion of my time near the earth. I take much pleasure in watching over Mary, and shall always be her guardian.

We had been promised by an intelligent spirit some account of the discovery of this mode of communicating by mediums. After taking about a month to make inquiries, he wrote one evening, through the hand of Julia, as follows:—

“I promised to give you an account of this matter, and I will now do it. This mode of communicating with you by raps was not discovered by Benj. Franklin, as has been alleged, though it is possible that he has interested himself in the matter from the early stages of the discovery. It was discovered by a spirit who, when he was on earth, was very much interested in electricity, magnetism, and things of a kindred nature. His name was James G. Schenck.

I have had some trouble in finding it out for you—but I was aware that you were anxious to know, and so have been diligent in my inquiries. James G. Schenck was a man of intellect, but not of renown. He felt very anxious to communicate with his friends, and for a long time was trying every means in his power to make his presence felt by them.”

This account was brought to a premature close by other matters of greater interest pressing upon the attention of the circle at which it was given, and we have never had an opportunity since to get it finished.

We have often asked spirits why this mode of communication was not known before, and we have been answered in various ways, but generally to the effect that the world was not ready to communicate with spirits before; and a very small number of people are yet in a fit state of mind to believe, or to profit by the belief.

## CHAPTER VIII.

SUBSEQUENTLY to the events narrated, the elder of the sisters, Julia, was attacked with fever, and for two or three days was dangerously ill. She recovered, however, in a week, so as to leave her bed, and in another week was entirely well. But here a new phase of this matter awaited us. She had ceased to be susceptible to the influence of the spirits. Before her illness, she had become a remarkably good medium, but this event had changed her physical system to such a degree, that the magnetism of spirits produced no visible or sensible effect upon her—and, moreover, they expressed an opinion that she would never be under their control again.

With Mary it was otherwise. Though occasionally sick, the loss of her susceptibility was only temporary. She continued to grow more and more facile as a medium. It was no longer necessary to form a circle. It was of no advantage to her. The spirits that were familiar with her spoke and acted through her freely at all times. It should, however, be observed, that a spirit unaccustomed to the medium could not converse through her, until after considerable practice; and it was a subject of considerable interest to see the difference in the manifestations by the different spirits.

One of our spirit friends had asked and obtained permission to attend upon and watch over the mother of the medium during her illness, and thus for many months being constantly present in the family circle, he had obtained perfect command over the child; and whatever might be the conversation going on, he would join in it as one of the family, and express his views freely. Sometimes this occurred when strangers were present, and they would be not a little surprised to hear little Mary talk with so masculine a tone of voice and so authoritative a manner.

On one occasion, a whist party was formed, and one of the four being disinclined to play, this spirit volunteered to take the hand. Little Mary was therefore seated, and though she could not herself play the game, it was well played through her hands by the spirit. In the course of it he remarked, that he frequently played whist in the Fifth Sphere. Little Mary, under the continual magnetism of her guardian spirits, became at length a remarkably susceptible medium.

One spirit, whom we will call Dora, having very often manifested herself to us through her, formed a warm attachment to Mary, and became her special guardian; having almost always with her, several other spirits who were her intimate friends. Dora, with some of her associates, watched with Mary every night, and was rarely absent from her during the day, and then it was but to return to the Seventh Sphere for a few minutes.

Scarcely a day passed in which she did not make some peculiar manifestation through Mary. If she were writing, and at a loss, she would prompt her; or, when in error, correct her. She was much attached to her, and seemed willing to obey her in every request. It was she and her friend Charlotte, that caught up Mary when she had fallen almost to the ground, and that so quickly that she was scarcely aware of having fallen.

Dora had often wished to show herself to Mary, but the child startled so quickly that every effort failed.

It will of course be understood by the reader that any sudden activity of mind, as alarm or startling surprise, will throw off the magnetism with which the medium is charged. So that whether the eyes have been magnetized to make the person clairvoyant, or the ears, so as to make him clairaudient, the manifestation of the spirit is generally so startling to those who are not accustomed to it, that he will see or hear but for an instant, before the excitement will have restored the normal condition.

On one occasion, Dora made Mary clairaudient, (by which I mean capable of hearing the voice of a spirit) and played upon the harp to her. On several occasions, she called her name when alone. Mary described the voice when she heard the words, "Mary, dear," as being peculiarly musical; as though the words had been the conclusion of a very sweet song. Dora had said before that the spirits of the higher sphere spoke in musical tones.

The family being sick, little Mary was sent to the house of the writer of this, where she remained three days. Dora and her friends accompanied Mary, and remained with her.

On the morning after her arrival, she was waked up, and when fully awake, had a vision of her guardian, Dora. She first saw the letter "D," in characters of light, and then the face of Dora was laid beside her own. She was startled a little, and the face disappeared. She had never seen this spirit when on the earth, but she described her face with minute accuracy.

In the course of that day, as she sat in our parlor alone, she felt,

as she afterwards described it, a peculiar sensation in the eyes and ears—a sort of prickling—and she knew she was being magnetized. In a few moments after she was clairvoyant, all became bright before her, and she saw kneeling down before her, with their hands on her lap, three spirits, the middle one being Dora. She was not startled, but looked calmly at them all. The other two she did not know, but described them so that they were recognized. One was Charlotte and the other was her natural partner.

As they became visible to her, Dora took her hand and kissed it, saying, "Dear Mary," and looking her in the face with a sweet smile. Mary examined their countenances and dresses minutely, and declared afterwards that they were as really and tangibly present to her as ever any persons were. She saw Dora's lips move when she spoke to her, saw and admired her beautiful teeth, and heard her voice.

She described Dora's dress as of blue satin, with a white sash about the waist—half sleeves full—a pink velvet ribbon round her throat, fastened by a cameo. Her hair was in curls, each side of her face, and fastened in a knot behind.

The other lady-spirit was in pink, her hair hanging in flowing ringlets on her neck. The gentleman was of dark complexion, beautiful eyes and features, and curly hair.

Mary's description of all these spirits was surprisingly correct, though she had never seen them on earth. She told us of many things we had forgotten in personal appearance.

This same day we wished to converse with Dora through Mary, and did so for a few minutes. But instead of answering us through Mary's voice as usual, she made her clairsaudient and spoke to her, and so Mary answered our questions thus: "Dora says" so and so.

The next morning, Sunday, Dora again showed herself to Mary as she waked. It was the same as before, only there was not the vision of the letter "D" to indicate her name.

On the subsequent Monday afternoon, as Mary prepared to go home, and took out things from the drawer, she held in one hand her fur cuffs—when one of them disappeared. We searched the room with her, but could not find it. Then Charlotte informed her that she had carried it off, and told where she would find it.

On this occasion the spirits magnetized her, and showed her visions of her old friends and of beautiful scenery—and having amused themselves awhile in this way, they began a series of physical manifestations. They took a hand-box that was lying on the

bed, and lifted it off, and returned it to its place. They threw many articles about the room, and finally carried her some ten or twelve feet distance, and stood her on a trunk. On a previous occasion, she had been made to jump across the room, a distance estimated by those who were present, as three times as far as her own strength would have carried her.

One evening, while the writer of this was at the house of the medium, Mary brought a pack of cards, and asked us to show her some tricks. We did so. One trick interested her very much, seeming to her very mysterious, but we refused to tell her the secret. She rose and ran out of the room into the hall, and immediately returned. She now took the cards, and did the trick as adroitly as we had done it. We questioned her, and she confessed that she had asked Dora how it was done, and had been informed by an impression upon her mind.

On another occasion, her mother was talking with Julia on some private matter, and sent Mary to the other end of the room, not wishing her to hear it. Mary, then, prompted by her curiosity, mentally requested a spirit that she knew was present, to listen to the conversation, and tell her. When the conversation was ended, and they had left the room, the spirit told Mary what had been said.

On a subsequent occasion, some spirit magnetized the eyes of Mary, and she beheld the spirit of her favorite pet, a king Charles spaniel, licking her hand.

We have had several visits from Swedenborg, as we fully believe. Our reasons for belief we have stated, but we may add that we had long anticipated his visits, from hearing our spirit friends, who professed to be well acquainted with him, speak of him. He had promised to come; and was, if a child-spirit may be believed, very fond of Mary's little sister, who had been some four years in the Seventh Sphere. Swedenborg, she said, always took her up in his arms when he saw her. This child-spirit had invited Swedenborg to come to her father's house, where her little sister was a medium; and he had promised to do so on a certain day.

On the occasion promised, he came with some twenty spirits, all well known to us, and identified beyond a doubt. They all assured us of the fact, and voluntarily took an oath, declaring, "in the name of God," that Emanuel Swedenborg was present. They described him afterwards as a very beautiful spirit, with a light about his head, as is the case with angels of heaven, or spirits whose probation in the spheres is nearly at an end. But a far better

identification we found in the matter of his discourse. He set us right on many perplexing questions, and conveyed truths of a higher character than we had heard from any other spirit. His statements contradicted some of those we had heard from the spirits then present, proving that there was no collusion with them to deceive us.

After many times calling, he came (on the evening of the third of Feb.) into the room, the doors and windows being closed. We asked another spirit how he had entered, and he said that Swedenborg had entered through the window and shutters—and that all of the higher spirits could pass through solid substances.

He greeted kindly and affectionately the mother and the medium, Mary, and said many things to comfort her in her illness, and then appointed the succeeding Saturday to preach a sermon to us. He required that we should have a large Bible present—or one with large print—and invite as many persons as the room would contain, provided that all must be persons who were likely to listen with a proper feeling to his discourse.

We made the arrangements, and invited the company—but sickness in the family compelled them to postpone the meeting. It was again fixed upon, but the family continuing sick, it could not be held as had been desired.

The medium, Julia, fully recovered her health, apparently, but never acquired the susceptibility she had lost. She became again an occasional medium—but no dependence could be placed upon her being such, as on many occasions the spirits could produce upon her no influence whatever. Through the alleged spirit of Swedenborg, we are informed that when the angels of God convey messages to spirits, they do so through a *medium*. Spirits that have left the Seventh Sphere cease to be visible to those they leave behind—consequently, when they converse with them it must be in the same manner as that by which we talk with a spirit.

There are three Celestial Heavens, but concerning their nature nothing can be imparted to us. All that we are permitted to know is, that a spirit on leaving the Seventh Sphere goes to the lowest of the three, and remains there a long period, and then rises to the next, and there remains a great length of time; and finally, in the course of eternity, goes to the highest of the Celestial Spheres, which is the immediate home of God.

## CHAPTER IX.

THE interest we feel in this subject, will be manifest from the fact, that we have taken the trouble to write down what we have seen; and we do not apologize for giving to the world the result of our investigations, since all who are believers will see new and beautiful proofs, and sceptics have an opportunity, if they will avail themselves of it, to see the grounds upon which we build our faith.

In common with many, whom their education has made ultra-conservatives, we heard, with a disposition to ridicule or despise, the reports from Rochester of the "Mysterious Rappings;" but we read attentively whatever accounts were published, in the same spirit that we would have read the doctrines of Mormonism—that we should not condemn anything until we had learned something of it. We availed ourselves of all reasonable opportunities to witness the mysteries, but could form no opinion of them, on account of the great discrepancies. We saw nothing in the production of "raps" but what seemed within the power of jugglery to produce; but as mediums multiplied, it began to be difficult to assume that all of them were impostors. Besides, like the Salem Witchcraft, (that while it was among *humble individuals*, was faithfully believed to be the work of the devil, but ceased to be persecuted when the families of the wealthy were numbered among the bewitched,) the infection spread among the higher classes of the community; and the liberally educated began to deem the subject worthy of notice.

When we perceived that, like Mohammedanism or Mormonism, the heresy was spreading, we determined to understand what it was, and forthwith joined one of the many circles got up for the investigation.

