

NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION. AND ITS USES TO MANKIND.

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"LIGHT! MORE LIGHT STILL!"—GOETHE.

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Phenomenal & Philosophical.

SCIENCE AND THE SPIRITS.

On Friday evening, Feb. 20th, an opportunity was afforded at the Melodeon, in this city, to witness the scientific phase of Mrs. Hatch's mediumship. A general invitation was extended to men of science to be present and test the invisible intelligences by such questions on scientific subjects as they might choose to propound. Mrs. Hatch commenced with some general remarks, as follows:

Science, in its strict and distinct definition, implies a knowledge of principles, resolved into a system of practical investigations. Philosophy implies the mentality of those conditions and principles, resolved not into practical investigations, but into thoughts and definitions; thus philosophy is the comprehension of science. Science is the practicality of philosophy, and both are the effects of principles of thought, of investigation into the laws and principles of nature, either mental or natural, spiritual or external,—deep and indefinite, or comprehensive and distinct. External sciences have resolved themselves into various forms,—those forms are called classes or distinctions of science, and are divided with regard to relative position between man and external nature.

There are three distinct sciences,—Astronomy, Geology and Chemistry. Astronomy, defined orbicular circumference, relates to planets; Geology, defined the upheavings, stratifications and formation of external things; Chemistry, analyzing the principles of those things.—What then? Astronomy, Geology and Chemistry, as comprehended and analyzed by external minds having a bearing not upon thought, intelligence and life, but upon the effects of thought, intelligence and life, therefore thought, the mighty engine which calls forth the deep eternal powers of the soul—thought, that great ocean of living, breathing intelligence, still remains unaccounted for; still remains un-analyzed. How do we know there is thought, intelligence and soul? Because thought, intelligence, soul and life, perform their functions in a self-existent manner. The philosopher knows that there is no such thing in nature as a vacuum—that every particle of space is filled with matter. Yet the three sciences have failed to discover the myriad particles of matter pervading and being infused into each other. Then there must be something in nature, something in creation which we cannot define.

Ask the chemist what constitutes the perfume of the flower. He says, "I don't know; I cannot perceive it; I analyze the properties of the atmosphere—compare proportions—there is no difference that I can discover when the perfume of the flower is there and when it is gone." But the soul of man perceives the perfume of the flower. There is something which chemistry cannot find out! Ask the Geologist, while penetrating into the depths of the external earth, where the order, beauty and unfolding of properties come from. "I don't know. I only see such and such effects, such and such properties, and classify them." Then there is something Geology cannot find out! Ask the Astronomer, while he is gazing with his telescope at the rolling worlds teeming with light and glory, and revolving perfectly in their orbits, changing, unfolding, beautifying and enlarging—ask him whence comes the great central life and light, whence the forces which propel and keep them in their orbits. "I don't know! I only perceive the effects, and acknowledge and analyze the distinct mathematical distances of planets." So there is something, then, which Astronomy, Geology and Chemistry have failed to define!

We have been endeavoring to prove that there are some things in nature which theology has not defined,—something relative to the spirit of man. Theology is no doubt still imperfect, and does not know whether Jesus of Nazareth was a man or a God. All these cannot ascertain the source of the living intelligence which pervades them all.

It is very evident why theology has failed to analyze mind,—because theology, like every other "ology," science and philosophy, has been directed, not to principles, but to external manifestations—not to truths, but to effects—not to deep and intrinsic love, but external forms of that love. They fail in their explorations and analyses, because they perceive with the external vision, investigate with the external thought, not realizing that the deep and mighty elements of thought, of creation, of primitives, are still further and further into the depths of creation.

With these few remarks the question will naturally arise,—If by theology, science and philosophy, we cannot obtain any knowledge of the human soul—any knowledge of creation, or of Deity—how are we to obtain it?

By self-investigation—by commencing with man, and not with external matter; by analyzing not man's anatomical structure or physiological development, but by endeavoring to see the causes of that structure,—the causes of that development; by penetrating into principles instead of effects—truths instead of external manifestations.

The intelligences speaking through Mrs. H. stated, after the above remarks, that they were ready to answer any questions which might be proposed, having a bearing upon mental or natural philosophy, and would state that they defined their position as relating to principles, and should answer questions according to principles, and not according to external effects.

In answer to an inquiry as to the manner in which spirits or the intelligences communicating controlled the organism and brain of the medium, Mrs. H. spoke as follows:

It is supposed by scientific men and those who have

investigated the philosophy of Nature, that there are two distinct principles in Nature, through which she unfolds her varied forms of beauty and of life. Those principles are termed the positive and negative forces—or the action and reaction of life, or intelligence, or power,—that through the combination of those two forces, newer forms of life are unfolded, and thus by unfolding of the principles of nature create themselves into external forms; those forms again reunite with other forms, create higher and more perfect forms.

It is supposed that aside from these general principles which are perceived and understood, there are perhaps thousands and thousands of still more subtle, still more refined and active elements that have not been analyzed. One of these elements is conceded to be thought. It is well known through the science of mesmerism, magnetism and psychology; that thought or mind operates on mind as it operates on the principles of nature—that the combination of the positive and negative produces remarkable results, which neither the one nor the other could do without that combination. So spirit, when disembodied, or disencased from the external form, is supposed to be as much alive as when in the form—is supposed to be as subtle and intelligent, and to possess the powers it had while in the external form. Why? Because when the spirit leaves the external form, the heart ceases to beat, the eye to glisten with intelligence, and the brain to perform all the functions of thought. The form is dead. What, then, is the spirit? It is the life,—the intelligence,—the power which controlled that form. It was that thought which magnetized the subject.

The intelligences who are now speaking to you possess powers of mesmerism or controlling another mind and producing unfoldments and thoughts which were foreign to that mind—the infusion of thought into the medium's brain—the expression of ideas through her organism. The control and action of the system is the result of these positive and negative forces as applicable in mesmerism and magnetism, and spirits use the same means in the operation of producing thought and controlling the medium as does the magnetizer, the mesmerizer, and the psychologist.