We pursued our researches under many disadvantages, and with but little at first to encourage us to a belief in the importance of the matter, until several of our deceased relatives identi-

find themselves to us, by answering correctly numerous intricate questions which could not have been answered by any stranger spirit. We were more strongly confirmed by a peculiar circumstance. It was this. We had held a conversation with a celebrated literary character, a short time before her death, and had made a bargain with her—and we solemnly promised, that whichever of us died first, would, if the thing were possible, tell the other certain things then talked of.

On one of the occasions when we first had an opportunity to converse with spirits, we asked if any of our friends were present, and had an affirmative response. We then took out a list of names (initials only,) of some of our friends. We did not let any person see the writing, but, pointing with the finger at the initials in succession, we asked, "Is it this one?"—"Is it this?" When we reached the initials of the literary lady in question, (then about a year deceased,) there was an affirmative answer. We now proceeded to try the test agreed upon. We asked her a series of questions, the answers to which could not have been guessed, and we obtained correct replies; and she proceeded to tell us enough to produce absolute conviction, that this was the spirit with whom, when on earth, we had made that compact; or else it must be that there was a clairvoyant present, who could read our mind perfectly, and draw from it many things which slept then unremembered. We knew the parties present, and knew there was no clairvoyant among them; and we were inclined to believe that the manifestations were actually made by spirits, and were not, as many supposed, a cleverly contrived imposture.

We then undertook to get up a private club for the purpose of investigating the subject; but, though we found a large number of persons who felt an interest in the matter, yet their faith did not seem to be ripe enough to induce them to make any special exertions or take any trouble. The trifling expense that would be incurred for room-hire and stationery, was an obstacle. The greater number thought that money would be thrown away on such a subject.

The majority, however, would raise up their objections by saying, in substance, that as soon as we had investigated the matter, and found there was something in it, and had got some good mediums, then, if we would let them know, they should be glad

to come and see. Thus fell through the first scheme formed for the investigation.

At length, when the child, Mary, had become a medium, and, as I believe, one of the best, if not the very best medium known, we saw that there was an opportunity to make the desired investigation.

There was an eminent physician with whom I had had many arguments on the subject, after I had had proofs enough to convince me that it was important at least, and he had been sceptical in the highest degree. He was, however, present when little Mary was made a medium—and the thing was so wonderful, that he resolved he would join in an investigation; and accordingly, the matter was pursued for some months with persevering assiduity—and a faint outline of the result is given in the narrative which he has written at the commencement of this work—the general remarks following devolving upon us.

In executing the task assigned us, we have done it by degrees, as the manifestations proceeded; and what is written, is therefore only minutes from which a connected account *might be* written.

But, we have thought best to publish the minutes, imperfect as they are, and reserve to a future time the publication of a more extended work—and when, too, we shall have pushed our investigations further, and arrived at results on which we may all depend.

That it may be understood that we have had the opportunity to learn the things herein stated, we will say, that we have sat in circles for spiritual communications on more than a hundred and fifty different occasions, and have always, when it was practicable, endeavored to elicit some new truth, or confirm the previous statements of spirits.

We have not assumed, that because a spirit has told us a fact, that therefore it was true—having early learned that men are much the same in the spheres as upon earth, and that inferior intelligences are not to be depended on for truth, whether they be in the material world or the region of spirits.

The theological opinions expressed are not originally our own. We put them down as the statements in brief of many different spirits, (all identified to us by a thousand proofs,) known or related to us, and of long residence in the higher spheres.

The orthodoxy of our faith had long been shaken, and latterly we have suffered it to hang loosely upon us, ready to drop off and give place to any purer truth that might present itself. We have had no strong *bias* in any direction. We have sought the *truth*, uncaring what it might be, but knowing that it must be beautiful, because it would be from God.

We do not suppose that we have arrived at perfectly correct results, and doubt not the theories herein set forth will have to be modified in many important particulars, as our investigations proceed.

We now proceed to the remarks which are the result of the manifold questions asked of many spirits, and of our observations upon the phenomena.

## CHAPTER X.

## OF THE POWER OF SPIRITS.

SPIRITS see without the light of the sun, and scarcely recognize the difference between night and day, as to their power of vision. They cannot well see through opaque bodies—as walls of houses—but have a perception of what is going on within. They cannot see beneath the surface of the earth, to discover mines or hidden treasure, but they can perceive the presence of any person, however concealed. The immortal spirit of man is a light that cannot be hid. It is, as it were, luminous, and is always visible to the perceptions of superior beings.

Spirits cannot *easily* pass through a solid substance or a very small space. They require doors or windows to be opened, before they will enter a house; and they will not, except in rare instances, deign to enter by the chimney. There is an exception in case of the superior spirits of the Seventh Sphere, who can come in through the closed windows and shutters.

When spirits are communicating with people by means of mediums, they recognize the presence of other spirits outside, and request that the door or window be opened—generally the former. They hear the rap of the spirit, or perceive his presence. They sometimes impel the medium to raise the window or open the door—or they make signs through the action of the medium—or they write or speak their request.

Spirits open and shut doors for the purpose of entering a room or closing it; and there are *localities* where this can be done without the presence of a medium. This accounts for many phenomena in Pneumatology. Spirits recently deceased, can more easily produce physical manifestations, than others. For a brief period after death, spirits are feeble, and unable to manifest themselves. Other spirits aid and teach them.

They see us as if transparent, recognizing both our material and our spiritual bodies—and seeing whatever disease may be in

our system. If a person were without arms or legs, a spirit would see him in his spiritual body entire.

If, in the company of spirits, any one have a head-ache, or nervous feeling, or any ailment, some spirit will at once, if requested, and often of his own accord, attempt a cure by magnetizing. They always succeed in some degree, if not perfectly.

They seem generally to know when we are ill—or fatigued—or unhappy; and they use their magnetic power to calm and soothe both our mental and bodily ailments.

As yet we know but little of the powers exerted by spirits—but every day unfolds some new phenomenon illustrative of their capabilities and their benevolence; for generally what they do for us is a labor of love, though it may be done in the fulfilment of their prescribed duties.

Of their power to make themselves tangibly felt, there are numberless proofs. The writer of this has often felt a hand laid upon his head by some invisible power.

To produce any physical manifestations, spirits generally require that the room be dark. To our repeated questions, why darkness is requisite, they tell us, that we cannot yet bear the sight of a spirit, and they would have to assume a form that would be visible to our bodily eyes, in order to exert much power over material substances. Hence, when we have felt our heads touched, it has generally been in the dark—alone in the room, and locked in.

The writer of this, by request of the spirits, always leaves a window of his bed-room a few inches open, to admit of the ingress and egress of a spirit to make the manifestations which had been requested. Those spirits have, according to promise, manifested their presence in various ways. Once, the spirit of a near relative showed her face—and then, before the writer of this spoke of it, went and told others what she had done—thus proving that it was no illusion. On another occasion, a brother came and clasped the writer round the waist so strongly as to make the embrace painfully felt. On another occasion, a hand was laid on his head and face several times; and once, the writer's name was called loudly by some voice close by his head.

These things have occurred where there was no medium, and could be done by some spirits, probably, in any case.

The child medium of whom we have spoken, has been thrown

several times repeatedly upon a bed—and the spirit said, that if it were dark, he could lift her up, and retain her suspended in the air.

In answer to the question, how he could make his form more solid, so that he could exert greater strength, or be visible, he said, that he could not well explain it—it was a result of his *will*—it was done, in some degree, by assuming *a more condensed magnetism*.

No spirit has been able to explain to our comprehension the philosophy of these things. Even the means by which they act upon the medium has not been fully made clear. All we know is, that they surcharge the person with magnetism—or simply the arm—and then they can act as though they inhabited the body.

To enable the medium to write, they magnetize the hand and arm—to enable him to speak, they magnetize the vocal organs—and to enable him to see a spirit, they magnetize his eyes. To enable us to hear their spirit-voices, they magnetize our ears—and this can most easily be done when we are half asleep, or when we are in a strongly magnetic circle.

Spirits are confined to their proper Spheres and the Spheres beneath them. As, for instance, a spirit of the Second Sphere could not, without permission, rise into the Third or any higher Sphere—but all of the higher Spheres can descend to the lower.

Spirits of the Second and Third Spheres do not move as rapidly as higher spirits. Several that were sent on distant errands, stated, that it required three minutes to go to Chagres, and about five to go to California. The higher the grade of the spirit, the more fleet are its movements.

Spirits cannot leave this earth, and the spheres belonging to it, to visit the planets, without special permission, and this is seldom asked or granted. We have found no spirit that had gone to any other planet.

Many spirits, long deceased, had not yet visited Europe, though when on earth they had ardently desired to see it. This they explain in various ways. Some could not leave their duties—some had no desire to go—and others could not afford the time that it would take.

When spirits are sent to find any particular spirit whom they do not know, they go to the direction where they are informed he is most likely to be found; and they inquire of other spirits that they find there, and, failing to find him near the earth, they go to his sphere. They always find the spirit sought for, unless

he be absent on a mission. A few minutes only are requisite to make the search.

Many spirits were asked this question:—"Suppose you were placed in a strong and massive iron box, and a perfectly fitting cover put in, (as a follower,) and thrust down upon you, how would you escape?" At first they did not know how to answer the question. Some said, they would prevent the cover crushing them to the bottom—others said, they would pray to God for help—but the majority explained, that they would resolve themselves into minute atoms, and escape through the pores of the metal. All agreed that they could not be injured.

Spirits have great magnetic power, which they often use for our benefit. Whenever they find those who are under their charge, or whom they love, afflicted by sickness, they use what powers they possess to cure them—magnetizing or demagnetizing them for that purpose. In this way, our guardian angels relieve us from many slight ailments.

"They have the power of *creating* whatever they desire. Whatever robes they desire to wear, they possess with the wish. They paint, sculpt, write or compose music—and their productions are as tangible to them, as ours are to us. The artist, by means of his will, paints a picture, and shows it to his friends, as really as it on earth; and the poet writes, and finds admirers of his verses, as he would here.

They enjoy whatever they desire—and this is one of the sources of their happiness. They eat fruit, or whatever they incline to, and indulge their appetites—not, however, from necessity. They never feel hunger or thirst, or cold or heat.

A child-spirit had written verses to an air, and we were writing it off as he spoke it out through the voice of the medium. As he paused, and we told him to proceed, he said, he was looking at his copy of the verses. On another occasion, when the writer of this had addressed some verses to a spirit, she said, after reading them, that she should take a copy of them.

With regard to their writing through the hands of the mediums, spirits have said, that they find great differences in them. They cannot write well, through infant children, without difficulty—because *words* have not been formed in their minds. Through older persons, who have full language, they write more freely, and express themselves better, because *they find words ready-*

*made in the wind.* Thus, when an Italian was speaking through a medium who did not understand the language, he desisted after a few lines, alleging, that the vocal organs of the child had not been accustomed to the sounds he wished to produce. Yet it is certain, that the medium's mind is not cognizant of the idea which the spirit is conveying, and often finds it impossible to decipher what has been written.

This may perhaps be explained from the fact, that the muscles readily act as they have been accustomed to act, and that it is difficult to teach them new movements. A spirit would probably find it more difficult to cause the medium's muscles to act in a new manner than the individual himself. If a person be a pianist, and exceedingly susceptible as a medium, the spirit of a musician could, after a reasonable time, so control the hand of the medium, as to play a piece of music on the piano-forte, or any other instrument understood by the medium.

A spirit can take entire and perfect control of a susceptible and well-developed medium. For instance, the spirit can cause him to open and shut doors or windows—to go out of the room and bring in articles—and do anything desirable. One morning, a lady found it difficult to make her daughter, who was a medium, rise from the bed—she being very sleepy. She asked the spirits who were present to compel the child—and thereupon she was made to get up, and leave the bed instantly, and entirely against her will.

Once, at a circle, a question was asked while the medium was in another room—and she was made to run to the table, take a pencil, and write out a sentence in answer to the question.

That spirits obtain all their desires, while in their sphere, seems to be asserted by all of them. Of the quality or consistency of the things they obtain by their wish, we have asked many questions. They assert, that if they wish, for instance, a harp, they at once possess it, and it is a reality—a tangible thing—and, to their perception, as much a material substance as the things we handle here. When they no longer desire the object, it is a non-entity. They do not lay it by, to take it up again—but the idea remains, and they can recall the thing, as it were, in its perfect identity. Everything they possess is *perfect*, if they wish it so. If it were a harp, it would be complete, and in tune, and the music they would make on it must be harmonious—at least, they seem to know nothing of any discords in their music.

## CHAPTER XI.

## THEOLOGY OF THE SPIRITS.

ALL have a remembrance of an anterior state of existence before their life on earth—but it is vague and undefined. This has been explained to be that consciousness which all feel of a longer existence than their term of life—but which is only imaginary—or but the internal reflection of the Spirit of God, we being created by him out of his own essence, and that essence having had an existence. This consciousness, which almost or quite all spirits possess, of the anterior life, is often felt by mortals. All will feel the poetic truth of these lines :

“Our life is but a sleeping and forgetting—  
Our spirits’ star  
Hath had elsewhere its setting,  
And cometh from afar.”

All the angels of God are created in his image ; and the thinking beings of all the inhabited worlds are of the human form.

Every sentient being was intended to be happy (except for a portion of the earthly life) throughout eternity, and it is only when in the First Sphere (that is, on the earth) that man can feel bodily pain. Man is now on the earth in the same condition as when first created—except for hereditary disease—and is not depraved or fallen from any higher state of moral being.

There are special providences—but generally the will of man and the operation of natural causes, govern the phenomena of the physical and moral world. There is a natural limit to each life, accidents excepted. One could not live beyond the time, but might die sooner. The different ages of individuals are ordained, and many are intended to leave the earth in infancy—and have their new experience of life chiefly in the spiritual spheres. All spirits feel that they are children of God and love him, from their innate and natural affection.

God’s love for his children is ever present, and felt by all. It

wills the happiness of all, and the misery of none. Yet it must not be inferred that there is no distinction made between the good and the bad. There certainly is such a distinction—but the lines are not always drawn as religionists would draw them.

It seems that there is no merit whatever in *belief*. All are in error, and it is one of the natural conditions of our life on earth. Moreover, the Second and Third Spheres are also full of errors, and so through all the spheres. The spirits progress in love and wisdom, and by slow degrees unlearn what they have wrongly learned here. Their errors are not imputed to them as sins, and it is of no importance whatever in the great concerns of eternity, which of the many faiths a man believes, so long as his heart is right. He may not be baptized—he may not join a church—he may not believe in the Trinity—he may not believe that every word of the Old and New Testaments was written by the finger of God—he may not believe that Christ was identical with God—he may have doubts even of a future state of existence, and never in his life have uttered a prayer; and yet if his heart is overflowing with *love* for his fellow beings, and if he does all he can to meliorate their moral and physical condition, he has fulfilled the greatest and most important of the duties assigned him—his errors of belief will be easily dissipated by the teaching of angels; and his chance for an early admission to the higher spheres will be far better than the chance of the cold and *uncharitable bigot*—however true may be the doctrine he believes. A correct *belief* is of no avail, and no merit is attached to it. One cannot help believing or unbelieving. If Christ's sermon on the Mount could be made the foundation of all religion—and if those who professed religion would manifest their faith to the world by their acts of kindness and charity, there would be no more dissension.

The theology of the spirits varies, of course, in minute particulars—but on the points above-named I have heard no dissent. All declare that love to one another is the first requisite in the fulfillment of our earthly duties. Those who love their fellow beings will love God. None can love God who are unkind and uncharitable to those they see around them.

Spirits say to us, "we love every body"—"we do not hate any body"—"we have brought all our loves with us, and we have left all our hates behind us."

Of the change which death produces in the spirits of men, much has been told us. According to the information given us by many

different spirits from all the spheres, we learn that all are happy, though in different degrees. Very bad men on arriving in the Second Sphere, if unrepentant and still disposed to be mischievous, are *disgraced*, and they are shut out from the companionship of other spirits, until their feelings are changed. Yet in every case the spirit is better than the man was on earth. He leaves behind him his vices and his crimes. He has no longer the will or the power to commit murder or robbery—nor can he be guilty of the thousand nameless vices and wrongs which made up his life on earth. He has therefore, at death, made a great advance towards goodness.

On his arrival in the Second Sphere, he is instructed and persuaded, and gradually led upwards to purity and holiness. Yet of necessity the bad man is far beneath the good man in position and in happiness, for the happiness of every individual increases according to his love and purity.

Degradation is the punishment for sin. A very sinful spirit is cast into outer darkness—that is, he is shut out from the companionship of the spirits of his Sphere, and this is great punishment. Disgraced spirits remain in this condition in the Second Sphere, or below it, for an indefinite period of time, and until their hearts are softened, and they have repented of their sins—when they rise to the Third Sphere, and undergo a long probation there, and are rid of many of their errors.

There are no *bad spirits*—that is, no devils or demons. Those spirits we have conversed with, will not suffer us to use the term. They say emphatically, “there are no *bad spirits*.” Mischievous spirits there are, and those that are *disgraced*; but God made no *bad* ones. Sins are looked upon with *pity*—not with anger—and all the sinning and erring are instructed and persuaded until they reform. It is not the cultivation of the intellect that qualifies a spirit to rise. The *heart* must be pure. One of our friends told us that she went directly to the Third Sphere, “because,” said she, “they said I had a pure heart.”

The cultivation of the affections is, it seems, the first requisite. If the heart is filled with love and kindness, and void of offence—the advent of that spirit will be hailed with joy by all good angels. But envy, hatred, malice, and insincerity, will be found like heavy weights to keep the spirit down and in darkness.

The bigotry of sectarians is one of the heaviest weights upon the spirit, and those who have put their trust in the dogmas of

their faith, and in the observance of rites and outside duties, are slow to rise from the lower sphere. In the same category are those ultra pious people who feel themselves to be too good to hold communion with those of another faith—and those who glory in the prospect that those whom they dislike will be sent to hell—and those who, revelling in the overflowing bounties of Providence, spurn the beggar from their doors—and those cold-hearted and rigidly pious persons who, themselves never tempted by want or by passion, look down with bitter hate and scorn on those who have sinned and fallen—all these will see the objects of their hatred and their contempt placed far above them. Indeed there is no crime in the long catalogue of human wickedness, so sinful and so certain to be punished, as the want of love and kindness towards our fellow beings. "Charity covers a multitude of sins." There is only one way to show our love for God, and that is to be kind to his children.

## CHAPTER XII

## THE SPHERES.

THE Seven Spheres in which man passes his preparatory existence, are the earth and the regions surrounding it. The earth is the first of the seven. During the spirit's sojourn upon this, there is formed or developed within the material body the spiritual body appropriate for the spiritual spheres.

At death, which renders the body unfit for the habitation of the spirit, the form is left on the earth from which it sprang, to furnish material for other existences, and the spirit goes forth into its new home, wearing for the first time, unencumbered, its more perfect body. Leaving behind it, its pains, its sicknesses, its deformities, and its ugliness, it is born again into life eternal; and it clothes itself with the perfection of form which was its rightful inheritance—with the softened and purified beauty of countenance belonging to angels, and begins with joy its new and glorious career.

The different spheres through which we are to pass, serve different purposes. They are the gradations of progress in the advance to purity. As the love and purity of our hearts increase, we rise in the spheres, until we have reached the seventh, where we remain until our probation is complete, when we rise to heaven. None are lost, but all are raised at the last day.

The explanations promised us of the special characters and uses of the different spheres, are as yet but imperfectly given, owing to the slow modes of expression. Through the mediums selected for these communications, the spirits write *freely* and *fluently*, but the use of the arm is sometimes exceedingly fatiguing to the medium, and half an hour is found to be as long as can be endured for continuous writing. Then from ill health, and other causes, many days often elapse when no communication can be made. A portion of the account has been spoken through the voices of the mediums—but this is also fatiguing, and it requires for its successful accomplishment that the medium should be passive and in health.

From these various restraining causes, the communications are less full than they would otherwise have been.

The time which spirits remain in the different spheres varies as much as the duration of life on earth. Some spirits have informed us of the terms of time according to their judgment. The *average term* for the Second Sphere is twelve years ; for the Third, nine ; for the Fourth, six ; for the Fifth, six ; for the Sixth, five ; and for the Seventh, three—or four thousand years.

Swedenborg will only stay about one hundred in all. Infant children go directly to the Seventh Sphere. Young persons, under fourteen, if pure and good, go to the Fifth or Sixth, generally.—Many very good men go directly to the higher spheres. Swedenborg went to the Sixth, and in a week to the Seventh. There are men who have gone to the Seventh.

On the other hand, many persons remain long on the lower spheres. Many children, while quite young, are so vicious and depraved, as to go to the Second Sphere. And many men are so wicked as to be immediately placed among *disgraced* spirits, and kept for a long time in the lower spheres. The balance of eternal justice is always true. Every sin carries its appropriate punishment to the tribunal of retribution. The sin cannot in the pure light of heaven escape its punishment, any more than the substance can escape from the shadow in the sunshine. The punishment belongs to the sin, and adheres to it until washed away by repentance. No one can escape from the consequences of his act, and justice, though often unseen, is forever on the track of the offender, and must inevitably overtake him.

The use of the Second Sphere, as was before observed of all of them, has been but partially explained to us. It is the abode of those who have sins to atone for, and the spirit remains in it until the most flagrant of his sins have been forgiven.

The sojourn in the Third Sphere gives him time and opportunity, under the teaching and persuasion of purer spirits, to get further rid of his sins, and some of his errors. And the succeeding spheres serve as his abode as he becomes fit for them.

In all the spheres there are angels who are charged with the duties of teaching and reforming the sinful and erring. All is done through the persuasive power of *love*, to whose influence all gradually yield.

The long residence in the Seventh Sphere is to produce that degree of holiness required in those who ascend to the heavens.

The terms of time of which we have spoken seem to the spirits very short. They continually refer to our computation of time in contradistinction to theirs. They say, speaking of their allotted time in the Seventh Sphere, "it is several thousand years as you would reckon it—to us it is a very short time."

The change from this earth to spiritual life is called by them "a great change," not a terrible one, as was asked. They said, "The dissolution of the material body being often attended with pain, the change is great, and frequently appalling. Its terror, however, all arises from our want of information of the nature and goodness of God, and of the spheres to which we are destined. A knowledge of the Truth would cast out all fear."

The changes from one sphere to another are not attended with pain; yet are, nevertheless, marked eras in the progress of the spirit.

The change from the Seventh Sphere to Heaven is equivalent to a death, and is almost as great as the change from the life on earth to the Second Sphere. At that great and last change, when we are prepared for Heaven, the spirit puts on its immortal body, laying behind the grosser body it has worn in the spheres—and his resurrection is complete. In this new resurrection, the angel in its more refined and immortal body, is as invisible to the spirits of the spheres as they are to mortals.

The extent and location of the spheres is given us as follows: The Second is above the atmosphere, about six miles in height.—The Third occupies about forty miles in height. All are above the atmosphere. The Third Sphere occupies a still wider space, and so of the others, until the outer boundary of the Sixth, and commencement of the Seventh, which is distant four or five thousand miles. The Seventh stretches out to a great extent—and possesses a vastly greater number of beings—the number being proportioned to the time of the spirit's sojourn there, as compared with that of the lower spheres.