A gentleman who inquired where the spirit of the medium was, and if she was capable of containing more than one spirit at a time, was informed that the magnetizer was not in the body of the subject, but that thought acts upon thought; but will—power being directed on the nerves which culminate in the brain, they were able to control her thought, and acting on the physical system were able to express their own—the medium not withdrawing in spirit, but yielding her brain to their control, and the thoughts and desires of every spirit present being expressed by the magnetizer.

Another gentleman stated that nature operating by general laws, and the brains of people being very much alike in their physical formation, inquired why the spirits produced such astonishing effects on the mind of Mrs. H., and an almost imperceptible effect on the majority.

The reply was, that the laws of nature were always the same, but varied in their manifestation. Departed spirits operate on every mind. All were mediums, not apparently so to themselves and to the principles of nature, but to the manifestation of those principles,—mediums, in accordance with their susceptibility,—their knowledge and desire for that knowledge.

Q. Will you explain the laws of gravitation as they relate to the spiritual and material world?

The laws of gravitation are perceived in every atom of matter. Every drop of water, when it is suspended, resolves itself into spherical form. All things in their natural condition, in their specific formation, seek a centre, resolve themselves into spheres. Therefore, it may be said that the law of gravitation is the law of spheres—the law of central specific action—the law which is the cause, and around which the operation of that cause revolves.

Yet there is another law which is always visible, always in action whenever the law of gravitation is in action. It is manifested in the throwing off of planets from the sun in their distinct formation on their axes—the seeking of a distinct positive point of gravitation.

The human mind,—the human soul, may be compared to planets, to worlds. Each a distinct and positive formation thrown off through the operation of this natural law from the soul of Deity—from the life-principle of nature, ever seeking to outwork a distinct individuality, yet being drawn to a common centre.

Thoughts are like satellites, each revolving around itself, still depending on a centre and life for its existence and continuation.

Therefore thoughts, like atoms—souls, like planets—societies and communities, like systems and worlds of people—nations, like systems of suns revolving around their particular centres, are attracted by the common law of gravitation toward the great power; yet always seeking to overcome that, and retaining within themselves the principles of the source, and striving to form an axis of their own.

You need not go out of your own mind, your own family circle, and your own community, to perceive this. Every mind attracts to itself the thoughts and capacities of another mind, of another system of minds, which are like to itself. That is the law through which societies are formed—through which communities are built up—the law by which nations revolve around great common centres, yet create small and minor centres, and are ever seeking to shut themselves off into more distinct and positive formations, but always depending on a centre. This is the law of action and reaction—of positive and negative forces.

Q. Matter is made up of parts: are those parts indi-

visible? If so, can we conceive of matter which is not divisible?

Matter has been arranged into distinct classifications and been analyzed. Chemists suppose they have divided the primitives of nature into sixty-four distinct and indivisible parts; but inasmuch as they have succeeded in dividing and classifying, it proves those parts may be divided ad infinitum.

The qualities and primes of thought have never been reached. When you reach this, you may reach the point where matter is indivisible.

In chemical combinations, as analyzed by chemists, there are those which are called the isomeric compounds, which, when analyzed, are pronounced to possess the same primes as chalk and marble, but can never be made like each other. You may pulverize marble as long as you please, it will never become chalk—chalk never become marble.

Q. Will the spirit state whether there is an open sea beyond the latitude reached by Dr. Kane?

Aside from the revolutions of the earth on its axis and the revolutions around the sun, there is another motion indistinct and imperceptible to astronomers: yet nevertheless a motion of magnetic currents, a tendency to the North Pole. The operation of these positive and negative forces has caused the cold air and ice to recede to certain distinct and positive distances.

In answer to the question how spirits operate on tangible substances, the intelligences referred to the operation of the telegraph, and stated that the mediums were telegraphic machines, around which they concentrated the magnetic and electric forces of their battery, the result of which was the rappings, tipplings and movements of various tangible objects. In proportion as spirit was more refined than the human form, the human form was more refined than the telegraphic wire, so the electric currents and magnetic forces used and condensed on external substances were more refined; but as in the telegraph, the produced like effects—so in the other.

Dr. Gardner stated that the resemblance to the human hand, which was so distinct, but had no tangibility above the human hand, was at length withdrawn from his grasp. He would inquire how the spirit formed that corresponded to the human hand. The reply was: As within the earth there is the element of every capacity or every quality that exists in the human form, so in the atmosphere there is a similar element of principle which the human mind perceives. The mind then is the cause, and the distinct magnetic and electric qualities of the atmosphere are the means by which spirits produce that form of manifestation.

The question, Are we to understand that the hand is produced from the emanations from our physical systems or atmosphere around us? was answered in the affirmative.

Q. What is the direct cause of the sounds known as the wrappings?

The direct cause is the electric currents, or positive and negative forces, or source or cause of these causes, is the spirit who is communicating.

In further explanation of the question, the intelligences referred to the phenomena of thunder storms.

After a few more inquiries had been answered, the investigations were brought to a close by the intelligences exhorting all inquirers after truth to commence with principles, to analyze the human soul, which was the key to the analysis of all else in creation.

COMMUNICATION FROM THE SPIRIT-WORLD.

The following communication is full of interest, as tending to demonstrate the actuality of communication between this and the spirit-world. Mrs. Clara Smith, daughter of Oliver Lovell, Esq., of Cincinnati, on the first of May, 1853, being in a condition physically, by which it became certain that she must soon enter the world of spirits, wrote a letter, sealed it and endorsed the following directions thereon.

Oliver Lovell, Esq., Cincinnati, Ohio.
Three weeks after my decease, and after communications approved of by my father, this is to be opened.

Let everything communicated be faithfully written down word for word before opening this, and then perhaps skeptics will be satisfied that there is something in spiritual manifestations.