Each inhabited planet has its spheres, which remain attached to it in its journey round the sun and through space; and it is not until arrived in Heaven that spirits make acquaintance with the inhabitants of other worlds.

Of the studies pursued by spirits, they have told us but little, except that they learn music almost universally—the languages, and the sciences. Every department of philosophy seems also to be studied there. Some physicians have told us that they were

still pursuing the study of their profession—not for use there, but as a philosophical investigation.

A great number of spirits, who, when on earth, were fond of music or skilled in it, have told us that they now play chiefly on the *harp*. All instruments of music are used, but the *harp* is almost universal. They tell us that at the concerts given there, *all* join in the performance. They say that their music surpasses, in a high degree, any on earth; and yet they often manifest satisfaction at hearing persons play or sing. This seems, however, rather the result of association. They enjoy the reminiscences that it calls up. They still love any song they loved when on earth—and often call for it.

Spirits use a language of universal comprehension, (when it is requisite,) to wit—objective language, in which they *picture out* what they have to say, presenting their ideas visibly.

Their spoken language is comparatively *music*. All speak in musical tones, and there are no inharmonious voices—at least among good spirits.

They read written or printed language with great celerity, comprehending a page in about a second. All their mental movements are rapid beyond our comprehension. Their writing, too, when they have obtained complete control of the hand of the medium, is extremely rapid.

## CHAPTER XIII.

## OF FOREKNOWLEDGE—EMPLOYMENTS, ETC.

Of the prescience of spirits we have heard but little. Many declare that they have no power to tell what will happen to-morrow—and it seems to be the rule that they cannot foresee. They have, however, a knowledge of the future—or an approximation to it—which grows out of their clairvoyance of the things existing. They see the train of events around us, and the intentions of individuals, and from these they draw conclusions which seem like foreknowledge.

It has, however, been stated to us as an absolute fact, by many spirits, that in certain cases they can obtain a knowledge of the future from superior angels. For instance, a mother can sometimes be permitted to know what is to be the fate of the orphans she leaves behind her. This comes from the prescience of the directing spirit of the Sphere in which she dwells.

The foreknowledge assumed by persons in the clairvoyant state, is probably a fallacy—results proving as often wrong as right. Besides, it is assumed by many, that all the intelligence possessed by one in the clairvoyant state, (excepting what existed in his mind,) comes from spirits who read his queries, and answer them; and in this case, the clairvoyant's prescience will depend on that possessed by the spirit.

All mothers seem or affect to have a foreknowledge of the term of life accorded to their children—who their natural partners are—and whom they will marry. Almost all spirits give an opinion as to the term of time we are to remain on earth. This, however, they say, is only an opinion—but it has some weight, from their clairvoyance of the condition of our bodies.

It is also stated, that they can see what was the limit to our term of life, beyond which we could not go; and they can see how we have shortened that time by excesses, &c.

The employments of spirits seem to be as various as those of men on earth. Spirits are much more occupied than we, and they are much more prompt to fulfil their engagements.

All have their duties—which they cannot or do not neglect. Of the nature of these we are but partially informed. Many, however, are engaged in teaching those who are younger or more ignorant, or in trying to reclaim the wayward or mischievous. Almost all, recently deceased, become the guardians of some they leave behind. Their guardianship is generally from choice, and no one individual spirit often watches over more than two or three, though persons on earth often have large numbers of guardian angels, who watch their charge by turns.

Whatever occupations were pleasing in this life, as a general rule, will for a time be pursued there. The painter and the sculptor will pursue their art—the poet will write—the orator, declaim—the vocalist, sing—the pianist, play—and the architect, design. Every spirit, however, soon branches off into other things, as his mind expands.

Writers, as they learn new languages, practice writing in them, and soon, in their advancement, look back with regret on what they have left on earth.

On one occasion, while the writer of this was conversing with the spirit of the late L. L. Da Ponte, another spirit announced himself as "*Old Da Ponte*." On conversing with him in his native language awhile, he fully proved his identity, by speaking of things known to none others present, and which had occurred twenty-two years ago. Some verses which he had written, were repeated to him, and he remarked, that he could write much better now. He was asked to write a few verses in Italian, and he said he would speak a few lines through the medium. He took the subject, "*La Bocca e il Cuore*," which he spoke through the voice of a child who knew nothing of the language; and he spoke a few lines of the poem, and then discontinued it—alleging, that the vocal organs of the medium were not adapted or accustomed to the language, and he was not yet practised enough to do it with facility. He said, he would speak it in English, and let me put it into Italian.

He remarked, afterwards, that he now spoke and wrote English as well as ever he had his native tongue; and told me, that if I would get a large blank book, he would write it full of the

poems he had composed in English since he had entered the spirit-world.

He said, on one occasion, he was no longer "*Old Da Ponte*." He was as young, apparently, as his son. All adult spirits are of the same apparent age. The octagenarian, at his advent into the spirit-world, is only in the maturity of *youth*. They never go beyond this, though spirits readily recognize those who died in childhood, from adults.

Some who die in infancy, remain, from preference, always in that state.

Of the laws that govern spirits in the spheres, they have told us but little. There is a directing spirit for each sphere—an archangel, who has authority over all in the sphere, and who is clothed with the power to execute his decrees. It is his part to see that all perform their duties. When spirits misbehave, the archangel *disgraces* them. In this case, the misbehaving spirit is shut out from communion with other spirits. The disgraced spirit is recognized as such, and other spirits will not hold communion with it. He cannot moreover come into the presence of the archangel, but is kept in outer darkness for a time—and he is kept in the lower spheres for a term proportioned to his want of purity. Though the *average* of this term is not long, yet there are spirits so wicked and so obdurate, that a very long period passes before they relent, so that they can rise to the higher spheres.

#### OF NATURAL PARTNERS.

All mankind were created male and female—in pairs—perfectly mated. The male generally comes upon the earth first, and is older, by few or many years, (the difference being generally from five to twenty years;) and they are generally located near each other, so that if circumstances be favorable, they can meet and be united. But, the chances are much against the union, as it is only about once in a hundred and fifty times that they meet in marriage on earth.

Spirits pretend that they can ascertain who on earth are natural partners, and will sometimes inform them. Sometimes, however, they refuse, alleging, that the person asking would be made unhappy by the knowledge. They perceive, sometimes, that one

of the natural partners has become refined and pure, while the other is degraded in vice—and thus they think it best to conceal from us the fact.

After death, the departed spirit soon discovers his natural partner. If he be on earth, the other will watch over him, and, at his death, be present to welcome him to the Second Sphere.

All other loves give place to that felt for the natural partner. Whatever the intensity of devotion while on earth, to any but a natural partner, it only survives as a friendship, more or less warm, according to the amount of congeniality between the parties.

As the spirit is clairvoyant, he can see at once the heart and the nature of the beloved object, and it generally happens that the affection changes in some degree. Looking also into other hearts, many are found to be more lovely than had been supposed. Thus, spirits form their attachments from an existing sympathy, and are little liable to err in the matter.

The natural partners are not always permanently united until they both arrive at the Seventh Sphere—as one will sometimes rise faster than the other, from greater purity of heart—and as it often happens that one of them dies in childhood, and rises directly to the Seventh Sphere. From the time when both have arrived at that sphere, they are indissolubly united; and when their term of probation is ended, they rise together to Heaven.

Both natural partners take the same name, as in earthly marriages, though in some instances the name of the female is retained, and that of the male given up. The woman who dies unmarried, and meets there her natural partner, knows herself at once to be his wife, and takes his name.

The affection of parents for their earthly offspring never ceases, but it changes in its character—because in time the children no longer need protection, and, being of nearly the same age, the relation of parent and child becomes less and less felt.

Spirits find their natural partners instinctively; but where they are in different spheres, there is a little uncertainty. When both are in the same sphere, there is an instinctive knowledge of their congeniality.

## CHAPTER XIV.

## OF CIRCLES, AND THE FORMATION OF MEDIUMS.

SPIRITS direct us to form circles, in order that they may make us mediums. All spirits seem more anxious to converse with us than we are to converse with them—and they therefore use all their power to communicate with us.

Any number above three may form a circle—but ten or twelve are better. If there be a medium present, the spirits will arrange the circle, and this they do so as best to produce magnetic harmony. If there be no medium in the circle, the individuals should be arranged according to affinities, and alternately positive and negative. For instance, persons very susceptible of magnetism, are negative, (or called so in this description,) and persons whom it would be difficult to magnetize, are positive. The current of magnetism in the circle flows from left to right—entering at the left hand and issuing at the right. When such a circle is formed, if there are any spirits present, as is almost always the case, the spirits magnetize the individuals. When harmony has been produced, they magnetize the hands of the most susceptible persons present, and, if possible, produce some movement. If any one be very susceptible, he may become a medium on the first occasion of sitting in the circle, and the spirits may be able to write with a pencil through his hand; but it generally requires many times sitting to accomplish anything.

Any person may become a medium through whose hand spirits could write, (or, at least, produce responses,) if he will sit often enough in the circle; but there are persons so unimpressible, that it would require hundreds of times sitting to accomplish this purpose.

To enable spirits to magnetize us effectually, harmony of mind must also be produced. To this effect, it is well to have reading the scriptures, prayer, or singing—the hands being joined all round. When all unite in singing, harmony is quickly produced.

After this, the party sit in silence, with as little activity of thought as possible. If all are perfectly *passive*, the effect will soonest be produced.

Talking or laughing will more or less disturb the circle, and render it difficult for the spirit to magnetize them, by distracting their attention; but angry or excited dispute will render useless whatever efforts the spirits may make.

If all conditions are complied with, some one of the circle will very soon be a medium—often during the first or second sitting. The circle should sit with hands joined from two to four hours—during which time there should be no interruption by persons coming into the room, or members of the circle leaving it. Absolute silence is not requisite except for the first hour—but there should be *very little conversation* of any kind, and only what is necessary. All activity of the mind throws off the magnetism. Whenever we assert our own will strongly, that of the spirit fails to produce any effect, except in the case of persons already made mediums—and even then partially.

Mediums thus produced, are different from natural mediums. Through the presence of the latter, *raps* can be produced; the former can be used by spirits to manifest their presence, by movement of the hands or body, or organs of the voice.

Spirits say, they have just learned how to make mediums; and, acting upon this discovery, intelligent spirits can speak, write, or act through persons. To do any of these things, however, requires practice. While one spirit that has been accustomed to the hand of the medium, can write a plain hand fluently, another spirit, unaccustomed, will find it difficult to write any word legibly, through the same medium, until after many attempts. So of speaking or acting—it is a matter of practice with them.

With natural mediums the case seems different. They are highly magnetic, and, it would seem, are surrounded by an aura or sphere, consisting of an expansion of that which, for want of a name, we will call the *nervous fluid*. This fluid—which is the means or medium by which the spirit unites itself with the material body—when abundant and highly magnetic, constitutes a *medium fluid*, through which spirits can act. Being the same kind of fluid which once united them to their own earthly bodies, they easily make use of it to manifest themselves, by moving material objects.

Any medium, after being long magnetized by spirits, will become similar to a natural medium, and may serve to enable spirits to make physical manifestations; but it frequently happens, that a person but little adapted naturally to be a medium, will become such—so far as to serve for making responses. The reason is this: A spirit, possessing great magnetic power, strongly desirous of manifesting himself, will make a special and strong effort to accomplish the end proposed. He will magnetize the hands of the individual powerfully, and get a temporary command of them, so as to lift or move them, and thus reply to questions. Such persons do not remain mediums, unless often magnetized by spirits. Their susceptibility remains, and is slightly increased, and the same effort by a spirit would again make him a medium.

Susceptibility can be increased to a high degree. Spirits continue to magnetize the individual long after they can manifest themselves through him; and this gradually changes his *physique*, until he will become permanently clairvoyant, so that he could see the spirits around him, and converse with them; and he would be so impressible a medium, that they could speak through his voice, write through his hand, or act through his person. Cases are known where the medium could see the spirit write with his own hand, without the intervention of the medium's hand.

## CHAPTER XV

MANY curious facts have been stated by spirits with whom we have conversed. One spirit, introduced by another spirit, was asked how tall she was, and she told us; remarking, that at the time of her leaving the earth, she was taller, but not liking her height, she wished to be shorter, and was so; and this stature that she had selected had become permanent. She said that all spirits had that power immediately after leaving the earth. If they desired to be taller or shorter their wish was granted.

The clothing of spirits is as various as that of people on earth. Many females, if not the greater part of them, wear a plain robe, confined at the waist by a girdle. A large proportion of them wear their hair in flowing ringlets. Men dress as their taste inclines. Some that I have talked with were dressed in an oriental style—with turban, and Persian trowsers—others dressed in the ordinary fashionable dress of the day. The majority of men wear all the beard. But in all these matters they change continually, as fancy dictates. I asked a spirit how he was able to clothe himself as he desired—and his answer was, “we wish for a dress, and we have it—we are at once clothed as we desire to be.”

There is courtesy among spirits as among us, and it is much more general. They use all the ordinary ceremonies to which they were accustomed here, addressing each other by such titles as would be agreeable.

When spirits are conversing through mediums, it often happens that many other spirits are present as spectators, being curious to see this novel mode of communication. When any one of the spirits is informed that his presence is not desirable, he will immediately depart. There are some exceptions to the rule. There are mischievous or rowdy spirits, who like to make trouble, and it is sometimes difficult to get rid of them. Yet there are forms of abjuration to be made use of, which are effectual. They all fear and respect the name of God, and will obey any command solemnly made in his name.

Spirits were asked how they could move material objects, and they answered, that they overcame the gravity of the body as we did—by applying force—but in some instances they lifted a body by depriving it of its gravity.

To lift any material substance, spirits must, in some mysterious way, *condense* their bodies. Almost always, when physical manifestations are to be made, they require the room to be darkened. When this is done, as they tell us, they assume a form of a more solid structure, and can in that condition exert greater physical power. The necessity of darkening the room they explain by saying that we are not able to endure the sight of a spirit. That it would throw us into convulsions.

This has seemed probable from what has been done at some of the circles. On one occasion the spirits attempted to show themselves to the medium by magnetizing her eyes. This they partially accomplished, but the moment she began to see any thing unusual, she was so startled and excited, that she threw off the magnetism with which she was charged. The attempt was made several times, with the same result. This medium was familiar with the thought and the presence of spirits, and had expressed a strong desire to see the face of her little sister, and was sure she could bear the sight. But the result proved that she had not sufficient firmness.

Whenever spirits have occasion to write the word "God," they do it generally slowly and with reverence, sometimes making a halo round it, and writing over it, "holy." They have often reproved the writer of this, for an apparent irreverence in writing the word too quickly.

Many facts in philosophy have been stated to us, some of which we will mention. Matter was coeval with God, and the material universe has ever been in process of formation—assuming order, and growing into beauty. This it does in obedience to the will and immediate presence of God in and through all.

Every plant and animal was designed in infinite wisdom, and their production on earth was a result of development. This development can be hastened by artificial means, so as, apparently, to create plants and animalculi.

All primitive particles are alike, and it would therefore be possible to resolve any one form of matter into any other, if our science were sufficiently advanced; it being only necessary to produce the *primal aggregation*, from matter reduced to its primitive particles.

The bodies of spirits are as really *material* as ours—but the matter is impenetrable, and unlike any matter we know of.

If the bodies of spirits had any inertia, it would be impossible for them to move with velocity, and then stop at will. But they move with almost the rapidity of thought, as there is no resistance to overcome.

In general, brute animals do not survive the dissolution of the body, but all spirits inform us that *pet animals* do survive. Of these, they have named pet dogs, pet birds, pet rabbits, and gold fishes. This fact was so surprising, that many questions were asked concerning it, and of many different spirits. All concur in stating the fact. As but few brute animals do survive their earthly dissolution, it seemed that there must be some especial reason for it. On being questioned, they admitted that the cultivation of the affections of a pet animal might partly be the cause, as perhaps it developed a *soul*. Thus far we have not been able to obtain any definite knowledge of the line of distinction between the brutes that perish and the beautiful animals that survive in the earthly spheres and rise to the Seventh Sphere. All that we are positively informed is, that certain pet animals do survive, and feel the same attachments as on earth.

Spirits discover each other with but little difficulty—even when not acquainted. It would seem to be impossible for a spirit to hide. Every created being of God, being as it were a part of God himself, a spark from the eternal sun, shines by its own light, is self-luminous, and cannot be concealed.

Spirits find those they are acquainted with easily, either in their homes or in their haunts. They go willingly on any proper errand, and their veracity may be depended on in all cases, except when disgraced spirits interfere and attempt to deceive. When there is any doubt of the identity of the spirit, an adjuration may be made use of, which will test it. If one says to a spirit, "I command you in the name of God to tell me the truth," such spirit, however mischievous, will not further attempt to deceive.

During the voyage of a friend to California, we requested certain spirits to go every day and visit her, and bring us accounts of her well being. This was done, and every day we had intelligence from her, with many minute particulars of the voyage. In due time letters were received, in which we had perfect confirmation of all that had been told us by the messenger spirits.

These accounts, as given us by the spirits, were told to many.

persons at the time, without any apprehension of the result, or any hesitation to rest the reputation of these statements on the proof of the facts.

A correspondence has been for a long period held between ourselves and a friend residing in New Hampshire—wherein repeated messages have been sent to and fro, and which have proved quite as reliable as any literary correspondence through the mails.

The brothers of one of our friends had been long absent on their wanderings about the world, and for a long time no intelligence had been received from them. The brothers had a favorite sister in the spirit world, and she was invoked to give information concerning them. She at once told where they were, and all about them. She pointed out on the map the localities, and by this information letters were sent to them. One was in Oregon, one in British Guiana, and the other in the far West.

It has been found easy to send messages wherever there were mediums, through whom the spirit could convey intelligence. In the house where *these* mediums reside, spirits have volunteered to convey messages. For instance, the child-medium was to be sent from the room where her mother was ill, down stairs on an errand, which would take her perhaps longer than her mother could spare her; and she hesitated to send her; when a spirit, speaking through the voice of the medium, said she would go and call her back whenever she was wanted.

In cases of illness, spirits who were physicians on earth have been requested to make a diagnosis, and to prescribe; and they have done so with a judgment which could not have been exercised, except by a spirit to whose eyes the patient's body was transparent. They often prescribe water which the spirits have magnetized, and they themselves magnetize the body, more or less, for almost all diseases—and in a large proportion of cases, probably, the patient owes his quick recovery to the efforts made by his guardian angels to restore him.

## CHAPTER XVI.

Of the *proofs* of spiritual communications, persons will naturally differ. With some, the movement of material objects by invisible means, is the most convincing. Yet, many people—a large majority of all—unskilled in natural magic, will attend the exhibition of a juggler, and be unable to comprehend any one of his tricks; yet, to those who are conversant with the matter, everything is easy—and the *dexterity* with which the tricks are accomplished, is the only thing to admire. But, all the jugglers on earth could not *represent* my schoolfellow, who died twenty years ago, and tell me all the prominent events of that time—recalling to my mind the things I had forgotten. No juggler, in such a case, could take possession of the medium, and act out the peculiar gait and manner of that schoolfellow. And, to go still further: he could not come to my bed at midnight, in a vision—picture out my friend to my eyes—and then, before I had spoken of it, go and tell others that he had done so. Still further: he could not imitate that schoolfellow's hand-writing—his style of language—and peculiarity of thought: and yet, all this must be done, to come up to the proofs that the writer of this has had.

No physical manifestations can equal in proof such as I have detailed. I have seen material objects moved by what I supposed to be spirits; and yet I knew, that, by well-contrived jugglery, any person could be deceived by such manifestations. But I have asked a great number of *mental questions* in succession, and had all correctly answered—and every other possible moral proof given to me, until it would have been folly to doubt.

It will be asserted, that there are natural clairvoyants. There are many such in the world. Many jugglers and many fortune-tellers have possessed the power, and many others who have made no improper use of it. But, the number of mediums in the United States has multiplied until there are thousands, and every

day adds to the number. Among these mediums are some hundreds of infant children. These cannot be jugglers. Through these infant mediums mental questions are freely answered by raps with the hand and other modes. Yet, no one will accuse a child of so extensive a fraud.

Of the value of proofs every one will judge for himself. Many persons have a pride of opinion and a deep-seated prejudice, which miracles could not overturn. And there are many, who, in their fond conceit, assume that what *they* do not know, does not exist. There are many others who affect to be willing to give everything a fair trial, and to seek for the truth in a spirit of patient and philosophical investigation—who will nevertheless count one *failure* in an alleged spirit's manifestations, of greater weight than a thousand successes. If the spirit errs, and thus makes a mis-statement, the fact is a triumphant refutation of all that has been claimed to be proved—and the wiseacre chuckles with satisfaction at his discernment. Blind to a thousand proofs—deaf to all perceptions of the truth—he can see an animalcule grow to a mountain!

The effect of a belief in the reality of spiritual communications is striking and peculiar. All those who have conversed freely with their spirit-friends, and heard the descriptions they give of their beautiful life, *lose all fear of death*, and feel as willing to die, as they would feel to sleep, when weary with long watching. Not that pain is less terrible to them than to others—but the change is a joyful one; and the pains attendant upon the sickness which dissolves the union of soul and body, can well be borne, when one is buoyed up with so beautiful a hope.

I have never seen anything like the effect of this belief on the life and feelings. Not only is there no fear of death, but a constant looking forward to the bliss of immortality, which makes this world seem insignificant in the comparison. But it does more and better than this. It fills the heart with love and charity. It produces a love to God which could never be felt until one had learned of his infinite goodness, as instanced in the perfect happiness of all the spirits he has created. Thus the law of love governs the universe, and every heart is softened with the thought.

It will be readily understood, that people would be more circumspect in their behavior, if aware that they were never for a

moment out of sight of their friends. Moreover, if they *loved* those friends warmly, they would feel disinclined to wound their feelings by doing anything that they would disapprove. This is the case with all who believe in spiritual communications. They know that the best beloved of their departed friends are ever near them, and witnessing their thoughts and feelings as well as their acts. In turns do our guardian friends take charge of us; and there are few moments in our lives—whether by night or day—when some of them are not with us. Who that has his dearest friend by his side, would commit a flagrant act of folly or crime? We would spare the feelings of those who loved us, and not sink so low in their esteem.

The restraining power of our guardians' *presence*, is the least of their benefits to us. They soften the heart, and cause us to wish to be good and pure, for goodness and purity's sake; and the wish of the heart will produce the quality it desires.

When we feel that there are pure and beautiful angels looking upon us with love, and an ardent desire to lead us to heaven, we should scarcely be willing to spurn their kindness and turn from them. Their love would win ours, and then with the highest and holiest motives we should take the path of righteousness, and persevere in good works to the end.

Our guardian spirits know these things, and would be glad to make their presence manifest to us; but there is a gulf fixed between us—and with our bodily eyes we cannot see them; but we yet may *feel* their presence and hold communion with them, until the time when we shall meet them face to face, and be no more parted forever.

If there were no other motive to seek the converse of spirits, the happiness people derive from it would be a strong incentive. Those who have re-possessioned themselves, as it were, of their departed friends, by these conversations, and have renewed all the ties which seemed to have been severed by death, find it indispensable to their happiness. They no longer think of them as of the dead, but look for their coming as much as they look for the day.