Mrs. Smith continued to live in the form until about April, 1855. A short time previous to her decease, she put the letter, sealed and directed as above, into the hands of her daughter, to be delivered according to the endorsed direction.

Sometime in the month of September, 1856, Mr. Redman, a medium from Boston, was visiting Cincinnati, when Mr. Lovell called on him for the purpose of getting a communication from his daughter, Mrs. Smith, respecting the contents of the sealed letter. Mr. Redman immediately took his pencil, and the following was written by his hand:

COMMUNICATIONS RECEIVED THROUGH MR. REDMAN IN EXPLANATION OF MRS. C. SMITH'S LETTER.

My Dear and Beloved Father:—Blessed are the pure in heart, for they shall see God. I shall go to that happy mansion, where angels shall love and help me.

Best and Dearest Mother:—I shall send messages to you from Lucy and grandmother.

My Dear and Beloved Sister Sarah:—I shall be permitted by my Heavenly Father to come and be with you, and send you messages from beloved Reuben. I will aid thee to be pure and holy. Tell my darling children I shall be near them, and often send messages unto them. Their dear Mother, CLARA.

Dear Father:—These are what I can recollect of what I wrote. You know it is hard to remember every word; but my address to you is more vivid than all.

O I hope the skeptic will learn a lesson from this, and know that we truly come to teach them, and rejoice the hearts of loved ones at home.

Thy spirit daughter, CLARA. ALICE.

THE ORIGINAL LETTER AS WRITTEN BY MRS. SMITH.

Dear Beloved and Honored Father: May 1, 1853.

"Blessed are the poor in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God." Such words as the above contain, my blessed father, in all sincerity, in every sense of the word, does your devoted daughter believe belong to you: and if permitted, will develop the same words, when this earthly innumerate hath left me, and I go to that happy mansion prepared for me in the spiritual world.

My best and Dearest Mother:—I shall, if permitted, send messages to you from grandma, Aunt Lucy, and all others near and dear to you. Little Alice, I will ask many questions of her concerning our former communications.

Unto dear and Beloved Sister Sarah:—I will, if permitted by my Heavenly Father, try and assuage her grief by delightful and soothing communications from her beloved Reuben. I will also convey to him the love still borne unto him, as she wished me to do when I met him. I will ask him if he is not always near her; I will send her messages from her children—everything that I can to make her happy.

Dear Sister Eliza:—I will, if permitted to communicate with you, convince you, if possible, that it is myself and no false spirit that has made its appearance. I will ask those good men, that is, if I am pure enough to approach them, such as Father Hurdus, Mr. Watson, and a great many others, if these loving communications unto father through yourself were truly from themselves or false spirits. I will try and send you a message from Mrs. Tuttle; some questions I will ask her about Alice.

Tell my darling children I shall often send messages to them, if such things are as have been developed unto me while residing among you all. I will tell them of their angel sister, and many other things that will convince them that it is their sincere and devoted mother that is watching over them; and her last prayer will be unto her Heavenly Father, to guard and shield them from temptation in their earthly pilgrimage. And O, may we all meet in Heaven, a joyful company!

Your fond and affectionate Mother, CLARA.

For the purpose of exhibiting the points of resemblance and difference at one view, we will place them side and side:

SEALED LETTER BY MRS. SMITH. WRITTEN THROUGH MR. REDMAN.

Dear Beloved and Honored Father:—Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God." Such words as the above contain, my blessed father, in all sincerity, in every sense of the word, does your devoted daughter believe belong to you: and if permitted, will develop the same words, when this earthly innumerate hath left me, and I go to that happy mansion prepared for me in the spiritual world.

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Your fond and affectionate Mother, CLARA.

There are several points in the foregoing to which attention is especially invited.

1st. It is most manifest, that by some means there was communication between the mind controlling the hand of Mr. Redman, and the letter written by Mrs. Smith more than two years previous to that time; and if that communication was not through the clairvoyance of some mind in the form, it must have been through the mind of some spiritual being; and that probably through the one it purported to be, Mrs. Clara Smith.

It will be remembered that the letter was written by Mrs. Smith in May, 1853, and sealed up by her for the purpose of testing the faith of spiritual communications; that the contents of the letter were known to no person living in the form, unless clairvoyantly read by them. A comparison of the letter with that written through Mr. Redman will show that it was not clairvoyantly read. The differences and omissions are such as to forbid that solution of the problem. Had Mr. Redman, or the mind dictating the communication, read from the sealed letter, the many omissions would not have occurred. The mind that could have clairvoyantly read, "Blessed are the poor in heart," etc., could have read what followed. The mind that could clairvoyantly have noted from the letter the order of addressing father, mother, sister and children, would not have omitted to notice the address to sister Eliza. These numerous and striking differences and omissions demonstrate that the communication was not obtained through clairvoyance. There remains then but one other hypothesis that seems rational, and that is, that the spirit of the veritable Mrs. Clara Smith dictated that communication from memory; that she herself could not at that time read the contents of the letter written by her two years before.

*Alice is a little niece of Mrs. Smith's in the spirit world.

These things being true, two other points are suggested by these phenomena: one, that the memory of the spirit is liable to be defective, as in this life; and the other, that spirits are not either universally or uniformly clairvoyant, respecting things pertaining to sense. That the disembodied as well as embodied spirit, must depend upon certain conditions for its perceptions, and when those conditions are not present, it can not perceive, and when but imperfectly present, its perceptions must be imperfect. If skeptics and believers would remember this, it might do a good work for both, by modifying the skepticism of the one and the credulity of the other.—Tiffany's Monthly.

For the New England Spiritualist.

MRS. HATCH ON RESURRECTION.

The discussion at the Melodeon, last evening, relating to Resurrection, exhibited some points of decided interest. The intelligences through Mrs. Hatch were obviously disposed to let the accuracy of the Scripture records, relating to the resurrection of Jesus pass unquestioned, and to show us how we ought to reason or philosophize in reference to the historical facts there presented.