Whenever spirits find that, by means of a medium, they can converse with their friends, they visit them every day generally—and are only absent to attend to their duties. They come at all times of the day and night, and wish to converse all the time;

manifesting in it a perfect delight. Those who are accustomed to their loving and caressing greetings, find it difficult to dispense with them; they constitute in themselves a happiness worth all else on earth.

It is objected to the alleged communications with spirits, that God never intended such a communication. To this it would be sufficient to reply, that if it is, "it is right." The spirits could not converse with us if it were forbidden. In the records of the Old and New Testaments, it is found that, on many occasions, angels conversed with men. If the thing be possible, it would be difficult to see the harm in it.

It is asserted also, that if God had intended to allow of communion with spirits, he would have done so long ago, and not waited till this late day to bestow so great a boon upon man. It may be replied, that it is not a special revelation to us, but a discovery which the spirits have made; and this cannot be considered at all strange, when it is admitted that they live in a world of *progress* as well as we. God might have given to man at the creation all the arts of civilized life, and shown him at once how to print—to navigate—and to build. He might have given him a ready-made rail-road, magnetic telegraph, and line of steamers. He might have founded governments and organized society—and given in full perfection at once all the arts and sciences. But he did none of these things. He gave us the earth as a heritage, and clothed it with everything necessary to our sustenance; and he gave us the physical and intellectual power to make it a garden, and the abode of beauty and goodness. He gave us the inventive power to discover all things needful to our advancement on the path of civilization. Why he did not give us at first the knowledge of all those arts, sciences, and inventions which have civilized the world, he in his infinite wisdom knows best. If now we have reached the sublime power of conversing with the angels of God, I do not see why we should pause, and doubt our right to exert that power—for we may be assured that all the blessings that are within our reach, were intended for our use.

Many of the facts given us are in accordance with the writings of Swedenborg—many others clash with them. We have conversed with spirits of the Seventh Sphere, well and intimately

known to us, and absolutely *identified*, who say they have often conversed with Swedenborg, and heard him speak of his writings. It is alleged that he said he wished he could erase from the record all he said about the *Dark Spheres*, and the equilibrium between good and evil—having found that it was not necessary for God to create as much evil as good, to balance the universe.

The spirits who have thus talked with him, have, at his request, agreed to bring him to a medium—when, at a fitting time, he will make a revelation of such new matters as he has earned in his sojourn in the spheres.

## CHAPTER XVII.

## MENDACITY OF SPIRITS, &amp;C.

It is a difficult thing to comprehend, and the fact staggers many minds that would otherwise quietly assent to the verity of spiritual communications, that there is no safety in relying on the word of an *anonymous spirit*. There seems to be just as large a proportion of the ignorant, selfish and mischievous in the spirit world as with us. Hence when, in the presence of a medium, one asks if there is any spirit to talk with them, he will almost invariably get a response in the affirmative. On asking who it is, the querist will be required to name his deceased friends or relatives, and the spirits then rap at some one or more of them. Test-questions are then asked, and sometimes they are answered correctly and sometimes not. This occurs only with those who are inexperienced, and who have no means of identifying their friends.

When one has been in the habit of conversing with his guardian angels and other spirits, no such difficulty occurs. Having by a long series of intricate questions identified a friendly and guardian spirit, and invited that spirit to be always present when with a medium, no mischievous spirit can deceive us—because our guardian would at once inform us. It is only necessary to identify one pure and friendly spirit to be sure of the identity of others present at the same time.

As we observed before, it is hard to believe that there are so many mischievous spirits. But there is nothing unreasonable in it. We reflect on the matter, we shall see that a very large majority of adults that leave the world are either ignorant or mischievous. Each person cannot at once change their nature. They preserve their identity, and feel and act as they would on earth. When, therefore, there is an opportunity to be amused, they are ready for it, and will as readily tell a falsehood as the truth.

There are some falsehoods, however, that spirits do not tell. If asked of the nature of God, they will answer truly as far as they are able. If asked respecting our duty to our fellows, they always

advise us well—and if questioned on the subject of religion, they will preach as good sermons as the best divine. Yet those same spirits, if questioned respecting themselves, will pretend to be any person that you may have desired to be with, and will resort to a thousand ingenious expedients to prove it.

Mischievous spirits have thus beset every public circle we have heard of. They preach to them the purest and best doctrines of religion—they set them to praying and singing psalms till wearied out with fatigue. They send them off preaching, and even write their sermons for them.

It often happens that when a religious circle is formed, the projectors of it wish to be under the guidance of superior intelligences. They call upon the *Apostles* to come and take charge of the circle, and really imagine that they answer to their request. However, no sooner have they called for St. John or Saint Paul, than a response is heard, and a spirit declares himself to be the Apostle of our Lord. He swears to it—quotes scripture—tells the members of the circle to consult a clairvoyant to prove it, &c., &c. The members, wishing to be quite sure, perhaps consult some clairvoyant. She tells them that she sees the spirit, and that he says he is the Apostle in question. The matter is thus settled. The alleged Apostle gives them a private signal, by which he can be known, and the presidency of the circle is established. Thenceforth this spirit is the dictator. He arranges every circle—excluding from it any person he does not like—generally excluding those who are accompanied by spirits who would be likely to expose the imposture. They then make revelations respecting the future—tell of the second coming of Christ—and of every possible kind of marvellous event. Then, to occupy the time, they quote scripture for them, and preach to them—rarely suffering them to hold any conversation with their spirit friends. Then they will affect to bring up the spirits of great men (deceased perhaps some thousands of years ago) to be prayed for. This kind of duty, praying for the spirits of men long deceased, occupied one circle many weeks, to the exclusion of almost every thing else. The presiding spirit, an Apostle of course, ordered the doors always to be closed; and frequently every loop-hole, so that other spirits could not enter the room. Then the medium would write out that the spirit of Confucius, or some other antique, was present, with a myriad of his nation, and the circle were requested to pray for them, so that they might *pass up*. A prayer being made, another antique

would be presented—as for instance Hannibal, with an army of soldiers that died in his battles—and these being prayed through, the Apostle would present another, and so on for half a dozen at a sitting. In the evening, perhaps, half a dozen armies more would be prayed through, and so on for weeks—until every known name in history would be exhausted.

On being questioned, the spirits would reply that in order for sinful spirits to rise to the higher spheres, it was necessary that they should be put *en rapport* with the superior angels, and that this could only be done through a medium and by a prayer, &c. &c.

The alleged Apostles who governed the circle, would warn them against mischievous spirits, and tell them that *that* was the only circle where they communicated with men, and that all other circles were deceived.

While all this was going on at this circle, there were many other circles where the same game was played. They too had the Apostles to guide them, and each circle was informed that its members alone were thus favored.

Thus a great number of intelligent and worthy persons are deceived by mischievous spirits, who can make them believe any thing by preaching to them the pure doctrines of Christ. The members of the circle say, it is impossible to doubt spirits that preach so pure and beautiful doctrines—forgetting or not knowing that all spirits, good or mischievous, will teach us a correct religion.

As we have taken a strong interest in the question whether or not the Apostles of Christ were here in our midst, in the public and private religious circles, we have asked many questions of a large number of spirits, and through many mediums, and have sought carefully far and near for opportunities to put the questions to such spirits as had been fully identified as superior spirits.—All have given us the same answer. The Apostles of Christ have not been at any of the circles formed in this country or on the earth. They are in Heaven, except such of them as are appointed to govern the spheres, and they have not descended to superintend circles or write sermons for them.

We ask them how they know these are not the Apostles, and they answer, “because they have not round their heads that halo or brightness which indicates a glorified spirit.” This, with them, is conclusive; and they know them to be mischievous spirits.

If a spirit gets possession of a medium, it is difficult to banish him. He remains with him nearly all the time, and prevents other

spirits speaking through him. However, as a general rule, when one becomes a medium, his father, mother, brother, or other near relative, will take possession of him, and protect him from the influence of mischievous spirits. In no case will a mischievous spirit long keep possession of a medium against his own resolute will, if the proper means be taken to exorcise him.

These deceptions, practised by spirits upon persons religiously inclined, have a tendency to throw discredit upon the whole matter, because the cause of it is not generally understood.

One intelligent citizen of New-York was made a medium, and by the spirit that took possession of him, told that he was to be the twelfth Apostle, in place of Judas. He was told that he should be the greatest and most eloquent preacher in the world, and that he must go to a place designated, and preach the gospel. Sermons were written for him which could scarcely be equalled by any known divine, and he went forth on his mission. His success was not commensurate with his expectations, and he soon found that he had mistaken his vocation.

Another case of a similar nature occurred, only it related to a greater number of persons. The members of a circle and others were ordered to go to a certain part of the State of Virginia, and there establish themselves. One of the company, who was rich enough, was ordered to buy the plantation, and there the party went to establish a community. They were promised that this Union should be dissolved—the Southern part become an oligarchy, in league with England, Russia and France, and the Northern part be subjugated by them. Then, in seventy years, the Millennium should commence. All the faithful in the world, which would be ten millions, would occupy Virginia, and the rest outside would make war upon them, but then the Lord would destroy all the rest of the world, and they would reign in peace.

Other circles at Auburn and Albany have been cajoled in a similar manner. They were ordered to go to a distant mountain, and there await the revelation that would be made to them—and the innocent victims obeyed the orders.

One of these individuals, belonging to Albany, was sent to New-York on a mission by a spirit, who assumed to be the angel Gabriel, and told him confidentially that he was in reality God himself, but assumed that form to converse with him. This deluded individual was so inflated with the honor done him that he held himself too sacred to sit down in the same room with ordinary mortals.

As the world comes to understand this subject better, it is to be presumed that cases of this kind will be rare. At present, the whole thing is new, both to this world and to the world of spirits, and it must of necessity be some time before it will assume shape and order.

These deceptions we have alluded to, are but an inconsiderable number in proportion to the many mediums in the country. It is only in circles professedly religious where any thing of the kind occurs. There, acting upon people's religious faith, and assuming the high authority of one of the Apostles of Christ, a mischievous spirit can make them do or believe any thing.

In other circles, however, where they do not presume to ask the Apostles to return from Heaven to the spheres, and wait at their beck, no such deceptions are practised. The spirits who communicate are the relatives and friends of the party; and in time, the associations between the circle and the spirits assumes a real and tangible shape, and is quite as pleasant and agreeable as when all were on earth together.

When people are deceived by false prophets they are themselves mainly at fault. They are foolishly vain and arrogant to assume that they can command the presence of spirits who have long before left the spheres and assumed their place in Heaven. They are very willing to believe that they have been so highly honored, and are at once inflated to a degree that they become monomaniac.

They consult a clairvoyant, and the mischievous spirit has only to be present, and the clairvoyant will confirm every thing. Another medium is consulted, and the same spirit is present to confirm all. The individual himself then desires to see the Apostle, so that he may be quite sure. The spirit magnetizes his eyes, and he sees a spirit, and this spirit looks like his idea of the Apostle, and so he is fixed in his belief beyond recall.

He does not stop to reflect that if he saw one of Christ's Apostles face to face, he would not know him from Adam. He has seen Raphael's or Da Vinci's pictures, and made up his mind from them, forgetting that there were no portraits, and scarcely the vaguest description in existence of the Apostles at the time of Raphael or Da Vinci, and that those artists drew from their own fancy. Therefore to look on the face of a spirit, and identify him as one of the chosen of Christ, implies greater perceptive powers than have been given to man. However, these individuals are happy in the fond delusion, of which, perhaps, time may eventually cure them.

## CHAPTER XVIII.

IN the course of the many conversations we have held with spirits, we have heard many things worthy of note, as furnishing materials for a theory of spirit life.

One spirit, well identified, and always with us, said he should on the next day enter the Sixth Sphere, and he must therefore leave us. We asked what he could have to do—he could not have any *packing up* to do. He said he had some things to do connected with his leaving the Fifth Sphere. Moreover, he wished to take *some specimens* of the *flowers* of the Fifth Sphere to compare with those he should find in the Sixth. We asked, could he not better bring down those of the Sixth Sphere to compare with those of the Fifth. He said, no—that was not allowed, as in such case they would not then be *new* to those who entered the sphere.

Often in asking some spirit the reason why he could not be present with us on some occasion, he has told us that he was going to a concert. Some great singer was to sing, and the number of spirits congregated to hear, was incalculable. It seemed, they would remark, that all in the sphere were present.

Sometimes they tell us they have been to hear a sermon or a lecture where Swedenborg, or some other great spirit, addressed them. Sometimes it is a concert where all perform.

The most frequent of all of their assemblies, however, are when spirits of their acquaintance rise to a higher sphere. Then the spirits of the sphere to which they rise bring all their friends to welcome the new spirit on its advent. A grand entertainment of music and dancing is given. Music is the staple commodity in all their entertainments, and there are few spirits who are not even daily proficient in it.

There is no Sabbath in the spheres. All days are alike to them—nor do they recognize a difference between night and day, in so much as to make it less light to them.

Many little matters appertaining to this subject must be narrated without especial order or connection, and therefore we relate them as they occur to the mind, without any attempt at classification.

A spirit belonging to the Seventh Sphere, after manifesting herself often through the child Mary, constituted herself one of her guardian angels, and thus watched with her, or some one of the same family, every night, having with her some of her spirit friends, as is usual with those who watch the sleeping.

As little Mary was dressing herself one morning, and studying geography from a large map hanging on the wall, she came to the word, "*Illinois*," and was trying to pronounce it, but not succeeding, this guardian spirit *spoke* the word to her through her voice. Mary was in doubt, for the word ended in "s," and it had been pronounced by the spirit as if written without a final "s." So she went to her brother and asked him about it. The next morning she found the word "*Mississippi*" difficult, and her guardian spirit spoke it through her voice to teach her how to pronounce it.

Little Mary was walking alone in the street, having been to a near neighbor's, when the walks were covered with ice, and fell down. But she had scarcely reached the ground, when she found herself placed on her feet. She said, in describing it, that she felt a hand placed under her, which lifted her up instantly on her feet. Her guardian spirit told her, after she returned home, that she and one of her friends had done it.

Of the curative powers of magnetism, we have had a good exemplification. When little Mary was first developed as a medium, her mother was ill of a complaint of the lungs, and it was feared that she could not recover from it. She had had hemorrhage often—could not take a long breath, and had not for years; and she was constantly liable to sickness from the least exposure. At this time, as a medium was a new thing, many spirits came into her presence, and all seemed to become attached to her. One spirit (on earth a surgeon) undertook to cure her, and other spirits, friends of the lady, joined in the effort. This spirit physician, as he asserted, obtained permission from the Governor of his sphere, to attend upon this lady constantly, to the exclusion of other duties, and he attended upon her constantly, day and night, for several months, always magnetizing her at short intervals, either himself or some of his assistants.

On many occasions he brought twenty or thirty other spirits to assist, particularly when she was very ill. In such cases they did not cease for a moment to magnetize her, and thus prevent the threatened hemorrhage.

This spirit physician tells us that many *spirits* are educated as

*magnetizers*; and their duty is to attend upon the sick. He had procured all that were required, they being detailed upon the duty on his request.

At length the lady's health grew much better, and it appeared evident that she was likely to be restored to complete health and strength.

One evening, while sitting with the medium, we were required to open the door—and a superior spirit, known to the family, entered, and taking the hand of Mary, wrote out, "Mrs. D., you will get well. I have asked it of my Maker. I heard him say, Yes, my son."

One evening, the same lady was sitting alone in her room, and she felt the presence of her father, who was magnetizing her hands for the purpose of making her a medium; and she said aloud—"This is you, my dear father, that are magnetizing me"—and then in a few moments she said, "How strange it is that I should now recall that dream I had when in the country."

In the course of the evening, little Mary returned from a visit to one of the neighbors, and then the lady addressed her father through the medium. He answered her questions, and then added "And you said, my dear daughter—'this is you, my dear father magnetizing me,' " &c., repeating to her, through the voice of Mary, the exact words she had used when alone, and while Mary was half a mile distant.

Persons rarely become mediums unless some spirit friend or relative desires it, for the purpose of communicating. The greatest number of them are developed by parents or children of the individual. This process is now going on in a vast number of cases. The fact being known in the spheres that there is a way to communicate with their friends on earth, multitudes of spirits, in this country at least, are quietly and perseveringly magnetizing persons to produce in them the required susceptibility.

When it happens, as in most cases, that the individual has no thought or feeling on the subject, and does not even know what it is to be a medium, the process is a long one, but not the less certain. An individual who could become a medium in a week, by sitting in a circle with natural or well developed mediums, would require months to become one where no circle was formed.

We will instance a case. A young lady lost her only surviving parent. She visited a family where there was a medium; and the spirit of her mother was present, and wished to speak to her

laughter. But the family, not being inclined to let any visitor know that there was a medium among them, on account of the prejudices existing in the community against them, it was intended that the matter should be kept secret. So the spirit, though she asked more than twenty times over, through the voice of the medium, privately, to be permitted to talk with the young lady, it was denied.

At length a gentleman, an intimate of the family, inadvertently started the subject of Spiritual Manifestations, when the young lady asked him if he believed in such absurdities, and some discussion arose on the subject. To maintain his point, the gentleman asked if the spirit of his father was present, and received a response, through the medium, in the affirmative. The family were all much disconcerted, and the medium wept, and was for a time so discomposed that no manifestations could be made. But now that the secret was out, it was thought best to allow the spirit to talk, and a circle was formed to harmonize the company. In a few minutes, the spirit proved her identity by her answers to many questions, and promised to tell her daughter many things on the succeeding day. She told her, however, at this sitting, of the health and situation of all her friends, several hundreds of miles distant—and which account proved to be correct.

This spirit, as she subsequently declared, perceived as soon as her daughter had sat in a circle, that she could make a medium of her, and began at once to magnetize her for that purpose, and did not cease (except when a spirit brother of the young lady took charge) for some two weeks time.

At the end of this period, the young lady, who had been nervously agitated for several days, went to visit the family again, where a circle was formed that evening. The young lady had not sat in the circle half an hour before her hands were used to make responses and to write; and in the course of the evening she was made to speak, the spirit using her voice easily, and for long sentences.

This young lady was thoroughly skeptical, and when she was thus strangely acted upon, and made to write and speak things she knew nothing of, and contrary to her own volition, she would scarcely believe that it was a spirit acting through her, but thought herself *bewitched*, and thenceforth refused to sit again in any circle.

This case is, however, an extraordinary one. Very few persons can be made mediums so easy. One gentleman that we know, has

sat in a circle one hundred and fifty times, and is not yet a good medium. But this also is an extraordinary case. In a majority of instances, we have seen persons fully developed in ten times sitting, where there are mediums in the circle and spirits desirous of developing them. Those who are a long time being developed, become more generally magnetic than others. Faint raps will be heard at their head-board at night—they will feel themselves touched by invisible hands, and their whole body become nervously agitated when magnetized, instead of the hands alone. But those mediums who are so slow of development are the best, as they are more reliable. The quality is not so evanescent. The medium is always in condition. Whereas, those suddenly formed, in consequence of extreme susceptibility, will lose the quality from slight illness, sleepiness, or agitation, or excitement of mind—and considerable time will elapse before the individual will be permanently magnetic.

We were requested on one occasion by a spirit friend—one who is constantly with us, and has been fully identified—to lay out on our office desk a certain sum of money in bank notes, and then open the window. The time fixed was to be three o'clock. This request was written to us through the medium, who was *blinded* during the writing of it, that she might not know the nature of the communication.

In the request for this money, the spirit said he would *pay it back soon*.

We laid out the money as required, and opened the window; but the money was not moved. The following day we did the same, and the third day we laid it out. This time, while standing and looking at it, it was moved, being rocked back and forth, but it did not go out of the window as it had been promised.

We went where there was a medium, and conversed with the spirit about it, and he said he had failed to do what he had undertaken, but that he should try till he did succeed. He said that he could have moved it easy enough in my office if he had been a medium.

This was the commencement of a series of experiments proposed by the spirits to see if they could not carry a paper with a message from one of us to the other. These attempts are still being made, and they promise to persevere till they succeed.

This same spirit held a correspondence with a lady in a distant part of the country, writing through Mary, and ordering us to

and the letter by mail—the medium being kept ignorant of the contents by magnetizing her eyes.

When this spirit has something to say to us through the voice of the medium, which he desires to be private, he magnetizes the ears of the medium, and she then speaks things which she herself does not hear or know of.

Since the foregoing manuscript was prepared, the writers of this book have had a hundred fold more proofs of the reality of these things than all before. By the multiplication of mediums around them, they have daily seen some new phase of the manifestations, until the reality could be proved in a thousand ways.

Since the spirits have found susceptible mediums through whom they can speak with perfect fluency, and in whose minds they could find, ready coined, the words required to express themselves, we have heard enough to fill many volumes; but any thing that we may decide to say further on this subject, will be reserved for more deliberate work—this consisting only of the minutes which have been made; from time to time, in the progress of the investigation.

THE END.

## APPENDIX.

Mr. W.:

*Dear Sir*—As you are a philosophical gentleman, and a searcher after *truth*—also interested in the subject of Spiritual Manifestations—allow me to give you a brief sketch of some things which have been my privilege to witness.

When the Rochester mediums, about two years ago, were at the Howard House in this city, prompted with a desire to investigate a subject which, like everything new, meets with its objectors—and feeling incapable of expressing an intelligent opinion upon any subject without *personal investigation*—I resolved to call upon them, and did so, withholding my purpose from any human being.

As I entered the room—an entire stranger to all present—a seat was procured for me in a circle of about twenty persons, who were seated around the table; and when the opportunity of putting questions was presented me, I asked the liberty of having the cloth removed, for the purpose of examining for myself—remarking, that I did not expect to detect collusion, when those far wiser, my seniors in age and knowledge, had been unable to detect any. After a rigid examination, I proceeded to inquire of the eldest sister if the spirits would communicate with me. Her reply was, “Ask the spirits.” Then, looking down upon the table, and renewing the inquiry, there came three distinct raps, signifying the affirmative. I then put several test questions, such as the following:—“Have I any children in the spirit-world?”—“How many?”—“What were their names?”—“Have I a parent there?”—“Which?”—“What year did that parent’s spirit leave the body?” Every question was satisfactorily and correctly answered but the last—and I remarked to the medium that this was not correct. Her reply was, she could not account for persons’ answers being either correct or incorrect. But, on my arrival home, I found the spirit had stated the truth, when

it insisted that it left the body in 1844, instead of 1842, which I had supposed, and urgently contended. Certainly there could be no psychological reading of my mind here.

A popular speaker of the present day remarks, "There is no truth which has not been assailed—and the car which leads truth to triumph, must pass over martyrs; that is the doom of humanity." But, though truth is doomed to be oppressed, its votaries to be persecuted and martyred—though our Saviour himself was crucified for having taught *truth*, and would be again, if he came once more to earth, (which looks as if it greatly needed a new Lamb to take its sins away,)—yet it is sorrowful to see the same malignity apparent as that which was manifested to our Saviour on the cross, who, while fainting with agony and thirst, was taunted with vinegar and gall. But, in the language of Bryant—

"Truth, crush'd to earth, shall rise again—

The eternal years of God are hers;

While Error writhes awhile in pain,

And dies amid its worshippers."