The first point made was this: that Resurrection means an increase, an enlargement, an intensification of something that already exists. Jesus said, "I am the resurrection." I infuse more life—a higher life. The resurrection of the physical body to life would mean resurrection, or the waking up of dormant forces; and not the putting of life where there was strictly no life; this last would be creation, not resurrection. If, then, the gross body of the Son of man was reanimated by the indwelling Son of God, then that Son of God had not lost its hold upon the Son of man, or the body. Death had not actually occurred if there was resurrection;—if death actually occurred, then reanimation would have been creation, and not simply resurrection. Such was substantially the position taken.

This view was novel and interesting. Perhaps reflection and re-examination of the uses of the word resurrection may show an actual advance in biblical criticism. We did not, however, understand the spirits as maintaining that life was not extinct in the body of Jesus,—but only as maintaining that if it was extinct, then that body was not raised, and could not have been, without something more than a resurrection, namely, a creation. The if was persistently held to throughout the whole debate, and no opinion was given as to whether the resurrection was a resurrection, or only the appearance of a resurrection.

There was certainly no admission in conducting the argument in such a way as not to invalidate the Scripture accounts, and at the same time to suggest to a large part of the Christian world that their philosophy and reasoning, in connection with the facts of Scripture, are not as broad and strong as the facts admit and require. It was not admitted that the conjecture of the sister in regard to the offensive state of the body of Lazarus, proved that the body had perished—the idea seemed to be that the words of Jesus gave the truer account when he said,—"Our friend Lazarus sleepeth, and I go that I may awake him out of sleep." Here, then, the resurrection was such as the previous definition covered. Lazarus had been buried alive, or in a deathlike swoon, and was awakened out of such a sleep. If the body died and was reanimated, then there was a creation; if the body only appeared to be dead and was reinvigorated, then there was resurrection.

Such was the argument. And as one sat there and listened to the somewhat vague and various questions which came with perplexing rapidity from three or four different questioners, each having a distinct crotchet in his head, it was a noble and almost sublime sight to see the girl of scarce seventeen years, stand up in serene calmness and loving spirit, and remember each question and notice it in appropriate terms, and with thoughts so discriminating and broad, as to make these thinking men seem but as undeveloped children in her presence. All must have felt that there was a breadth and depth of thought, and a loftiness of soul, which marked some intelligence higher and more serene than belonged to the young lady. Other thoughts, too, thronged in upon the mind. Like Paul, the speaker seemed disposed, in a proper sense, to become all things to all men, that he or she might, by all means, save some. The correctness of the Scripture accounts, as we said before, was assumed or rather left unquestioned, and thus prejudices and all the warping influences of education were touched with a gentle hand. The tone and spirit of the whole performance bespoke a heart of love, seeking to win to truth and goodness, and which yet could use much skill, like his who of old bade a messenger "go and tell that fox, behold I do cure to-day and to-morrow." There was skill enough to meet the craft of the most wily.

No attempt is made in these lines to give the words of the speaker; we design solely to present the novel point that was made in regard to the meaning of the term resurrection as used in the Bible, and to hint the breadth of the thoughts, the skill in debate, and the beauty of the spirit shown through the form of the scarcely more than child.

Roxbury, Feb. 20.

We may, perhaps, escape the censure of others when we do wrong privately, but we cannot avoid the reproaches of our own mind.

A picture of a man without aspiration, is as false as philosophy without gravitation, or chemistry without affinity.

The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have yet many things to say unto you, but ye cannot hear them now."—Jesus

BOSTON, SATURDAY, MARCH 7, 1857.

CONTRADICTIONS OF SPIRITS—ANIMALS IN THE SPIRIT-WORLD.

HOPKINTON, N. Y., Jan. 13th, 1857.

MR. NEWTON: Dear Friend:—I meet with some serious stumbling blocks in the contradictory testimony of modern spirits. I am not at all surprised that these differ so widely in moral and theological opinion. I should be somewhat surprised if they did not; as also on other kindred subjects, such as their elevation, or otherwise, in the spheres. But on questions of *facts* there should be greater harmony. Common sense would teach us that spirits might know whether animals are, or are not in their upper spheres. There has been a multitude of comparatively intelligent spirits who have given contradictory testimony on this thing of fact—not opinion. Many have declared animals to be *really* there. Many others insist that it is only in the minds of such spirits that they appear to be there. So far as we can know, the former are equally intelligent and trustworthy. I think Prof. Hare's spirit-father was explicit as to their actual existence there. I have believed the testimony that they did exist there. Since then Spiritualism mostly goes the other way. What would be done with such a set of witnesses in an earthly court? I have read the papers extensively from the first, and I have never seen this difficulty satisfactorily answered, either by the spirits or their friends. If either can do so, it will greatly oblige the writer and many others.

Truly yours, AUSTIN KENT.

P. S. I will say to you that I was converted to the belief in "the intelligent communication of spirits with minds in the flesh," some seventeen years ago. I hoped much from modern Spiritualism. It is doing much by destroying something worse—modern Churchism. But I think it has *weakened* in me the evidence of its own bottom truth—that spirits communicate. I say this with regret. This has seemed to be the effect upon my mind, of reading the various papers published in its defence and many books written by its inspiration.

REMARKS.

A. K.

The difficulties to which our correspondent alludes are very common among minds trying to grasp a clear and consistent idea of the grand realities of spiritual existence, from the stand-point of earth-life. Having travelled over some part of the same road, and met with the same stones of stumbling, we not only fully sympathize with our friend, but take pleasure in endeavoring to show him the process by which we have been enabled in a measure to surmount them. We have found that many of these "rocks of offence," which once seemed so formidable, are but the merest shadows,—*apparent* only, and not *real*. We will try to make this evident to him and to others.