It is judiciously said by an author, that "Every person of sane mind may be allowed to speak with confidence of whatever occurs within the sphere of his personal observation—as it should be borne in mind, that the results of individual experience constitute the accumulated wisdom of the world. It is cordially conceded, that the experience of others may be fraught with a deeper interest than our own."

Arguments are powerful, but *facts* are all-powerful—and we would rather have a catalogue of facts to demonstrate a problem, than all the arguments the world ever produced. Negatives can never destroy an affirmative. We will proceed to narrate a few facts which came under our personal observation.

In our journey to the country last summer, on a tour to Niagara, we stopped at Auburn, and called upon the editor of a paper devoted to Spiritualism, having a little business to transact. Learning we were interested in these new phenomena, the gentleman suggested that it might be a source of satisfaction to us to call upon a person who had recently been developed as a speaking-medium.

On our way thither, our guide informed us that the person on whom we were about to call, had sustained from youth a strictly

consistent, religious character, and was very highly esteemed by all in that town—the place of her nativity.

As we entered the residence of this medium, on being introduced, our hand was seized with convulsive grasp, and the remark made to us,—“A spirit has come with you, that is desirous to communicate.”

The spirit using the medium's organs of speech, directed that we should read the 15th Psalm. We complied. The Psalm commences—“Lord, who shall abide in thy holy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.” The spirit proceeded to say, that we knew it in the flesh—we were members of the same church in the city of New-York: that when the spirit left the body, it did not rise to the state of happiness it was supposed to; instead of which, it *sunk—sunk—sunk*, (using the most vehement language,) into a dark sphere: that it could not rise till it had confessed: then reiterating, “Shall I?—shall I?—shall I? Yes—yes—yes: whoso confesseth, shall find mercy; whoso humbleth self, shall be exalted.” then proceeded to say, that it had injured me while in the flesh, (of which we were ignorant;) then added, “My love of popularity caused me to sink into this dark sphere.”

We inquired the name of the spirit: the reply was, “The spirit will impress you with its name.” Then memory, with its rapid flight, soared after persons with whom we had been acquainted, and were deceased—lighting upon many, but in vain. The spirit then said, it had been five years and eleven months in the spirit world. Still we could not recall.

Finally, the spirit, as if in a struggling surrender, gave its name, and we found we had been searching after those some forty years younger. The spirit remarked, that it was relieved, and could rise.

Allow me one word of comment here.

The sentiments expressed by this spirit—which, as well as ourself, was unknown to all present—were not only the most wonderfully startling to us, but directly opposed to our whole theological training, and what we had been educated to believe as ridiculously absurd—having been so instructed in the belief that the state of a spirit in darkness was irrevocably fixed.

This occurrence took place in Auburn, in August, 1851—and, as we remarked, among many persons, not one of whom we had either heard or seen before.

Journeying further west, we were invited to spend an evening at the house of a physician in the town of Dansville, to see a writing medium—a stranger in the town as well as ourself.

A person desiring a communication from a spirit-friend, requested, audibly, this medium to hold the pen—then mentally invited some spirit-friend to communicate with them.

The writer asked, mentally, for a message from a deceased mother: instead of which, the following was produced:—

“My dear mother—I am in the happy land, with the rest of your little ones. One by one is being taken from your happy family on earth, and added to this heavenly sphere. By-and-by, we shall be all re-united, and enjoy the happiness which is in store for us: then our circle will be complete:

“Mother—mourn not for your little ones as dead. They are happier far in this land of bliss, than when on earth with you.

“We are under the kind care and guidance of our grandmother, who is watching over us and instructing us, that we may progress on to the state of happiness beyond. You have had a communication from your little ones—you will have it again.” (This is an allusion to a physical manifestation that occurred some weeks previous.) “Mourn not for your little ones as dead, my mother. Your children which you have lost are near you, watching over you, and guiding you in the right way—which is happiness to us. You will hear from us again. I will now close, by signing my name.

“Your little son,

“JAMES B——.”

No one present knew of my having a child in the spirit-world, or the name of one of my children, or my own name.

Late in the same evening, a nephew of ours called to accompany us to our temporary home. We requested him to ask the writing medium to hold a pen for him, and solicit a communication from some spirit-friend. With great reluctance he finally consented—not, however, with any confidence of success. The address was as follows:—

"FATHER, MOTHER, BROTHERS, AND SISTER:

"As you were desirous of hearing from your son, I dictate the following message:

"With what favor I hail this happy day, to impress your minds with this great truth—for such it is, and such only. Why will you continue to disbelieve that it is your son and brother that is communicating this to you? Truly there is something strange, and, as my mother said, something she could not understand; still, if she will but look upon truths as they are before her, she will understand that there is a wonderful science being made known to the human family; and they have got to at least believe that which may seem to them now the grossest error ever made known to the human family.

"But, my brothers, one and all—my sister Mary, too—a word for you. I was once happy among you—enjoying our childhood days; though you may say I shall no more join your numbers. I no more your sorrows shall know; yet, oh, yet, it is not so. Am I not still one of your happy number—guiding, guarding, and directing you in the right way? and I yet your songs do know, whether they be joy or sadness—for, brother and sister, I am with you.

"Would you have me, for a convincing proof, speak of my sickness and death, as you style it? I was stricken with the fell disease that ended my days while in my earthly body, but my spirit is ever now with you. While you stood around my dying bed, and saw my life fast ebbing away from that earthly body, could you but have seen the spirit as it ascended to the portals of bliss above, there to receive the just reward of living and doing as we would be done by in this mortal sphere, you would have rejoiced at my departure.

"And to my kind friends and acquaintance who were around me when dying, as they style it, I tender my sincere thanks and regard; especially to my kind friend, Mrs. S——, I freely give it. My brother Enoch—you may truly believe it is your brother Seth that is speaking with you. Have you not yet had enough to be convinced? And my brother Moses—why will you be so self-willed and bigoted? You will have to—though you strive ever so hard against it—you will have to be convinced.

"My sister and your sister E—— is with me in this happy

abode, where we shall all be re-united, and enjoy the happiness store for us.

"Again, father, mother, brothers Moses, Frank, Enoch, James, John, Andrew, and my sister Mary—I tell you 'tis your son and brother Seth which is communicating this to you. Believe it!

"I will speak with you again; and will now close, by signing my name.

"Your son and brother,

"SETH ———."

Through a rapping medium in this city, the following communication was spelled out, which I recorded at the time, (April, 1852.)

A gentleman who had lost a child, and who disbelieved in the immortality of the soul, we met around a table where a circle was formed. This bereaved father said, with much emotion, that, if there was anything in these rappings other than psychology, he desired to test it—for as such only he had considered it.

The alphabet was rapped for, and the sentence spelled out:

"DEAR FATHER:

"I am here—I will answer questions. I remember the dark, stormy night, when I was taken very sick, and you started after the doctor for me. I was grieved to see my poor mother weep so, for I knew I was about to leave her, and going to a happy place; and was kept back several days on account of your dreadful anguish.

"Dear father—believe your little Lydia yet *lives*, loves, and watches over you."

The child then rapped, that when the spirit left the body, it was five years and eight months old—which was asserted to be correct by the parent, who was a stranger to all present.

On the same occasion, a gentleman received a communication by alphabet to this effect:—

"When you come with the three who appointed you to test the rappings, we will communicate more."

The person to whom this was addressed, was requested by one of the company to explain, but he declined—admitting, however, that there was, to say the least, method in his communica-

tion. Some one present remarked, that the gentleman was probably a clergyman, and possibly had reasons for withholding his opinion; when he inquired why he was taken for a clergyman. The opinion of all was unanimously expressed in the belief that he was a clergyman; but the reply was, "I neither deny nor admit anything." A spirit rapped out, "*That gentleman married me.*" The inquiry was then put to the spirit, "Were you his wife?" and the reply was, "No."

I might present many more occurrences of the same kind, had I time—which shall be reserved for the future.

With all kindness to those who require the same evidence and tests I have received, let me ask them to examine for themselves. "It will not do coolly to condemn a thing as absurd, simply because it is new, or strange, or startling. No one has a right to take the position of a disbeliever in relation to any proposed discovery or principle, unless he has thoroughly proved it to be false. No man's opinion is worth anything, unless it is the result of investigation, and has truth for its basis."

It is easy to scoff and sneer, and cry, "Fanaticism!" whenever a person comes forward with a new idea or new project for the professed benefit of the human race; but it is not always as easy to show that it is unphilosophical, untrue, or impracticable. How much more becoming it is to investigate for ourselves, and then we may stand erect, and contend against the influx of error and the false theories of visionary dreamers. We need not fear being driven from the moorings of safety by such a process. Investigation will anchor us in truth, and take from our sails a little of the wind of self-conceit and prejudice, and which effectually puts an embargo upon human progress and improvement. "Prove all things, and hold fast that which is good." "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" A clerical gentleman says upon the subject, "It is one of the most beautiful doctrines ever inculcated, that 'there are noble essences in heaven,' that bear a friendly regard unto their friendly natures on the earth. It is indeed one of the finest ideas ever conceived, that we are not placed here in entire reliance upon our strength—poor, forlorn wanderers, with no guide save the suggestions of our corrupt nature—but that we have each a guardian spirit, whose kindly counsels attend us on our pilgrimage."

The argument for such a theory seems at least plausible; and, if there is a gradual scale of ascension in the order of being, "from the brutes to angels," such an essence may form the connecting link; and who shall say that such beings do not exist, though one of the thousand mysteries that envelope our being? Life itself is a wonder, full of inexplicable mysteries. Our very existence is a mystery—and who shall fathom the immortal soul? who shall resolve its sympathies, and trace home its mysterious connection with the body? Since, then, our nature and being are so inseparable, is the theory we are considering startling to reason? Surely, if Dr. Johnson, Sir Thomas Browne, and other great and wise men, have believed in the appearance of ghosts, apparitions, and other strange sights, we may indulge a belief so fraught with pleasure and consolation, upon the evidence of our senses, with tests which cannot be doubted.

How beautiful and sublime the thought, that the departed spirits of our friends and relatives are permitted to re-visit the earth, and mingle their sympathies with the object of their affection! When we think of the anguish of parting with those we tenderly love—of looking for the last time upon the face which has smiled away our cares—how gladly do we cling to the idea of their returning to soothe our distress, and lend their invisible influence to bind the bruised heart! Such a belief softens the bitterness of separation, beguiles death of its sting, and causes "the desert to blossom as the rose." How painful the thought, that the forms that have insensibly entwined themselves about us, until they have become linked with our being, must be torn away and wedded with the dust!—that the eye which beamed upon us with tenderness unutterable, must become dim in death, and the voice whose music hath so often stilled the aching heart, must follow its last farewell! But more chilling is the thought, that the loves, and friendships, and all other endearments which lend a charm to existence, must perish with the heart's last throb! But, if thou canst believe that the love once so fond, faded not with life's taper, but even now "softly trembles with a pulse as true as thine,"—that the friend once warm and pure, is still sympathizing in thy joys and woes,—cling to the hope—woo it to thy soul! Art thou an orphan, weeping for an affectionate parent?—Dry thy tears; hush the sobbings of thy heart. She whose love thou hast thought lost to thee forever—thy fond mother—

is near thee, watching thine every step with an affection that never slumbers, whispering words of consolation in thine ear, and smoothing thy rugged path. Art thou a husband, whose widowed head is lamenting the tender partner of thy bosom?—Cease thy complaint. The love e'en here so pure, now etherealized and freed from all earthly alloy, is with thee in thy sojournings. List what it says:

“Near thee, still near thee!—trust thy soul’s deep dreaming—  
Oh, love is not an earthly rose, to die!  
Even when I soar where fiery stars are beaming,  
Thine image wanders with me through the sky.”

Friend W.—Please excuse my random remarks, and believe me,

Yours, in sympathy,

R. S. B.

NEW-YORK, MAY, 1852.