1. To our view, the evidence of the basis-fact of modern Spiritualism,—namely, "the intelligent communication of spirits with minds in the flesh,"—does not depend at all upon either the *truthfulness* or the *agreement* of their statements about any subject. Even should all who communicate agree in denying that there is a spiritual world, or that any spirits exist at all, that denial would be no proof of such non-existence: on the contrary, it would be a *testimony* of corroborative evidence in favor of great truth, that the light shall in testimony could not be suppressed. *The testimony itself must come from mind, and that mind must have existence.* If not from the mind of the medium, or any one in the body acting through the medium, then it must be from a disembodied mind. The Cretans were once declared to be "always liars," and yet nobody doubts that the Cretans had existence, even though they themselves might affirm or deny the fact. *The proof of communication from the spirit-world depends on the evidence of mental action aside from and beyond that of the medium, or any mind in the flesh—and not on the agreement, wisdom, or good-sense manifested in such communications.*

2. But contradictions, even as to matters of fact, are often merely *apparent*, rather than *real*, arising from mutual misunderstandings as to the meaning of terms, and from too narrow and unphilosophical views of things. To illustrate our meaning we will repeat the substance of some remarks in relation to this very point from a philosophic spirit to which we listened a few days since. Said he:

"Suppose a being from another planet were to approach the spheres of this earth for the purpose of becoming acquainted with its inhabitants and its geography. Perhaps the first spirit he meets is one who dwells, while on earth, in the empire of China. Accosting the Chinaman, our visitor asks, 'Did you once live on the planet Earth?' 'I did.' 'Please tell me, then, what sort of people dwell there, what costume do they wear, and what kind of a place is the Earth?' The Chinaman proceeds to tell of people with round heads, long queues, and pinched feet, and to lay open a picture of Chinese society, institutions, climate, productions, etc., etc.

"The inquirer, thinking he has learned all about Earth and its people, (his informant having been perfectly honest in describing it as he had seen it,) perhaps next meets with a Turk. Accosting him, the visitor is informed that he also is from Earth. 'Well,' he says, 'I suppose, when you lived down there, you wore a long queue and pointed shoes, had a smooth face, cultivated tea for a living, ate rice with chopsticks, and believed in Foh, did you not?' The Moslem, thinking himself insulted, exclaims, 'No, indeed! who has been telling you such falsehoods as these? I wore a graceful turban, cultivated a flowing beard, had elegant sandals for my feet, smoked opium on a divan, and believed most devoutly in Allah and Mahomet his great Prophet.'

"Perplexed at these conflicting statements, the stranger-spirit next sees a thick-lipped, woolly-headed being, bearing, as he thinks, some resemblance to the *genus homo*, but judges him to be, like himself, a stranger from some distant world. On inquiry, however, he is astonished to be assured that he, too, is a native of that planet called Earth; and from him he receives the statement that men on Earth are jet black, with curled hair and features like himself, that they wear neither queues, turbans, sandals, nor tight shoes, with scarce any clothing of any kind; that Earth is a place of desert wastes, with occasional habitable spots, but infested with ravenous beasts, venomous reptiles, and more dangerous human beings.

"Confounded by these contradictory testimonies, our inquirer begins to believe that 'all men are liars,' and to doubt if after all there is such a planet as Earth; but in the midst of his lamentations over the awful condition of depravity in this out-of-the-way corner of God's universe must be sunk, he sees a bright and glorious intelligence approach, and thinks perhaps from this superior being he can learn reliably what he wishes to know. To his utter confusion, this bright spirit announces himself as also a child of Earth, a native of a part called Europe, and proceeds to give a glowing description of the place of his nativity, varying in almost every particular from all the others had told! He furthermore learns from this intelligent spirit, that Earth is a somewhat extensive globe,—that it has various races and nations of men, the masses of whom know as little of each other as they do of the dwellers on distant planets; and, moreover, that all which has been told him, and vastly more, is strictly true!"

Now, we would remind all who are perplexed with the statements of spirits in respect to the spirit-world, that it is doubtless vastly more extensive than earth, and hence may present a far greater variety of objective realities, and of modes of life and thought, than pertains to the earth-life. And, furthermore, since the spirit-world is the world of causes, *each external object must be to the beholder just what his perceptions make it*, that is, it appears according to his power of insight as to its uses and relations. Hence, the same object may appear as one thing to one person, and as quite another thing to a person differently unfolded.

This principle is exhibited to some extent in this rudimentary sphere. For example, we have known two persons to attend the same concert of instrumental music,—one having little or no musical culture, the other possessing a very exquisite ear. To the first, some of the finest compositions were for the most part a mere jargon of inharmonious sounds which pained and tired the ear; while the other was by these same sounds transported to the seventh heaven of rapturous delight.

So of objects seen: to the child or the uncultivated clown, that most gorgeous of spectacles, the evening sky, is a solid dome of comparatively limited dimensions, in which are hung up a multitude of little lamps for man's sole use; while the astronomer sees worlds on worlds filled with life and beauty, among which this earth is but a tiny speck floating in immensity.

Ask Deacon Homespun the dimensions of the universe, and he might honestly estimate them at so many miles each way, according to his ideas; but ask the philosopher the same question, and he has no answer to give. So some spirits are ready to give the exact dimensions, in miles and rods, of the several "spheres" of spirit-existence, (which are but terms for successive grades of interior unfolding, opening to the spirit's vision higher and still higher, or more interior qualities and beauties of the everywhere present God—the limitless whole),—while other and probably wiser intelligences will attempt to set no bounds, for the simple reason that they have found none.

Hence, when you ask spirits if there are animals in the spirit-world, one answers, "Yes," and another, "No," with just as much truthfulness as the Chinese and the Hottentot would answer differently questions asked them about the earth. But a truly philosophic spirit might (that is, if he had a suitable instrument of communication, and you were able to comprehend the explanation) explain to you the *philosophy* of animal existence, and enable you to see *why* these seemingly conflicting statements are made.

3. To come, then, to the question itself, "Are there animals in the upper spheres?" To our apprehension, this inquiry might be answered correctly either way, according to the meaning of the questioner. If he means, Do the animals of this world pass, as individualized existences, to the spiritual state, and there have identical immortality, as man is believed to have?—we should answer, with our present information on the subject, most emphatically, *No*. If we understand the matter, all animals below the human are but *imperfect* or *incomplete* formations—man being the only complete type of the animal kingdom. The lower animals, then, are but embodiments of some one or more of the numerous elements which go to make up the human being,—and nothing less than a combination embracing in some degree the whole of these elements can constitute the "image of God" (who is the Universal Whole), and thus possess immortality. Thus man is an epitome of the universe, concentrating all principles or elements within himself; and hence has that *wholeness* from which alone endless individualization or immortality can result.

But if the questioner means, Do those *principles* or *elements* which, when embodied and incarnated, produce the various animal forms of earth, exist in the spiritual world?—our answer is, quite as emphatically, *Yes*. If they did not, there could be no animals on earth. For the spiritual world is the world of causes, and without causes there can be no effects. Nothing does or can exist in the external world, which has not its corresponding cause in the spiritual realm. And as all objects in the external world are but the *effects*, or *correspondences*, or *symbols*, of realities in the spiritual, it follows of necessity that when spirits speak of birds, beasts, trees, etc., in the spiritual world, their language is *symbolical*, and must be understood as referring to the *spiritual principles* or elements from which such objects in the external proceed. Our correspondent will find this idea expressed in the communication from Dr. Hare's spirit-father to which he refers.

Furthermore, since man is an epitome of all elements, he comprehends within himself the elements of all animal forms, and hence can and does project these from himself in the emanations, or (as Swedenborg has expressed it) "affections," which he throws out.

It is well known that the microscope has lately revealed the fact that the human blood contains myriads of living animalcules, in all the lower forms of animal existence. The blood is but the physical correspondence or instrument of the spiritual life-principle; and hence the latter must also contain the spiritual principles or elements of all forms of animal life.

Hence, those principles or "affections" which predominate in a person give their general characteristics to all emanations from that person. If one is selfishly shrewd and cunning, the fox-principle is prominent in him; if he is treacherous and cruel, the hyena-principle; if he is courageous and faithful, the dog-principle; if bold and powerful, the lion-principle; if meek and

gentle, the lamb-principle; if loving and aspirational, the dove-principle; and so on, through the whole catalogue of zoology. Now, most people can distinguish, even with external perceptions, the predominance of these different characteristics in different individuals; and hence they often instinctively recognize persons as foxes, lions, elephants, lambs or doves.

It necessarily follows, then, that when persons' spiritual perceptions are opened, either in this life or the other, they distinguish these predominant characteristics more clearly; and hence human spirits themselves often look like, and appear to be (in truth, really are) hyenas, serpents, lambs or doves, according to their ruling "affections."

Moreover, the emanations of thought and affection from all individuals take form, by natural law, in accordance with their real characters. *Thoughts are things*—living entities. Hence a person who is grovelling and sensual, appears, to spiritual vision, surrounded by loathsome reptiles; and one who is loving, tender, pure and aspirational, appears surrounded by pets, lambs, doves, and bright and beautiful birds. These are not mere appearances; but are actual realities of the soul's life—far more real than any earthly objects can be. Thus it was that Swedenborg, when his spiritual vision was first opened, saw "the floor of his room covered with hideous reptiles, such as serpents, toads and the like," which he afterwards learned were but the emanations of his own impure condition. Thus, also, is it that mediums now often perceive the presence of birds and other animals as spiritual entities, whenever in the company of certain individuals.

To conclude this already too long article, we would remark that we consider all forms of life on earth as originating from emanations of thought or affection proceeding from intelligent beings,—from minds in lower or higher spheres of existence,—which emanations become embodied or incarnated in earthly matter; and these embodiments are beautiful or unsightly, useful or noxious, as they proceed from elevated and pure, or from low and impure sources. This is, we believe, substantially the philosophy of Swedenborg on this subject; and we know of no other which is adequate to the case.

One further remark: We do not consider our opinion on this or any other philosophical question,—nor the testimony of any spirit, or the belief of any Spiritualist,—to be necessarily any part of *Spiritualism*. Spiritualism accepts the fact that spirits communicate; it by no means endorses *what* they communicate, nor what individual Spiritualists believe.

NEWS BY TELEGRAPH. CLEVELAND!—Our collaborator, of the *Western*, gives the following information:—"The conference to be held at the call for which has appeared in the *Western*."

"The platform at the Melodeon will be occupied on Sunday next by Joel Tiffany, Esq., than whom no one stands higher, as a philosophical expounder of the truths of the new dispensation. Mr. Tiffany will make but a brief stay in Boston, speaking in the city for a single Sabbath only. He will be able to give a few discourses in the vicinity, if his services should be desired. He may be addressed at this office."

AN EVIDENT CASE. D. W., of London-derry, Vt., calls our attention to an expression in a report of an address through Mrs. Hatch at Baltimore, (copied from a paper of that city in the *Spiritualist* No. 40) in these words:

"If the spirit, while on earth, belonged to any particular denomination, it belongs to that sect still, and will continue firm in that faith until the end of time."

This last phraseology, as our correspondent remarks, seems to clash with the prevailing belief among Spiritualists relative to spirit-progress after death. It was overlooked by us at the time, but we consider it an evident mistake on the part of the reporter. Judging from what we have heard from the eminently philosophical intelligences who speak through Mrs. H., we have no doubt they intended to say that spirits, after release from the body, adhere to their former faith, even if erroneous, until they learn better—which requires a longer or shorter period, according to the constitutional tendencies and surrounding circumstances of each.

LIBERAL SENTIMENTS.—The Boston *Journal*, a few days since, in arguing in favor of a law to allow atheists to testify in courts, gives expression to the following just and liberal views:

"We have known men calling themselves atheists whom we would trust with untold gold, and we have known men calling themselves Christians—church members too—whom we would not trust out of sight."

"We find no fault with any man's belief or opinions. We do not undertake to say for others who are right or who are wrong—much less would we attempt to coerce others, if we had the power, directly or indirectly, into a profession of faith in any belief we may happen to hold."

These sentiments hardly accord with some of the *Journal's* expressions about Spiritualists and Spiritualism. But we suppose that even Atheism is considered *respectable*, beside modern Spiritualism, and hence it will do for the press to be just to it!

WILL BE REPUBLISHED.—The edition of our paper containing an account of the departure of WILLIAM KING LEWIS to the spirit-world, is exhausted. A continued interest is manifested in the case; and being unable to supply the calls for that number of the *Spiritualist*, we have decided to republish the article next week.

Readers interested in the Progressive Conference to meet in this city next week, will observe that the place of meeting has been changed from Chapman Hall to Horticultural Hall in School at.

A SPIRITUAL HUMBBUG EXPLODED.

The town of Nassau, N. Y., has been for a week the scene of intense excitement, occasioned by alleged spiritual revelations. Some five years ago, a lad of 15, named Phillips, was found hanging by the neck in his father's barn. It was considered very improbable that he should have committed suicide, and his family supposed that he had attempted to mimic some of the gymnastics of a circus, which he had visited the previous day; he was accordingly hanged. At a spiritual circle lately, the spirit of young Phillips was invoked, and in answer to questions, he declared that he had been murdered by his own mother, who first drove a nail into his head and then hung his body up, and that she did this to prevent his disclosing to his father her illicit intercourse with another man. This astounding development of crime produced the wildest excitement, and such was the state of public feeling that it was thought best to test the truth of the affair by an examination of the remains. A coroner was procured from Troy, with a corps of physicians, and on Monday the remains of the boy were taken up and examined. The skull was found perfectly whole and sound, and no indication of violence was discovered anywhere. Thus was the terrible mystery at once exploded. But its consequences are not so easily remedied. The woman, who was the subject of these cruel, suspicious and spiritual calumnies, has become seriously ill from the fearful excitement through which she has passed, and may never fully recover from its effects.—*Exchange*.

This case should furnish a useful lesson to Spiritualists, and all others. It is time the important truth had been learned, that spirits who undertake to communicate of such matters, are, as a general thing, entirely unworthy of credence, and hence should not be heeded. It may be that in some cases the truth has been revealed; but we presume that hundreds of similarly false accusations have been brought, for mischievous, if not malicious purposes, though it is, comparatively, seldom, we are glad to say, that "circles" have been foolish enough to give any heed to them. *Spirits who have sufficiently advanced in moral development to be fit to be "invoked" or listened to, will have learned the great lesson of forgiveness and compassion towards those who may have injured them, instead of cherishing revenge and bringing accusations to their harm.*

The same is true of spirits in the body, as well as out. Those who love to circulate "calumnies," and accusations against others, (whether true or false,) and those, too, who love to take up and act upon such accusations, do not illustrate the highest precepts of morality in such conduct, and are not fit for companions or teachers. If we have any intercourse whatever with such, it should tend, not to encourage such a spirit, but to elevate them from it, to that position where they can say from the heart, "Father, forgive them, for they know not what they do."

The proper feeling towards all crime and all criminals is, that the wrong-doer, by the inevitable law of the soul's constitution, suffers the all-sufficient penalty of every wrong within himself; and hence, that justice requires no external inflictions.

We are aware that this is a sweeping principle; but are confident that it is a true one, and that it will, ere long, wholly revolutionize the social habits and criminal codes of earth.

THE MELODEON LECTURES.—On Sunday last Mrs. Hatch closed, for the present, her labors in this city, with two discourses, which were considered by many as constituting the climax of the series. She took for her subject, in the afternoon, the "Power of Truth"; in the evening, the "Golden Age." Those who heard them need no new endorsement from us of their eloquence, appropriateness, or worth; while those who were not thus privileged, could form no just idea of their merit from a brief notice. It is particularly the case in reference to the addresses of Mrs. Hatch, that they need to be pervaded with the magnetic power of her presence to produce their full effect. But with that presence, few speakers—many would say none—are so impressive and forcible. Her oratory is mild and sweet, without weakness; argumentative, without dryness; powerful, without rant; and beautiful, alike in conception, utterance and effect. We believe we speak but the general wish, in expressing the hope that she may visit us again, at no distant day, and help us to realize that "golden age" of which she has given us some gleams.

The platform at the Melodeon will be occupied on Sunday next by Joel Tiffany, Esq., than whom no one stands higher, as a philosophical expounder of the truths of the new dispensation. Mr. Tiffany will make but a brief stay in Boston, speaking in the city for a single Sabbath only. He will be able to give a few discourses in the vicinity, if his services should be desired. He may be addressed at this office."

WILLIAM A. HUME.—Dr. Potter, of Elmira, in a private note, thus refers to the services of this trance-speaker, in that place:—"If what he did here is his usual effort, and I suspect it is, he should stand far above his present valuation. He spoke as Lord Byron, in his 'own manner, in verse,' and with great satisfaction to such as may be regarded good judges of what Byron might do; especially if it be borne in mind that he was saying it through a speaking-trumpet—a medium, and so might not say everything with his usual precision. The poem was somewhat in form as a drama, with various characters, and making use of different measures or kinds of verse, and all very Byronic. Few trance-speakers can do better."

AN EXPERIMENT.—A correspondent writes us an interesting account of the experiences which led her to a belief in angel ministrations, and accompanies her letter with a dollar, as subscription to the *New England Spiritualist*. She says she has long desired to take the paper, but has been dissuaded from doing so, as it was said to have a tendency to make people insane.—She proposes to try it for six months, and, if it causes no insanity, will be likely to continue. She has our thanks for her courage; and we send her the paper with as little fear of evil results as would the baker in furnishing his customers with bread. The only sanity is in truth; and our foremost desire is to make our journal, so far as it may be, a channel for its flow.—Who else is bold enough to experiment in the same way?

LECTURES BY DR. PAIGE.—It will be seen by notice in another column, that A. Paige, M. D., will commence a series of lectures at Horticultural Hall, on Sunday evening next, on various topics connected with Spiritualism. This gentleman has been a popular public lecturer and teacher for twenty years, and possesses in an eminent degree the ability to treat the subjects proposed. He has at previous times addressed the audience accustomed to assemble at the above-mentioned place, much to their satisfaction; and these discourses will doubtless be listened to with deep interest.

The Moslem creed divides hell into seven stories sunk one under another, the lowest being for the hypocrites of all nations.

SPIRITUALISM IN TENNESSEE.

For the New England Spiritualist.

Memphis, Tenn., Feb. 7th, 1857.

DEAR BROTHER NEWTON:—I suppose I am not beyond the reach of you by mail, and feel somewhat inclined to try and prove it by scribbling an hour, while a gentle shower is pattering on the roof of Dr. Gilbert's beautiful home, where I am stopping for a few days. Dr. G., by the by, is the celebrated cancer-curer—the most successful in the nation; and one of our most enthusiastic Spiritualists. There is no snow here, no ice, no frost; families are planting their gardens, the gentle zephyrs of spring are waving over us, the forest buds are expanding, the birds are chirping in the gardens. The mighty Mississippi rolls majestically along its course, bearing occasionally a cake of ice to inform us there is winter above; but I had other means of knowing that fact, for I was thirteen days icebound on my way from Cairo, Ill., to this city—a distance usually travelled by boats in thirty hours.

But what of Spiritualism? Think ye of New England that the spirits have found mediums in this region? It is certainly so, whatever you may think. Here they hold circles and have writing and speaking and tipping and rapping. Several of the most prominent business men of this city are believers and hold communion with spirits. Spiritual books and papers are read and valued about as much here as in most of the northern cities. Odd-fellows Hall, the only one in the place (for the people do not have lectures here as in the north, at all times and on all subjects,) is in the control of our friends. I have lectured twice here, and shall give two more tomorrow, then start for New Orleans.

Bishop Oty resides in this place, and I understand is fully convinced of the fact that spirits do communicate with us; but circumstances prevent his preaching the new gospel yet. He is absent from the city now, and hence I have not seen him. A Methodist preacher and editor of the Methodist paper here belongs to the circle, and is fully satisfied, and owns it in private conversation. One Episcopal clergyman was in to hear me last evening, and at the close asked many questions, and seemed candid and honest, and I think well satisfied. Dr. Gilbert, with whom I am stopping, is a class-leader in the Methodist church, and has been for many years, and yet openly and boldly defends spirit-intercourse at all times and in all places. Dr. Carr, an editor, a doctor and a daguerrean artist, and one of the most active minds in the city, is a writing and speaking medium, and openly defends the cause everywhere. By these items you can see that Spiritualism has already a foothold in this south-west corner of Tennessee; and like the heaven it will leaven the whole lump.

I am much pleased with the climate here at this season of the year, and find a kind and hospitable people, and should like the country were it not for the mud in which the soundings usually report "no bottom large." I have been for some time beyond the range of your excellent paper, and am quite anxious to know what you are doing this winter for the cause of God and humanity in New England. I expect to visit Vermont and New Hampshire next summer, and trust I shall again meet you and other devoted laborers of the east, and find the glorious gospel has been steadily spreading its seed; and heat even in the midst of wintry winds and drifting snows. My physical system has suffered some by the south-western climate, but my spiritual nature and mediumship are gradually and steadily unfolding. The presence and influence of spirits are becoming to me more and more real continually, until I am sometimes led to hope the time may come when they will converse with me directly. What a glorious thought! two worlds of living beings blending their intelligence and mingling their sympathies—individuals standing on the verge of each, conversing about the relative conditions of the two, and seeking to harmonize and unite them for mutual support and instruction!

Many little incidents connected with this intercourse are yet unaccountable, and some tend to throw a doubt and distrust on the spiritual origin of the intelligence and the forms that appear in the manifestations; but still the great fact stands out in bold relief in the face of society and the age, defying all efforts to explain or account for it except as it accounts for itself. Once for all, and all at once, the intelligence declares its spiritual source and laughs to scorn every attempt to give it another origin; yet often throws out alluring baits to tempt the reasoner or the fanatic to seek elsewhere an origin, then, turning upon his weakness, displays the folly of his reasonings or ravings.

I often reflect upon how much better our spirit friends manage this intercourse than we could—how much more quietly and more effectually they deal with the opponents than we do. They quietly allow each writer and preacher against them and us, to coil up and sting himself with his arguments against us, or wound his own body with the poisonous fangs designed for us. Slander, with its venomous tongue, has found its most congenial home with the Scribes and Pharisees of the press and pulpit, where it is most called in use, and there it bites most bitterly; while on the other hand, the angels come with healing in their wings and messages of love and gladness for the pure and charitable. How truly it was spoken, "The pure in heart see God."—"Love begetteth love,"—"Charity bringeth charity."

The shower has passed, the sun shines again, and I must out and enjoy it; so adieu to these thoughts for the present. In the field of human redemption, I am ever thy brother, WARREN CHASE.

THE PRINCIPLE.—Among the various publications devoted to the cause of Spiritualism, *The Principle* certainly stands in the front rank. Persons who have advanced beyond the phenomenal plane, and are seeking for higher and more interior truth, will find in its columns just the food they crave. It is published monthly, at 447 Broadway, N. Y., at fifty cents per annum.

PUBLIC MANIFESTATIONS IN LONDON.—We learn from the English papers, that Mr. Turley recently delivered a lecture on spiritual manifestations, in St. Martin's Hall, London. After the lecture, demonstrations of spirit-power were given, persons were invited, from among the audience, to assist in the experiments. Tables were moved, rappings effected, and answers given to questions. The *London News* testifies that "the séance was fairly conducted."

